

# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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"...the hour cometh, and now is, when the true worshippers shall worship the Father in **spirit** and in **truth**: for the Father seeketh such to worship him." John 4:23



"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and **worship** him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6-7

**"The sabbath was made for man, and not man for the sabbath"** Mark 2:27

"If thou turn away thy foot from the sabbath, from doing thy pleasure on **my holy day**; and call the **sabbath** a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Then shalt thou **delight** thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it." Isaiah 58:13-14

God's Plan

Man's Plan

Your Choice



"Sabbath, Sunday, & the New Covenant" **Part 1, Part**

**2**

> **How do I know if Sunday is the real Sabbath day?**

> **"The Seventh Day"**  
Revelations from the Lost Pages of History



**Part 1** wma ram (2:58 sec)

**Part 2** wma ram (1:39 sec)



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**"Everything you wanted to know about the Sabbath."**

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## Who made the Sabbath and why?

"In the beginning [God](#) created the heaven and the earth." "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it." [Genesis 1:1; 2:2, 3.](#)

God made the Sabbath at the time of Creation, after He made the world and everything in it. God rested on the Sabbath and blessed and sanctified it (set it apart for a holy use).

"And he said unto them, The sabbath was made for man, and not man for the sabbath:" [Mark 2:27](#)

The Sabbath and the family were alike instituted in Eden, and in God's purpose they are perpetually linked together. On this day more than on any other, it is possible for us to live the life of Eden. It was God's plan for the members of the family to be associated in work and study, in worship and recreation, the father as priest of his household, and both father and mother as teachers and companions of their children. But the results of sin, having changed the conditions of life, to a great degree prevent this association. Often the father hardly sees the faces of his children throughout the week. He is almost wholly deprived of opportunity for companionship or instruction. But God's love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another.



The Sabbath is a sign of creative and redeeming power; it points to God as the source of life and knowledge; it recalls man's primeval glory, and thus witnesses to God's purpose to re-create us in His own image. The Sabbath of the Lord bears His name and seal. "It is a sign," He says, "between Me and you; . . . that ye may know that I am the LORD that doth sanctify you." because "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." [Exodus 31:13; 20:11.](#)



The Sabbath is the day above all others when we should acquaint ourselves with God through His works. In the minds of the children the very thought of the Sabbath should be bound up with the beauty of natural things. Happy is the family who can go to the place of worship on the Sabbath as Jesus and His disciples went

Enter a description of what you are looking for.

### > Who is the Creator?



[Learn](#) about our Creator.



to the synagogue--across the fields, along the shores of the lake, or through the groves. Happy the father and mother who can teach their children God's written word with illustrations from the open pages of the book of nature; who can gather under the green trees, in the fresh, pure air, to study the word and to sing the praise of the Father above. By such associations parents may bind their children to their hearts, and thus to God, by ties that can never be broken.

Continue to: [Which Day is the Sabbath?](#)

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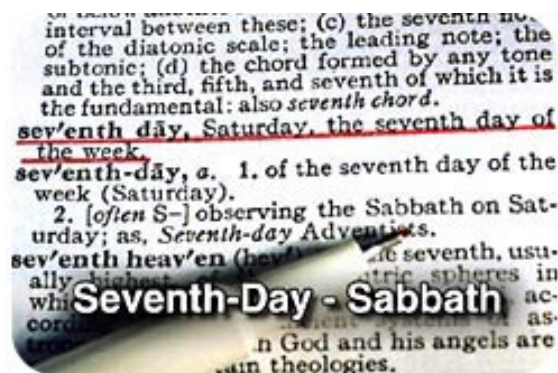
## Which Day?

"And on the **seventh day** God ended his work which he had made; and he rested on the **seventh day** from all his work which he had made. And God blessed the **seventh day**, and sanctified it: because that in it he had rested from all his work which God created and made." [Genesis 2:2-3](#)

### Which day is the Sabbath?

"The seventh day is the sabbath of the Lord thy God." [Exodus 20:10](#). "And when the sabbath was past, ...very early in the morning the first day of the week, they came unto the sepulchre." [Mark 16:1,2](#).

The Sabbath is not the first day of the week (Sunday), as many believe, but the seventh day (Saturday). Notice from the above Scripture that the Sabbath is the day that comes just before the first day of the week.



### Was the Sabbath day changed?

"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God." [Deuteronomy 4:2](#). "Every word of God is pure. ... Add thou not unto his words, lest he reprove thee, and thou be found a liar." [Proverbs 30:5, 6](#).


God has specifically and positively forbidden men to change His law by deletions or additions. To tamper with God's holy law in any way is one of the most fearful and dangerous things a person can do.

God's law is good and a blessing. "Wherefore the law



Enter a description of what you are looking for.

- > Which day is the Sabbath?
- > Was the Sabbath day changed?
- > What would Jesus do?
- > What did the Apostles do?
- > Did the Gentiles also worship on Sabbath?
- > Was the Calendar Changed?

 **"Don't Be Fooled"** on this video pastor Doug Batchelor explores the Sabbath and Sunday. [View it](#)



is holy, and the commandment holy, and just, and good." [Romans 7:12](#) "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." [James 1:25](#)

Jesus said "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [Matthew 5:18-19](#)

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### What would Jesus do?

In [John 15:10](#) Jesus said "I have kept my father's commandments" and we can also find from scripture that Jesus attended church on the Sabbath day. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." [Luke 4:16](#)



### What did the Apostles do?

"And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures." [Acts 17:2](#). "Paul and his company ... went into the synagogue on the sabbath day, and sat down." [Acts 13:13, 14](#). "And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." [Acts 16:13](#). "And he [Paul] reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." [Acts 18:4](#).

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### Did the Gentiles also worship on Sabbath?

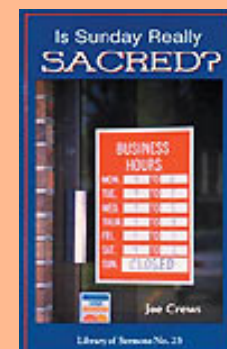
God commanded it: "Blessed is the man ... that keepeth the sabbath from polluting it." "Also the sons of the stranger, that join themselves to the Lord, ... every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer ... for mine house shall be called an house of prayer for all people." [Isaiah 56:2, 6, 7](#), emphasis added.

The apostles taught it:

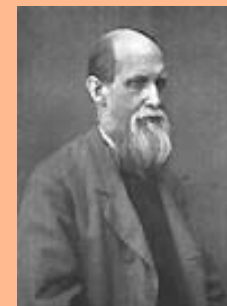
"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be



### > Is Sunday Really Sacred?



### > The Sabbath in the World's Languages



[View](#) an article about the Sabbath revealed in the Languages of the world.

preached to them the next sabbath." "And the next sabbath day came almost the whole city together to hear the word of God." [Acts 13:42, 44](#), emphasis added. "And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." [Acts 18:4](#).

### Was the Calendar Changed?

Yes. In order to keep up with the solar cycle the calendar was changed once in October 1582, but it did not alter the weekly cycle. Ten dates were omitted from the calendar following October 4, 1582. What would have been Friday, October 5, became Friday, October 15. The diagram below will help you to visualize the change. You will see that it did not change the order of the days of the week.

### October 1582

Sun.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.
	1	2	3	4	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

\*View an official U.S. Naval Observatory [Document](#) sent in 1932 that verifies that there has been no change in the weekly cycle. Here are links to the [U.S. Naval Observatory](#) and the [Royal Observatory](#) in Greenwich England.

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## The Sabbath in Prophecy

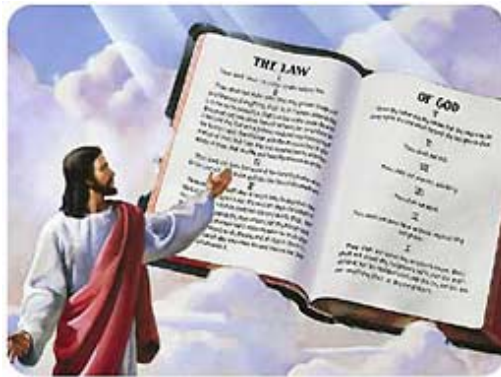
Almost the whole Christian world reverences Sunday, did God know that this attempt to change His holy Sabbath would occur?

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and **think to change times and laws**: and they shall be given into his hand until a time and times and the dividing of time."

[Daniel 7:25](#)

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, **speaking perverse things**, to draw away disciples after them." [Acts 20:28-30](#)

Yes, long ago God predicted that, from within the church itself, misguided men would arise who would attempt to change His holy law.



### Who is responsible for all of the confusion regarding the Sabbath?

In the Bible's prophetic book of Daniel, God lists many [identifying characteristics of the little horn](#) who would 'think to change' God's law. The Bible's identifying points clearly implicate the Roman Catholic church as this organization. Infact, you can even find the answer to this question by looking at the many statements made by the church and its leadership.

"The Catholic Church designated Sunday as the day for corporate worship and gets full credit – or blame – for the change." [This Rock](#), The Magazine of Catholic Apologetics and Evangelization, p.8, June 1997

"The Church, on the other hand, after changing the day of rest from the Jewish Sabbath, or seventh day of the week, to the first, made the Third Commandment refer to Sunday as the day to be kept holy as the Lord's Day." [The Catholic Encyclopedia](#),

"Of course the Catholic Church claims that the change was her act. And the act is a mark of her ecclesiastical power and authority in religious matters." C. F. Thomas, Chancellor of Cardinal Gibbons, in answer to a letter regarding the change of the Sabbath, November 11, 1895.

\* View a larger [list of statements](#) by Catholics, Protestants, and Historians.

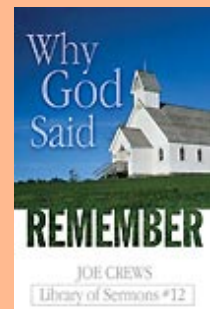
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### Is it important to keep the true Sabbath?

Enter a description of what you are looking for.

- Did God predict the attempted change?
- Who is responsible for the attempted change?
- Is it important to keep the true Sabbath?
- Does it matter how we worship God?
- The Battle is Over Worship!

### ➤ Why God said Remember



God apparently anticipated a lot of controversy over the Genesis record of fiat creation. ([View it](#))



"The Beast, the Dragon, and the Woman" is a concise study of the primary prophecies of the last book of the

Bible. This small book will help you find the Bible keys which unlock the important last day prophecies.

[More Information](#)

Yes it is. In God's final warning messages to the world we find a call to worship the Creator. "And I saw another angel fly in the midst of heaven... Saying with a loud voice Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." [Revelation 14:6-7](#)



The call to worship in Revelation 14:7 brings us back to the Sabbath Commandment which God set aside specifically for holy purposes: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it." [Exodus 20:8-11](#)

Throughout the scriptures we can see an emphasis on the recognition of the Creator. "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." [Revelation 4:11](#)

"For the LORD is great, and greatly to be praised: He is to be feared above all gods. For all the gods of the nations are idols: but the LORD made the heavens." [Psalms 96:4-5](#)

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the LORD, which made heaven and earth." [Psalms 121:2](#)

By keeping the Sabbath holy, [as He commanded us](#), we show our love for Him and give recognition of His authority in our life. "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." [1 John 5:1](#)

### Does it matter how we worship God?

Yes. In John chapter 4 the woman at the well asked Jesus the same question. Jesus responded: "the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." [John 4:23-24](#)

God issues a strong warning in [Revelation 14:7](#) clarifying that we should "worship him that made heaven, and earth, and the sea, and the fountains of waters." This strong warning is needed because the devil has deceived almost the entire world into accepting his substitute and thus multitudes worship or obey him rather than the Creator. "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the



> 15 Minute Radio Messages on the Sabbath

> The Day of the Sun

### Should the United States of America Make and Enforce Religious Laws?



The question has been raised, and is now much agitated, if a theocracy was good in the time of Israel, why would not a theocratical form of government be equally good for this time?

[Separation of Church and State](#)



beast? who is able to make war with him?" [Revelation 13:3-4](#)

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### Can we know for sure who this beast is and is it really all that important?

Yes, we can, and must know who this beast is.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:" [Revelation 14:9-10](#) The Bible clearly says that those who worship the beast will be lost.



In the light of this most serious and solemn warning from God we must not listen to anyone who tells us that we can't understand who the beast is or that it really doesn't matter. (See [2 Timothy 4:3-4](#), [2 Corinthians 11:14-15](#))

By letting the Bible interpret itself, comparing scripture with scripture, we can know exactly who the beast is. ([James 1:5](#), [Isaiah 28:10-13](#)) If you haven't done so already we suggest you review the points describing the little horn found in [Daniel 7](#) and then let the Bible [identify the first beast](#) of Revelation 13.

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### The Battle is Over Worship!

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" [Romans 6:16](#)

[Continue to The Mark of the Beast - Part 1](#)

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## Sabbath Questions and Answers

### Audio

#### Sabbath / Sunday

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Do Angels or other worlds keep the Sabbath? [Listen](#) / [Download](#)

Elaborate on Galatians 4:9-10 and how it relates to Sabbath observance. [Listen](#) / [Download](#)

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Isaiah 58:13, is it lawful to have intimacy on the Sabbath? [Listen](#) / [Download](#)

Romans 14:5, Does this refer to the Sabbath? [Listen](#) / [Download](#)

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Will I be saved if I don't keep the Sabbath? [Listen](#) / [Download](#)

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### Written

#### Shouldn't we Keep Sunday in Honor of the Resurrection?

It is true that Jesus rose on the first day of the week, but nowhere is there the slightest intimation in the Bible for anyone to keep that day holy. The basis for Sabbathkeeping is the direct handwritten command of God.

Many wonderful events occurred on certain days of the week, but we have no command to keep them holy. Jesus died for our sins on Friday. That is probably the most significant event in all of recorded history. It marks the moment my death sentence was commuted and my salvation assured. But not one Bible text hints that we should observe this day of such great significance.

It was a dramatic moment when Jesus rose from the grave on that Sunday morning, but there is not a scintilla of biblical evidence that we should observe it in honor of the resurrection. Not one instance of Sunday observance has been found in the recorded Scriptures.

There is, of course, a memorial of the resurrection commanded in the Bible, but it is not Sundaykeeping. Paul wrote: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory

Enter a description of what you are looking for.

- Shouldn't we Keep Sunday in Honor of the Resurrection?
- Wasn't The Sabbath Only a Memorial of Deliverance out of Egypt?
- The Calendar has been changed
- We Can't Locate the True Seventh Day?
- Shouldn't We Just Keep Any Day in the Seven?
- The Sabbath Was Made Only for the Jews
- Isn't There a "New" Law of Christ?
- Not Under the Law?
- Is It Possible To Obey the Law?
- Is Obedience Legalism? - The Test of Love
- No Sunday-keeping in Corinth
- 3 Days and 3 Nights
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of the Father, even so we also should walk in newness of life." Romans 6:4.

Baptism is the memorial of Christ's death, burial and resurrection. Those who believe that Sunday observance honors His resurrection cite the upper room meeting of the disciples on the same day He arose from the grave. To them that gathering was to celebrate His resurrection. But when we read the Bible record of the event, we discover that the circumstances were quite different. Luke tells us that, even though the disciples were confronted with the eyewitness story of Mary Magdalene, they "believed not." "After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16:12-14.

Obviously, none of those upper room disciples believed that He was raised, so they could not have been joyously celebrating the resurrection. John explains their reason for being together in these words: "The doors were shut where the disciples were assembled for fear of the Jews." John 20:19.

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### Wasn't The Sabbath Only a Memorial of Deliverance out of Egypt?

This strange idea is drawn from a single text in the Old Testament and is distorted to contradict many clear statements about the true origin of the Sabbath. The text is found in Deuteronomy 5:14, 15: "But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day."

Some people draw from this text that God gave the Sabbath as a memorial of the Exodus from Egypt. But the Genesis story of the making of the Sabbath (Genesis 2:1-3) and the wording of the fourth commandment by God Himself (Exodus 20:11) reveals the Sabbath as a memorial of creation.

The key to understanding these two verses rests in the word "servant." God said, "Remember that thou wast a servant in the land of Egypt." And in the sentence before this one He reminds them "that thy manservant and thy maidservant may rest as well as thou." In other words, their experience in Egypt as servants would remind them to deal justly with their servants by giving them Sabbath rest.

In similar vein God had commanded, "And if a stranger sojourn with thee in your land, ye shall not vex him ... for ye were strangers in the land of Egypt." Leviticus 19:33, 34.

It was not unusual for God to hark back to the Egyptian deliverance as an incentive to obey other commandments. In Deuteronomy 24:17, 18, God said, "Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge. ... Thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing."

Neither the command to be just nor to keep the Sabbath was given to memorialize the Exodus, but God told them that His goodness in bringing them out of captivity constituted a strong additional reason for their dealing kindly with their servants on the Sabbath and treating justly the strangers and widows.

In the same way, God spoke to them in Leviticus 11:45, "For I am the Lord that bringeth you up out of the land of Egypt. ... ye shall therefore be holy." Surely no one would insist that holiness did not exist before the Exodus, or that it would be ever afterwards limited only to the Jews, to memorialize their deliverance.

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### The Calendar has been changed

The calendar has not been changed so as to confuse the days of the week. We can be positive that our seventh day is the same day Jesus observed when He



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questions regarding the Sabbath and Sunday.



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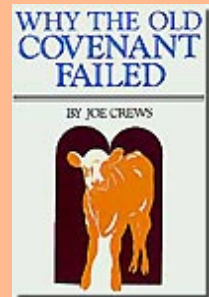
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**Where can I find a Sabbath keeping church in North America?**



**Why the old covenant Failed**



What was the old Covenant?

was here. Pope Gregory XIII did make a calendar change in 1582, but it did not interfere with the weekly cycle. Our present Gregorian calendar was named after him when he made that small change in 1582.

What did Pope Gregory do to the calendar? Before 1582 the Julian calendar had been in effect, instituted by Julius Ceasar about 46 B.C. and named after him. But the Julian calendar had calculated the length of the year as 365 1/4 days, and the year is actually eleven minutes less than 365 1/4 days. Those eleven minutes accumulated, and by 1582 the numbering of the calendar was ten days out of harmony with the solar system. Gregory simply dropped those ten days out of the numbering of the calendar. It was Thursday, October 4, 1582, and the next day, Friday, should have been October 5. But Gregory made it October 15 instead, dropping exactly ten days to bring the calendar back into harmony with the heavenly bodies.

Were the days of the week confused? No. Friday still followed Thursday, and Saturday still followed Friday. The same seventh day remained, and the weekly cycle was not disturbed in the least. When we keep the seventh day on Saturday, we are observing the same day Jesus kept, and He did it every week according to Luke 4:16.

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### **We Can't Locate the True Seventh Day**

This is a fallacy that has comforted many in their disobedience of the fourth commandment. It just is not true. Here are four positive proofs which identify the true Sabbath today:

**1.** According to the Scriptures, Christ died on Friday and rose on Sunday, the first day of the week. Practically all churches acknowledge this fact by observing Easter Sunday and Good Friday. Here is the Bible evidence: "This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on." Luke 23:52-54.

Here is proof that Jesus died the day before the Sabbath. It was called "the preparation day" because it was the time to get ready for the Sabbath. Let us read the next verses: "And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment." Verses 55, 56.

Please notice that the women rested over the Sabbath "according to the commandment." The commandment says, "The seventh day is the Sabbath," so we know they were observing Saturday. But the very next verse says, "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared. ... And they found the stone rolled away from the sepulchre." Luke 24:1, 2.

How clearly these three consecutive days are described for us. He died Friday, the preparation day, commonly called Good Friday. He rested in the tomb on the seventh day, Sabbath, "according to the commandment." That was Saturday. Then on Sunday, the first day of the week, Easter Sunday to many, Jesus arose from the grave.

Anyone who can locate Good Friday or Easter Sunday will have absolutely no difficulty finding the true Sabbath.

**2.** The calendar has not been changed so as to confuse the days of the week. We can be positive that our seventh day is the same day Jesus observed when He was here. Pope Gregory XIII did make a calendar change in 1582, but it did not interfere with the weekly cycle. Our present Gregorian calendar was named after him when he made that small change in 1582. What did Pope Gregory do to the calendar? Before 1582 the Julian calendar had been in effect, instituted by Julius Ceasar about 46 B.C. and named after him. But the Julian calendar had calculated the length of the year as 365 1/4 days, and the year is actually eleven minutes less than 365 1/4 days. Those eleven minutes accumulated, and by 1582 the numbering of the calendar was ten days out of harmony with the solar system. Gregory simply dropped those ten days out of the numbering of the calendar. It was Thursday, October 4, 1582, and the next day, Friday, should have been October 5. But Gregory made it October 15 instead, dropping exactly ten days to bring the calendar back into harmony with the heavenly bodies.



Were the days of the week confused? No. Friday still followed Thursday, and Saturday still followed Friday. The same seventh day remained, and the weekly cycle was not disturbed in the least. When we keep the seventh day on Saturday, we are observing the same day Jesus kept, and He did it every week according to Luke 4:16.

**3.** The third evidence for the true Sabbath is the most conclusive of all. The Jewish people have been observing the seventh day from the time of Abraham, and they still keep it today. Here is a whole nation - millions of individuals - who have been counting off time meticulously, week after week, calendar or no calendar, for thousands of years. Could they have lost track? Impossible. The only way they could have lost a day would have been for the entire nation to have slept over an extra 24 hours and for no one ever to tell them about it afterwards.

There has been no change or loss of the Sabbath since God made it in Genesis. The origin of the week is found in the creation story. There is no scientific or astronomical reason for measuring time in cycles of seven days. It is an arbitrary arrangement of God and has been miraculously preserved for one reason - because the holy Sabbath day points to the creative power of the only true God. It is a sign of His sovereignty over the world and over human life; a sign of creation and redemption.

Is this not the reason God will preserve Sabbathkeeping throughout eternity? We read in Isaiah 66:22, 23: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."

The Sabbath is so precious to God that He will have His people observe it throughout all time to come in the beautiful new earth. If it is so precious to Him, should it not be precious to us? If we are going to keep it then, should we not keep it now?

In an age of false gods, of atheistic evolution, and traditions of men, the world needs the Sabbath more than ever as a test of our loyalty to the great Creator-God and a sign of our sanctification through His power.

**4.** Proof number four lies in the fact that over one hundred languages of the earth use the word "Sabbath" for Saturday. For example, the Spanish word for Saturday is "Sábado," meaning Sabbath. What does this prove? It proves that when those hundred languages originated in the long, long ago, Saturday was recognized as the Sabbath day and was incorporated into the very name of the day.

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### Shouldn't We Just Keep Any Day in the Seven?

By this argument Satan prepared the world to accept a substitute in place of the Sabbath God had commanded. Upon the tables of stone God wrote the great, unchanging law of the ages. Every word was serious and meaningful. Not one line was ambiguous or mysterious. Sinners and Christians, educated and uneducated, have no problem understanding the simple, clear words of the Ten Commandments. God meant what He said and He said what He meant. No one has tried to void that law as too complicated to comprehend.

Most of the ten begin with the same words: "Thou shalt not," but right in the heart of the law we find the fourth commandment which is introduced with the word, "Remember." Why is this one different? Because God was commanding them to call something to memory which already existed but had been forgotten. Genesis describes the origin of the Sabbath in these words, "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made. ... And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Genesis 2:1-3.

Which day did God bless and sanctify? The seventh day. How was it to be kept holy? By resting. Could any of the other six be kept holy? No. Why? Because God commanded not to rest those days but to work. Does God's blessing make a difference? Of course. This is why parents pray for God to bless their children. They believe it makes a difference. The seventh day is different from all the other six days, because it has God's blessing.

Some more questions: Why did God bless the day? Because He had created the world in six days. It was the birthday of the world, a memorial of a mighty act. Can the Sabbath memorial be changed? Never. Because it points backward to

an accomplished fact. July 4 is Independence Day. Can it be changed? No. Because the Declaration of Independence was signed on July 4, 1776. Your birthday cannot be changed, either. It is a memorial of your birth, which happened on a set day. History would have to run through again to change your birthday, to change Independence Day, or to change the Sabbath day. We can call another day Independence Day, and we can call another day the Sabbath, but that does not make it so.

Did God ever give man the privilege of choosing his own day of rest? He did not. In fact, God confirmed in the Bible that the Sabbath was settled and sealed by His own divine selection and should not be tampered with. Read Exodus 16 concerning the giving of manna. For 40 years God worked three miracles every week to show Israel which day was holy. **(1)** No manna fell on the seventh day. **(2)** They could not keep it overnight without spoilage, but **(3)** when they kept it over the Sabbath, it remained sweet and fresh.

But some Israelites had the same idea as many modern Christians. They felt that any day in seven would be all right to keep holy: "And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" Exodus 16:27, 28.

Get the picture? These people thought another day could be kept just as well as the seventh day. Perhaps they were planning to observe the first day of the week, or some other day which was more convenient. What happened? God met them and accused them of breaking His law by going forth to work on the seventh day. Would God say the same thing to those who break the Sabbath today? Yes. He is the same yesterday, today and forever - He changes not. God made it very clear that, regardless of their feelings, those who go forth to work on the Sabbath are guilty of breaking His law. James explains that it is a sin to break even one of the Ten Commandments: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:10, 11.

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### The Sabbath Was Made Only for the Jews

This falsehood has gained such strength that multitudes of Christians refer to it as the "Jewish Sabbath." But nowhere do we find such an expression in the Bible. It is called "the sabbath of the Lord," but never "the sabbath of the Jews." Exodus 20:10. Luke was a Gentile writer of the New Testament and often made reference to things which were peculiarly Jewish. He spoke of the "nation of the Jews," "the people of the Jews," "the land of the Jews," and the "synagogue of the Jews." Acts 10:22; 12:11; 10:39; 14:1. But please note that Luke never referred to the "sabbath of the Jews," although he mentioned the Sabbath repeatedly.

Christ clearly taught that "the sabbath was made for man." Mark 2:27. The fact is that Adam was the only man in existence at the time God made the Sabbath. There were no Jews in the world for at least 2,000 years after creation. It could never have been made for them. Jesus used the term "man" in the generic sense, referring to mankind. The same word is used in connection with the institution of marriage which was also introduced at creation. Woman was made for man just as the Sabbath was made for man. Certainly no one believes that marriage was made only for the Jews.

The fact is that two beautiful, original institutions were set up by God Himself before sin ever came into the world - marriage and the Sabbath. Both were made for man, both received the special blessing of the Creator and both continue to be just as holy now as when they were sanctified in the Garden of Eden.

It is also interesting to note that Jesus was the One who made the Sabbath in the first week of time. There was a reason for His claim to be Lord of the Sabbath day (Mark 2:28). If He is the Lord of the Sabbath day, then the Sabbath must be the Lord's day. John had a vision on "the Lord's day," according to Revelation 1:10. That day had to be the Sabbath. It is the only day so designated and claimed by God in the Bible. In writing the Ten Commandments, God called it "the sabbath of the Lord." Exodus 20:10. In Isaiah He is quoted as saying, "The sabbath, my holy day." (Isaiah 58:13).

But we must not overlook the fact that this God who created the world and made the Sabbath was Jesus Christ Himself. John wrote: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was

not any thing made that was made. ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." John 1: 1-3, 14.

Paul clearly identified Jesus as the Creator, "... his dear Son: In whom we have redemption through his blood. ... For by him were all things created." Colossians 1: 13-16.

For Christians to separate Jesus from the Sabbath is a tragic mistake. For He is the Author, the Maker, the Sanctifier, and the Architect of the Sabbath. To discount the blessing which He placed on that day is to deny His authority.

This argument has led many to believe that the Sabbath existed only for a limited period of time following creation. But is this a fact? Actually, the Sabbath could never be just a type or shadow of anything, for the simple reason that it was made before sin entered the human family. Certain shadows and typical observances were instituted as a result of sin and pointed forward to the deliverance from sin. Such were the sacrifices employed to symbolize the death of Jesus, the Lamb of God. There would have been no animal sacrifices had there been no sin. These offerings were abolished when Christ died on the cross, because the types had met their fulfillment (Matthew 27:51). But no shadow existed before sin entered this world; therefore, the Sabbath could not be included in the ceremonial law of types and shadows.

Paul referred to the temporary system of ordinances in Colossians 2: 14-16 as being "against us" and "contrary to us." He tied it to the meat offerings, drink offerings, and yearly festivals of the law that was "blotted out." It is true he referred to sabbaths also in the text, but take careful note that he called them "sabbath days which are a shadow of things to come." Were some sabbath days blotted out at the cross? Yes, there were at least four yearly sabbaths which came on certain set days of the month, and they were nailed to the cross. They were shadows and required specified meat and drink offerings. All of these annual sabbaths are described in Leviticus 23: 24-36, and then summarized in verses 37 and 38: "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: beside the sabbaths of the Lord."

The Scripture plainly differentiates between the annual, shadowy sabbaths and the weekly "sabbaths of the Lord." The ceremonial sabbaths were blotted out at the cross; they had been added as a consequence of sin. But the Sabbath of the Ten-Commandment law had been hallowed before sin was introduced and was later incorporated into the great moral law written by the finger of God. It was eternal in its very nature.

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### Isn't There a "New" Law of Christ?

Some try to dispose of the Ten Commandments on the basis of the "new" commandments of love which Christ introduced. It is certainly true that Jesus laid down two great laws of love as a summary of all the law, but did He give the idea that these were new in point of time? The fact is that He was quoting directly from the Old Testament when He gave those new commandments. "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deuteronomy 6: 5. "Thou shalt love thy neighbour as thyself." Leviticus 19: 18. Certainly, those penetrating spiritual principles had been forgotten by the legalists of Christ's day, and they were new to them in relation to their life and practice. But they were not intended by Jesus to take the place of the Ten Commandments.

When the lawyer asked Jesus which was the greatest commandment in the law, he received the answer: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matthew 22: 37-40.

Notice that these two love commandments simply summed up "all the law and the prophets." They all hang upon these two principles of love. Christ was saying that love is the fulfilling of the law just as Paul repeated it later in Romans 13: 10. If one loves Christ supremely with heart, soul, and mind, he will obey the first four commandments that have to do with our duty to God. He will not take God's name in vain, worship other gods, etc. If one loves his neighbor as himself, he will obey the last six commandments which relate to our duty to our fellow men. He will not be able to steal from his neighbor, lie about him, etc. Love will lead to obeying or fulfilling all the law.

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## Not Under the Law?

Often we hear this argument in an effort to belittle the law of God: "Well, since we are not under the law but under grace, we do not need to keep the Ten Commandments any longer." Is this a valid point? The Bible certainly does say that we are not under the law, but does that imply that we are free from the obligation to obey it? The text is found in Romans 6:14, 15. "For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid."

How easily we could prevent confusion if we accepted exactly what the Bible says. Paul gives his own explanation of his statement. After stating that we are not under the law but under grace, he asks, "What then?" This simply means, "How are we to understand this?" Then notice his answer. In anticipation that some will construe his words to mean that you can break the law because you are under grace, he says, "Shall we sin (break the law) because we are not under the law but under grace? God forbid." In the strongest possible language Paul states that being under grace does not give a license to break the law. Yet this is exactly what millions believe today, and they totally ignore Paul's specific warning.

If being under grace does not exempt us from keeping the law, then what does Paul mean by saying that Christians are not under the law? He gives that answer in Romans 3:19. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Here Paul equates being under the law with "being guilty before God." In other words, those who are under the law are guilty of breaking it and are under the condemnation of it. This is why Christians are not under it. They are not breaking it - not guilty and condemned by it. Therefore, they are not under it, but are under the power of grace instead. Later in his argument, Paul points out that the power of grace is greater than the power of sin. This is why he states so emphatically, "For sin shall not have dominion over you: for ye are not under the law, but under grace." Grace overrules the authority of sin, giving power to obey God's law. This is the effective reason that we are not under the law's guilt and condemnation and also why Paul states that we will not continue to sin.

Suppose a murderer has been sentenced to death in the electric chair. Waiting for the execution the man would truly be under the law in every sense of the word - under the guilt, under the condemnation, under the sentence of death, etc. Just before the execution date the governor reviews the condemned man's case and decides to pardon him. In the light of extenuating circumstances the governor exercises his prerogative and sends a full pardon to the prisoner. Now he is no longer under the law but under grace. The law no longer condemns him. He is considered totally justified as far as the charges of the law are concerned. He is free to walk out of the prison and not a policeman can lay hands upon him. But now that he is under grace and no longer under the law, can we say that he is free to break the law? Indeed not! In fact, that pardoned man will be doubly obligated to obey the law because he has found grace from the governor. In gratitude and love he will be very careful to honor the law of that state which granted him grace. Is that what the Bible says about pardoned sinners? "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31. Here is the most explicit answer to the entire problem. Paul asks if the law is nullified for us just because we have had faith in Christ's saving grace. His answer is that the law is established and reenforced in the life of a grace-saved Christian.

The truth of this is so simple and obvious that it should require no repetition, but the devious reasoning of those who try to avoid obedience makes it necessary to press this point a bit further. Have you ever been stopped by a policeman for exceeding the speed limit? It is an embarrassing experience, especially if you know you are guilty. But suppose you really were hurrying to meet a valid emergency, and you pour out your convincing explanation to the policeman as he writes your ticket. Slowly he folds the ticket and tears it up. Then he says, "All right, I'm going to pardon you this time, but ..." Now what do you think he means by that word "but"? Surely he means, "but I don't want to ever catch you speeding again." Does this pardon (grace) open the way for you to disobey the law? On the contrary, it adds compelling urgency to your decision not to disobey the law again. Why, then, should any true Christian try to rationalize his way out of obeying the law of God? "If ye love me," Jesus said, "keep my commandments." John 14:15.



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## Is It Possible To Obey the Law?

Countless Christians have been taught that since the law is spiritual and we are carnal, no human being will ever be able in this life to meet the requirements of the perfect law. Is this true? Has it been given by God as a great idealistic, impossible goal toward which converted souls should struggle but never expect to attain? Is there some hidden reservation or secret meaning in the many commands to obey the ten great rules God wrote on stone? Did God mean what He said and say what He meant?

Many believe that only Christ could have obeyed that law and only because He had special powers that have not been made available to us. Certainly it is true that Jesus is the only One who lived without committing a single act of disobedience. His reason for living that perfect, victorious life is laid out in Romans 8:3, 4. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit."

Do not miss the point that Jesus came to condemn sin by His perfect life in the flesh in order that "the righteousness of the law" might be fulfilled in us. What is that righteousness? The Greek word "dikaima" is used here which means, literally, "the just requirement" of the law. This can only mean that Christ won His perfect victory in order to make the same victory available to us. Having conquered the devil, showing that in the flesh the law can be obeyed, Christ now offers to come into our hearts and share the victory with us. Only by His strength and indwelling power can the requirements of the law be fulfilled by anyone. Paul said, "I can do all things through Christ which strengtheneth me." Philippians 4:13.

Not one soul can ever keep one of those Ten Commandments in human power alone, but all of them may be kept through the enabling strength of Jesus. He imputes His righteousness for cleansing and imparts His righteousness for victorious living. Christ came in a body of flesh like our own and depended wholly upon His Father in living His life to demonstrate the kind of victory which is possible for every soul who will likewise draw upon the Father's grace.

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## Is Obedience Legalism? - The Test of Love

Someone may bring up the objection that after the law has accomplished its purpose of pointing the sinner to Christ for cleansing, it will no longer be needed in the experience of the believer. Is that true? No, indeed. The Christian will always need the watchdog of the law to reveal any deviation from the true path and to point him back to the cleansing cross of Jesus. There will never be a time when that mirror of correction will not be needed in the progressive growth experience of the Christian.

Law and grace do not work in competition with each other but in perfect cooperation. The law points out sin, and grace saves from sin. The law is the will of God, and grace is the power to do the will of God. We do not obey the law in order to be saved but because we are saved. A beautiful text which combines the two in their true relationship is Revelation 14:12. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." What a perfect description of faith and works! And the combination is found in those who are "saints."

The works of obedience are the real test of love. This is why they are so necessary in the experience of a true believer. "Faith without works is dead." James 2:20. No man ever won a fair maiden's heart by words alone. Had there been no flowers, no acts of devotion, no gifts of love, most men would still be searching for a companion. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matthew 7:21.

Words and profession are not enough. The true evidence is obedience. Today's bumper stickers reflect a shallow concept of love. They say, "Smile if you love Jesus," "Honk if you love Jesus"; but what did the Master Himself say? He said, "If ye love me, keep my commandments." John 14:15. And that is exactly what most people don't want to do. If love makes no demands beyond a smile or wave, then it is welcome; but if the lifestyle must be disturbed, the majority will

reject it. Unfortunately, most people today are not looking for truth. They are looking for a smooth, easy, comfortable religion which will allow them to live the way they please and still give assurance of salvation. There is indeed no true religion which can do that for them.

One of the strongest texts in the Bible on this subject is found in 1 John 2:4. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." John could write that with such assurance because it is one of the most deeply established truths in the Bible. Jesus spoke of those who said, "Lord, Lord," but did not do the will of the Father. Then He described many who would seek entrance to the kingdom claiming to be workers of miracles in the name of Christ. But He would sorrowfully have to say, "I never knew you: depart from me." Matthew 7:21-23. You see, to know Christ is to love Him, and to love Him is to obey Him. The valid assumption of the Bible writers is very clear and simple: If one is not obeying Christ, he does not love Christ. And if he doesn't love the Master, then he doesn't know Him. John assured us, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. Thus, we can see how knowing and loving and obeying are all tied closely together and are absolutely inseparable in the life of God's faithful people. The beloved John summed it up in these words: "For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:3.

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## No Sunday-keeping in Corinth

In 1 Corinthians 16:1, 2 Paul wrote: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come ... whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem."

Please carefully notice what the apostle said, and also, what he did not say. Many have assumed that a religious meeting was held and a collection plate passed. This is not the case. Paul was writing special appeals to the churches in Asia Minor, because many of the Christians in Jerusalem were suffering greatly for lack of food and daily necessities. Paul asked the church at Corinth to gather food, clothing, etc., and store it up at home until he could send men to transport it to Jerusalem. The expression "lay by him in store" in the original Greek gives the clear connotation of putting aside at home. Even Sunday advocates agree to this.

There was no service held on the first day of the week. The gathering up and storing was to be done on that day. Why did Paul suggest that this work be done on Sunday, and what was involved in getting it done?

First of all, the letter would have been shared with the church on the Sabbath when they were all gathered for worship. The first opportunity to do the work would be the next day - the first day of the week. Keep in mind that there was an apparent food shortage in Jerusalem, and the need was not primarily for money. Such famine conditions were not unusual in areas of the Middle East, as Luke reminds us in Acts 11:28-30.

The church in Rome gives a clue as to the special needs of those suffering Christians "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain." Romans 15:25-28.

Here the apostle touches a tender spot in his eloquent appeal. The Roman Christians owed a great debt of gratitude to the mother church in Jerusalem which had sent teachers to evangelize them. Paul urges them to return carnal, or material, gifts in appreciation of the spiritual truths received from them. What kind of gifts did Paul have in mind? It is very interesting that he describes it as sealing to them "this fruit." The Greek word used here is "karpos," which is the universal term used for literal fruit. It can also have the connotation of "fruits of one's labor."

This throws light on Paul's counsel to the Corinthian Christians to do their work on the first day of the week, "so that there be no gatherings when I come." Such work as gathering and storing up produce from garden and field would certainly not be appropriate on Sabbath. In these verses, Sunday is identified once again as a day for secular activities and gives no indication of religious

observance.

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“Everything you wanted to know about the **Sabbath.**”

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Keep the Sabbath Holy - 12 Biblical Concepts

1. The Sabbath is a day to cease our creating, working with the creation, and appreciate what God has done in the world and is doing in us. Genesis 2
2. Elaborate food preparation is to be done on the day before the Sabbath so that there is no baking or heavy cooking on the Sabbath. Exodus 16
3. The Sabbath is a time to lay our burdens down and rest. We should not do any servile work on the Sabbath. This includes our entire family, even our servants and beasts of burden and strangers who live among us. Jeremiah 17; Exodus 20 and Deuteronomy 5
4. The Sabbath is an holy convocation. We should meet and worship with others. Leviticus 23
5. We should be reverent and show God that we love, honor, and respect His authority. Psalm 89:7, Habakkuk 2:20
6. The Sabbath should be a day of delight and rejoicing, a day which we forsake our thoughts and words for God's thoughts and words. Isaiah 56, 58
7. The Sabbath is a time of healing. Matthew 12, Mark 1, 3, Luke 13, 14
8. We are not to buy or sell on the Sabbath. Nehemiah 13
9. The Sabbath is a time to do good and visit and comfort the sick. We should do spiritual work on the Sabbath, serving others. John 5
10. The Sabbath is a time of prayer. Acts 16:13
11. The Sabbath is a time to reason with others about spiritual principles, and for ministers to teach the word of God. Acts 17:2, 18:4, 11
12. The Sabbath is a time for Singing. Ephesians 5:19-20, Colossians 3:16, Psalms 92 is called the "Sabbath Psalm"

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### What Jesus taught on keeping the Sabbath



"God is a Spirit: and they that worship him must worship him in spirit and in truth." [John 4:24](#)

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"Everything you wanted to know about the Sabbath."

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## The Sabbath Through History - 1st Century

Hallowed by the Creator's rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden; by Adam, fallen yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs, from Abel to righteous Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of prevailing idolatry, lost their knowledge of God's law; but when the Lord delivered Israel, he proclaimed his law in awful grandeur to the assembled multitude, that they might know his will, and fear and obey him forever.

From that day to the present, the knowledge of God's law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept. Though the "man of sin" succeeded in trampling under foot God's holy day, yet even in the period of his supremacy there were, hidden in secret places, faithful souls who paid it honor. Since the Reformation, there have been some in every generation to maintain its observance. Though often in the midst of reproach and persecution, a constant testimony has been borne to the perpetuity of the law of God, and the sacred obligation of the creation Sabbath.

This section, The Sabbath Through History, provides a glimpse into this controversy.

**1st Century**  
**2nd Century**  
**3rd Century**  
**4th Century**  
**5th Century**  
**6th Century**  
**7th Century**

**8th Century**  
**9th Century**  
**10th Century**  
**11th Century**  
**12th Century**  
**13th Century**  
**14th Century**

**15th Century**  
**16th Century**  
**17th Century**  
**18th Century**  
**19th Century**  
**20th Century**  
**21st Century**

**"But pray ye that your flight be not in winter, neither on the Sabbath day." Jesus, Matthew 24:20**

### Institution Of The Sabbath

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Genesis 2:1-3

### Jesus

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16

### Jesus

"And, behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, if thou wilt enter into life, keep the commandments." Matthew 19:16-17

### Jesus

"But pray ye that your flight be not in winter, neither on the Sabbath day." Matthew 24:20. Jesus asked his disciples to pray that in the flight from the doomed city of Jerusalem they would not have to flee on the Sabbath day. This flight took place in 70 A.D. (40 years after the Cross).

### His Followers

"And they returned, and prepared spices and ointments and rested the Sabbath day according to the commandment." Luke 23:56

### Paul

"And Paul, as his manner was went in unto them, and three Sabbath days reasoned with

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### The Destruction of Jerusalem - a Faint Shadow of the Future



The Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon His law. Dark are the records of human misery that earth has witnessed during its long centuries of crime. The heart sickens, and the mind grows faint in contemplation. Terrible have been the results of rejecting the authority of Heaven. But a scene yet darker is presented in the revelations of the future.

[Destruction of Jerusalem](#)

### "The Seventh Day" Revelations from the Lost Pages of History



Part 2 [wma ram](#) (1:39 sec.)

them out of the Scriptures" Acts 17:2

#### **Paul And Gentiles**

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. And the next Sabbath came almost the whole city together to hear the Word of God." Acts 13:42, 44.

Here we find Gentiles in a Gentile city gathering on the Sabbath. It was not a synagogue meeting in verse 44, for it says almost the whole city came together, verse 42 says they asked to hear the message the "next Sabbath."

#### **John**

"I was in the Spirit on the Lord's day." Rev. 1:10 (Mark 2:28, Isa.58:13, Ex.20:10, Clearly show the Sabbath to be the Lord's day).

#### **Josephus**

"There is not any city of the Grecians, nor any of the Barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come!" M'Clatchie, "Notes and Queries on China and Japan" (edited by Dennys), Vol 4, Nos 7, 8, p.100.

#### **Philo**

Declares the seventh day to be a festival, not of this or of that city, but of the universe. M'Clatchie, "Notes and Queries," Vol. 4, 99

**Note** Large portions of this history section are from the following resources.  
(These books are in the .pdf format and will require considerable download time.)

-[The Great Controversy](#)

-[Truth Triumphant](#)

-[The History of the Sabbath](#)

-[What I Saw in Rome](#) .pdf provided by [Maranatha Media](#)

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"Come unto me...and I will give you rest." Matt. 11:28

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## Our Creator

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. [John 1:1-5,14](#)



From the scriptures above we see that Jesus is the Creator. Continue reading to learn more about our wonderful Creator.

### More about Jesus

Did you ever carve your initials, along with those of your sweetheart, on a tree? If so, it's likely that your message of love is still there, in spite of the passing years. Long ago God carved His own love message on a tree--on the crossbeam of a Roman instrument of torture, planted on a hill called Calvary. Talk about amazing facts! This is the most amazing fact of all. The great God and ruler of the universe loves us--poor, sinful men, women, and children--so much that He gave Himself in the person of Jesus Christ, the God we call the Son. You've undoubtedly heard this before, but do you really understand what it's all about? What does God's greatest gift of love mean to you personally? Has it changed your life and heart? It can--if you will let it! Read on and find out how.

### 1. Does God really care about me?

Enter a description of what you are looking for.

### > What Jesus taught on keeping the Sabbath



"God is a Spirit: and they that worship him must worship him in spirit and in truth." [John 4:24](#)

God cares about you personally.  
What a fantastic cause  
for rejoicing!



This is  
what He  
says:  
"Thou  
wast

precious in my sight, thou hast been honourable, and I have loved thee." [Isaiah 43:4](#).  
"Yea, I have loved thee with an everlasting love." [Jeremiah 31:3](#).

**Answer:** God's never-ending love for you and me is far beyond our understanding. He loves you as though you were the only lost soul in the universe. He would have given His life for you or me even if there had been no other sinner to redeem. Try never to forget this fact. You are precious in His sight. He loves you.

## 2. How has God demonstrated His love for us?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16](#). "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." [1 John 4:9, 10](#).



Never has  
there been  
another  
demonstration  
of love so great  
as the cross.

**Answer:** Because He loved us so deeply, He was willing to see His only Son suffer and die rather than be separated from you and me for eternity. We will not be able to understand it, but He did it--just for you, just for me!

## 3. How could He love someone like me?



"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." [Romans 5:8](#).

**Answer:** Certainly not because I earned it or deserved it. Not one of us has earned anything except the wages of sin, which is death (Romans 6:23). But God's love is unconditional.



No one has ever lived  
whom Jesus did not love.

He loves the thieves, adulterers, and murderers. He also loves the selfish, the hypocritical, and the profane blasphemer. But, greatest of all, He loves me! And because He knows that my sins can lead only to misery and death, He wants to save me from my sins. That's why He died.



Jesus' death was payment in full for every sin you could ever commit. When you accept this fabulous gift, you become part of Jesus' personal family.

#### 4. What does His death do for me?

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." [1 John 3:1](#). "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12](#).

**Answer:** Christ died to satisfy the death penalty against me. He was born as a man so He could suffer the kind of death I deserve. Then He offered to give me the credit for what He did. In other words, His sinless life is credited to my account so I can be counted as righteous. His death is accepted by God as full payment for all my past wrongs, and by accepting what He did, as a gift, I am taken into God's own family as His child. It staggers the mind!

Ponder these simple facts for a moment:

Because of my sins, I am sentenced to death. I cannot pay that penalty without losing eternal life, because if I died for my sins, I could not resurrect myself. I would be dead forever.

I owe something I cannot pay! But a friend comes along, in the person of Jesus, and says, "I will pay. I will die in your place and give you credit for it. You will not have to die for your sins."

I must accept the offer! Simple, isn't it? I openly acknowledge and accept His death for my sins. The moment I do this, I have become a son or daughter of God!

### 5. How do I receive Him and pass from death to life?



Jesus gave His life to settle the debt you cannot pay.

everlasting life." [John 6:47](#).

Just admit three things:

1. I am a sinner. "All have sinned." [Romans 3:23](#).
2. I am doomed to die. "The wages of sin is death." [Romans 6:23](#).
3. I cannot save myself. "Without me ye can do nothing." [John 15:5](#).

Then, believe three things:

1. He died for me. "That he ... should taste death for every man." [Hebrews 2:9](#).
2. He forgives me. "If we confess our sins, he is faithful and just to forgive us our sins." [1 John 1:9](#).
3. He saves me. "He that believeth on me hath

**Answer:** By asking for, believing in, and accepting the great gift of God, our Lord Jesus Christ.

### 6. What must I do in order to obtain this gift of salvation?

"Being justified freely by his grace through the redemption that is in Christ Jesus."

[Romans 3:24](#). "A man is justified by faith without the deeds of the law." [Romans 3:28](#).

**Answer:** The only thing I can do is to accept it as a pure gift. My works of obedience will not help me one bit in the justification experience. All who ask for salvation in faith will receive it. The worst reprobate sinner will be accepted on the same basis as the most moral do-gooder. The past does not count. Remember, God loves everyone alike, and forgiveness is for the asking. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." [Ephesians 2:8, 9](#).



Are you drowning in sin? Jesus will rescue you at once if you will ask Him.



### 7. When I join His family through faith, what change does Jesus make in my life?

"Therefore if any man be in Christ, he is a new creature:





Jesus' power changes a repulsive sinner into a loving saint.

I wait so long to accept it?

old things are passed away; behold, all things are become new." [2 Corinthians 5:17](#).

**Answer:** As Christ is received into my heart, He destroys the old sinful self and actually changes me into a new spiritual creation. The old life of sin now becomes repulsive and undesirable. Joyfully I begin to experience, for the first time, glorious freedom from guilt and condemnation. I begin to see how empty my life has been without Christ. Rather than feeding on husks under the table, I now feast at the banquet of the King. One minute with God provides more happiness than does a lifetime of serving the devil. What an exchange! Why did

### 8. Will this changed life really be happier than the pleasures of the old life?

Jesus said: "These things have I spoken unto you ... that your joy might be full." [John 15:11](#). "If the Son therefore shall make you free, ye shall be free indeed." [John 8:36](#). "I am come that they might have life, and that they might have it more abundantly." [John 10:10](#).



The most valuable gift parents can give their children is to become Christians.



No joy on earth can compare to the happiness and joy of a Christian home.

you experience life "more abundantly," the way God intended it should be.

### Answer:

No joy on earth can compare to the happiness and joy of a Christian home. Many feel that the Christian life will not be a happy one because of restrictions and self-denial. The exact opposite is true. When you accept the love of Jesus, a fantastic exuberance springs up from within. Unbelievable peace and joy permeate your life. Talk about excitement! There is no comparison to the old life of selfishness and failure. Like a bad dream, the painful past fades away, and

### 9. But can I make myself do all the things a Christian should do?



I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." [Galatians 2:20](#). "I can do all things through Christ which strengtheneth me." [Philippians 4:13](#).





When Jesus enters your life, His miraculous power transforms obedience from a burden to a supreme joy.

a burden, but a delight. "I delight to do thy will, O my God: yea, thy law is within my heart." [Psalm 40:8](#).

#### 10. Do you mean that even the Ten Commandments would not be hard to obey?

"If ye love me, keep my commandments." [John 14:15](#). "For this is the love of God, that we keep his commandments: and his commandments are not grievous." [1 John 5:3](#). "But whoso keepeth his word, in him verily is the love of God perfected." [1 John 2:5](#).

**Answer:** The Bible always ties obedience to a love relationship. Born-again Christians find it no wearying struggle to keep the Ten Commandments. With all past sins covered by His atoning death, my present and future obedience is rooted in His victorious life within me. In fact, because I love Him so deeply for changing my life, I go beyond the requirements of the Ten Commandments. Daily I search the Bible for indications of His will, trying to find more little ways of expressing my love to Him. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." [1 John 3:22](#), emphasis added.



It is hard not to please someone you truly love.

#### 11. How can I be certain that the commandment-keeping mentioned of God's people in the Bible is not legalism?

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." [Revelation 14:12](#). "And they [the saints] overcame him [Satan] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." [Revelation 12:11](#).

**Answer:** Do not mistake obedience for legalism. Legalism is trying to earn salvation by good works. The saints are identified in the



Bible as having four characteristics: (1) keeping the commandments, (2) trusting the blood of the Lamb, (3) sharing their faith with others, and (4) choosing to die rather than to sin. These are the true marks of the person who is in love with Christ and who has made a life commitment to follow Him.



Keeping the Ten Commandments in an attempt to earn salvation will result only in sorrow and despair. But the person who has experienced the gift of salvation delights in walking the path of obedience in God's laws.



Baptism is the marriage ceremony that weds me to Christ.

## 12. What significant act seals the love relationship with Christ, and what does it symbolize?

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "That the body of sin might be destroyed." [Romans 6:4, 6](#). "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." [2 Corinthians 11:2](#).

### Answer:

Baptism symbolizes three significant events in the life of the true believer: (1) death to sin, (2) birth to a new life in Christ, and (3) marriage to Christ for

eternity. This spiritual union will grow stronger and sweeter with time, as long as love continues to grow. As in any marriage, the loss of love can turn a paradise into hell. When love disappears, the home is held together only by the mechanical, forced duty of the marriage law. Likewise, when the Christian ceases to love Christ supremely, his religion exists only as restrictive compliance to a set of rules.

## 13. How can I be certain that the faith and love of my marriage to Christ will continue to increase?

"Search the scriptures." [John 5:39](#). "Pray without ceasing." [1 Thessalonians 5:17](#). "As ye have therefore received Christ Jesus the Lord, so walk ye in him." [Colossians 2:6](#). "I die daily." [1 Corinthians 15:31](#).

**Answer:** No love affair can prosper without communication. Prayer and Bible study are absolutely essential to keep this relationship growing. His Word constitutes a love letter that I must read daily to nourish the spiritual life. Conversing with Him in prayer deepens the devotion and opens my mind to a more thrilling and intimate knowledge of His concern for me. Daily I am amazed to discover details of His incredible provision for my happiness.



My love for Jesus deepens as I share it with others.

## God Seals Our Spiritual Marriage

To seal our spiritual marriage for eternity, He has promised never to forsake me ([Psalm](#)

[55:22](#); [Matthew 28:20](#); [Hebrews 13:5](#)), to take care of me in sickness or in health ([Psalm 41:3](#); [Isaiah 41:10](#)), and to provide for every need that could possibly develop in my life ([Matthew 6:25-34](#)). Just as I received Him by faith and found His promises all-sufficient, I keep on trusting Him for every future need, and He never lets me down.

**Do you desire to invite Jesus into your life and experience the new birth?**

**You can ask Him right now.**

### **Thought Questions**

**1. How could one Man's death pay the penalty for the sins of all mankind? I** have lived a terrible life of sin. I am afraid God would have to do something very special to atone for someone so evil. [Hebrews 7:25](#)

Romans 3:23 tells us that "all have sinned." Because "the wages of sin is death" (Romans 6:23) and since "all have sinned," therefore "something special" is required for every person who has been born. Only One whose life is equal to all mankind could die for the sins of the race. Because Jesus is the Creator and Author of all life, the life He laid down was equivalent to the lives of all people who would ever live. Not only did atonement have to be made by One whose life could stand for all other created beings, but the One who died the atoning death had to be able to rise from that death. Why? In order to administer the benefits of the atonement to all who would apply for it in faith. "Wherefore He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Hebrews 7:25.

**2. If I accept Christ and His forgiveness and then fall again, will He forgive me again?** [1 John 1:9](#)

We can trust God to forgive us again if we are sorry for our sin and confess it. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

**3. How can I approach God in my sinful condition?** Wouldn't it be better for me to have a priest or minister pray for me? [Hebrews 4:16](#)

Since Jesus Christ lived in the flesh and was "tempted like as we are" (Hebrews 4:15), we have a God who can understand and who desires to be merciful to us. Hebrews 4:16 tells us we can "come boldly unto the throne of grace, that we may obtain mercy." We may approach God directly through Jesus Christ, without an intermediary; and trusting in His mercy, we may "boldly" come to Him in Jesus' name (John 14:14). 1 Timothy 2:5 reads: "For there is one God, and one mediator between God and men, the man Christ Jesus."

**4. Is there anything I can do to help God save me?** [Romans 4:5](#)

No. His plan is wholly of grace (Romans 3:24; 4:5); it is "the gift of God." Ephesians 2:8. It is true that as God grants us grace through faith, He also gives us the desire and

strength to obey Him. This results in compliance with His laws. So, even this obedience results from God's free grace. Obedience--the service and allegiance of love--is the true test of discipleship and a natural fruit of faith in Jesus Christ.

**5. If God forgives my sin and restores me to His family, will that eliminate any future punishment for my sins, or will I still be required to do some kind of penance? [Micah 7:18](#)**

The Scriptures say, "There is therefore now no condemnation to them which are in Christ Jesus." Romans 8:1. Christ paid the full penalty for our transgressions, and those who accept Him in faith owe no works of penance for cleansing, but are already considered "washed" in the blood of the Lamb! Isaiah 43:25 contains a beautiful promise of forgiveness: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Micah 7:18, 19 shows the beautiful attitude of the Redeemer-God toward His people: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."

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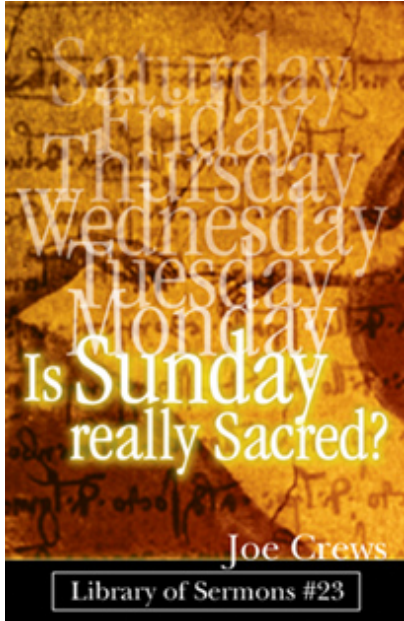
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## Is Sunday Really Sacred

One of David's most beautiful prayers is recorded in Psalm 43:3. "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."

This same earnest petition to understand God's Word should be in the heart of every sincere seeker for truth. A willingness to learn and to obey must characterize all of those who expect to be enlightened by the Holy Spirit. To such, the beautiful promise of the beatitude will be fulfilled. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matthew 5:6.

But it does no good to pray for the truth if we have no intention to obey it when God answers our prayer. One of the greatest favors God can bestow upon us is to give a knowledge of His Word. And the most presumptuous thing anybody can do is to pray for an understanding of God's

will and then refuse to obey, for any reason whatsoever, when the answer comes.

Many people are guilty of pulling the Bible down to match their poor, weak experience, instead of bringing their experience up to meet the requirements of the Word. There is only one great acid test of truth, and that is the Bible. Every religious thought, every book we read, and every sermon we hear should be measured by the infallible rule of the inspired Scriptures. It does not matter what we were taught as children, or what the majority is following, or what our emotional feelings lead us to think or believe. Those factors are perfectly invalid as a test of absolute truth. The ultimate question must be answered: What does the Word of God say on the subject?

Some people think that if they are sincere in what they believe, God will accept them and save them. But sincerity alone is not enough. One can be sincere, and be sincerely wrong. I remember driving to West Palm Beach, Florida, several years ago. At least I thought I was going there. It was night, and I had not seen any road signs for quite awhile. Suddenly my car lights picked up a sign which read, "Belle Glade 14 miles." Heartsick, I realized that I was traveling in the opposite direction from West Palm Beach. I was on the wrong road. No one could have been more sincere than I was that night, but I was sincerely wrong. Now, I could have continued on down the road saying that somehow, somewhere up ahead I might find West Palm Beach. Instead, I turned the car around and went back to the place where I took the wrong turn and got on the right road leading to West Palm Beach. That was the only right thing to do.

## Closed Minds and Majority Rule

God's Word has a lot to say to those who are willing to be corrected. The people to be the most pitied are those who have closed minds. They will resist any information which varies from their personal views. Their minds are made up, and they don't want to be bothered by the facts. This is especially true concerning the subject of the Sabbath.

Multitudes have inherited opinions about the day to be observed weekly, and they find it very difficult to look objectively at any other viewpoint. Many of them know that one of the Ten Commandments requires the keeping of the seventh day of the week. They also know that the seventh day is Saturday. Yet they tenaciously follow the tradition of observing a different day from the one God commanded. They worship on Sunday, the first day of the week, for which there is no biblical command.

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Why do they do it? Most Sundaykeepers have simply accepted the practice of the religious majority in the community where they were raised, assuming that it has to be right because so many are doing it. Is this a safe assumption? Has the majority usually been right in religious matters?

The Bible clearly answers these questions in the negative. Every available source of information reveals that in religious matters, at least, the majority has always been wrong. Jesus Himself said, "And as it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17:26. Only eight people went into the ark to be saved from the flood. Christ taught that only a comparable few would be saved at the end of the world. Said He, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7:13, 14.

It is very true that the great majority of Christians today, including many famous evangelists and theologians, are keeping Sunday instead of the seventh-day Sabbath. That fact alone should not over impress anyone. Taken by itself, in the light of Christ's words, it should raise a flag of warning. Truth has never been popular with the masses. And those in the majority today, as in all past ages, are not really looking for truth as much as they are looking for a smooth, easy, comfortable religion which will allow them to live as they want to live.

What, then, should be the test of the Sabbath truth? Just one thing, and one thing only, the Word of God. Unfortunately, millions have never studied the Bible for themselves on this subject. I propose that we test the Sundaykeeping practice of this majority group and find out if it is correct. If it is biblical, then all of us should accept it and faithfully keep every Sunday. If it is not supported by the Scriptures, then we should diligently search the Word until we find the day which our Lord has endorsed for us to keep.

The most honest way I know to approach this subject is to take a look at absolutely everything that the Bible says about the first day of the week. There are only eight texts in the New Testament which make any reference to Sunday, and by carefully studying these verses we can be certain that all the evidence for consideration is before us. If there is any biblical authority for keeping the first day of the week, it will have to be found in one of these verses.

Are we willing to face the consequences of this kind of exhaustive study? Here is where our prejudice will be tested! Can we open our minds completely to whatever this objective search reveals? These are not trick questions. Personally, I do not care which day is found to be the Sabbath. If the Bible teaches it, I will gladly keep Monday, Thursday, Friday, or Sunday. Long ago I decided to be a Christian and to follow the Word of God wherever it would lead, regardless of my feelings. It makes no difference to me which day I keep holy, *as long as it is the one commanded in the Bible!* I hope you feel the same way as we begin our examination of every single reference in the New Testament which mentions the first day of the week.

### **Resurrection on Sunday**

Let's begin with the first Gospel. Matthew writes, "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matthew 28:1. Here we have some very interesting proof that the Sabbath could not possibly be the first day of the week. According to this record the Sabbath was ending when the first day was beginning. They are two successive days. On the basis of Scripture no one could truthfully call Sunday the Sabbath. It would be both confusing and unbiblical.

The substance of Matthew's testimony is simply that the women came at dawn on the day following the Sabbath and found that Jesus was already risen. This harmonizes perfectly with the next Gospel, which adds a few more details. Notice that Mark equates the dawn with "the rising of the sun." He wrote, "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?" Mark 16:1-3.

These parallel Gospel accounts clear up a common misconception that has arisen over the meaning of Matthew's words "as it began to dawn toward the first day of the week." Some have interpreted this to be just before sundown on Saturday evening. Since the

Hebrew reckoning would establish the end of the Sabbath at sunset, they assume that the women came just before the first day was ushered in at sundown.

>Here we see the value of comparing text with text. Mark's words make it impossible to hold the view that the women came Saturday night and found the tomb empty. The very same women are listed by him as coming at sunrise Sunday morning, but they were asking the question, "Who shall roll us away the stone?" Obviously, if they had been there the night before and discovered an empty tomb, they would have known that the stone was already removed from the door. Thus, we can understand clearly that Matthew's "dawn" is referring to the early morning visit at sunrise on Sunday morning.

The third New Testament reference to the first day is a simple narrative statement in Mark 16:9, "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Little comment is needed here, because the verse is only repeating the same story of the resurrection early on Sunday morning. The important thing to note is that nothing is said in any of these texts about the first day of the week being holy. There is no intimation of anyone observing the day in honor of the resurrection.

### **Locating the True Sabbath**

One of the most complete word pictures of resurrection events is found in the Gospel of Luke, and here we read the fourth reference to the first day of the week. "This man (Joseph of Arimathia) went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on." Luke 23:52-54.

Before reading further, let us carefully examine the inspired description of this crucifixion day. The vast Christian majority agrees that these events transpired on the day we now call Good Friday. Here it is called the "preparation" day, because it was a time for making special arrangements for the approaching Sabbath. In fact, the text states very simply that "the sabbath drew on." This means that it was coming up next.

What else happened on that day Jesus died? "And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment." Verses 55, 56.

During the rest of that fateful Friday the devoted women bought the anointing materials and made further preparation for their Sunday morning visit to the tomb. Then, as the Sabbath was ushered in at sunset, they "rested the sabbath day according to the commandment." This identifies that holy day as the specific weekly Sabbath of the Ten Commandments and not the Passover or some other feast-sabbath which could have fallen on any day of the week.

The very next verse tells what the women did on the day following the Sabbath. "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre." Luke 24:1, 2.

First of all, we notice that the women came to do their regular labor on the day of the resurrection. Modern churches refer to that particular first day of the week as Easter Sunday. There can be no doubt that Jesus was raised sometime during the dark hours of that early morning. In none of the Gospel recitals do we have any evidence that the women, or anyone else, attached any sacredness to the day on which the resurrection took place.

Luke's account of that eventful weekend proves beyond any question that the true seventh-day Sabbath can still be precisely located. He describes the sequence of events over three successive days - Friday, Saturday, and Sunday. Jesus died on the preparation day, and the Sabbath was approaching. Christians now refer to it as Good Friday. The next day was the Sabbath "according to the commandment." Since the commandment plainly designates that "the seventh day is the sabbath of the Lord," that Sabbath had to be Saturday.

It is very interesting to note that Jesus rested in the tomb on the Sabbath from His work of redemption, just as He had rested from His work of creation on the Sabbath.

On the day following the Sabbath, Jesus rose. Today it is referred to as Easter Sunday,



but the Bible designates it "the first day of the week." In the light of these indisputable, historical facts to which all Christianity subscribes, no one can plead ignorance of the true Sabbath. It is the day between Good Friday and Easter Sunday. Luke's record is such a perfect chronological account of those three days that even the most simple and uneducated can locate the biblical seventh day on our modern calendar.

Now we are prepared to examine the fifth New Testament statement concerning Sunday. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." John 20:1. There is very little new information in John's description of the resurrection. Like all the other writers he gives no indication whatsoever that the first day of the week was ever counted holy or kept holy by anyone. So far, the significant common thread in all the Gospel stories has been a total absence of such evidence.

### **For Fear of the Jews**

John mentions the "first day" again in the same chapter, and this has often been misinterpreted as a reference to Sunday worship. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:19.

Even though this gathering behind locked doors took place on the same day as the resurrection, was it a special commemoration of that event? The circumstances make it impossible for such to be the case. The text plainly states that they were gathered there "for fear of the Jews." The frightened disciples had already learned that the tomb was empty, and they expected momentarily to be charged with stealing away the body of Jesus. They huddled together in the locked room for protection and reassurance.

The fact is that they did not believe Christ had been resurrected from the dead. Mark's account reveals that they totally rejected the testimony of Mary and the other disciples who brought word of actually seeing the resurrected Lord. "And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16:10-14.

On the basis of these words, we must quietly pass over that embarrassing Sunday afternoon meeting in the closed room. It was not an occasion of unrestrained joy over the resurrection, as some have portrayed it. In fact, there was not even any recognition on the part of the disciples that a miracle had taken place. They were fearful, depressed, and unbelieving. When Jesus appeared to them He spoke words of strong rebuke because of their lack of faith and because they had rejected the testimony of their own companions. How misleading it is to make this a happy memorial service honoring the resurrection!

Thus far we have carefully studied six of the eight New Testament references without finding a single instance of Sunday observance. In fact, every one of them reveals a consistent, total ignorance of any recognition of the first day of the week for worship, prayer, rest, or honoring the resurrection. The Gospels were written several years after the events transpired, giving ample opportunity to the Holy Spirit to inspire the authors with the full facts. Jesus told His disciples that the work of that Spirit was to "guide you into all truth." John 16:13. If first-day observance had been any part of truth, then the Holy Spirit would have been divinely obligated to reveal it to Matthew, Mark, Luke, and John. So said our Lord.

Now we turn to the two remaining references. If we find no evidence in these texts, we will have to abandon the search, for there is nowhere else to look. Paul and Luke are the final witnesses who mention the first day of the week, and both of them have been grossly misrepresented in what they said.

### **No Sunday-keeping in Corinth**

In 1 Corinthians 16:1, 2 Paul wrote: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come ... whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem."

Please carefully notice what the apostle said, and also, what he did not say. Many have assumed that a religious meeting was held and a collection plate passed. This is not the case. Paul was writing special appeals to the churches in Asia Minor, because many of the Christians in Jerusalem were suffering greatly for lack of food and daily necessities. Paul asked the church at Corinth to gather food, clothing, etc., and store it up at home until he could send men to transport it to Jerusalem. The expression "lay by him in store" in the original Greek gives the clear connotation of putting aside at home. Even Sunday advocates agree to this.

There was no service held on the first day of the week. The gathering up and storing was to be done on that day. Why did Paul suggest that this work be done on Sunday, and what was involved in getting it done?

First of all, the letter would have been shared with the church on the Sabbath when they were all gathered for worship. The first opportunity to do the work would be the next day - the first day of the week. Keep in mind that there was an apparent food shortage in Jerusalem, and the need was not primarily for money. Such famine conditions were not unusual in areas of the Middle East, as Luke reminds us in Acts 11:28-30.

The church in Rome gives a clue as to the special needs of those suffering Christians "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain." Romans 15:25-28.

Here the apostle touches a tender spot in his eloquent appeal. The Roman Christians owed a great debt of gratitude to the mother church in Jerusalem which had sent teachers to evangelize them. Paul urges them to return carnal, or material, gifts in appreciation of the spiritual truths received from them. What kind of gifts did Paul have in mind? It is very interesting that he describes it as sealing to them "this fruit." The Greek word used here is "karpos," which is the universal term used for literal fruit. It can also have the connotation of "fruits of one's labor."

This throws light on Paul's counsel to the Corinthian Christians to do their work on the first day of the week, "so that there be no gatherings when I come." Such work as gathering and storing up produce from garden and field would certainly not be appropriate on Sabbath. In these verses, Sunday is identified once again as a day for secular activities and gives no indication of religious observance.

### Paul's Longest Sermon

This brings us to the final reference which could provide any support for Sunday sacredness. In Luke's history of the early church he describes the dramatic farewell meeting which Paul had with the believers in Troas. This account in the book of Acts has been grievously distorted by those who grasp for any tiny excuse to justify their disobedience of God's commandments. Because it is the only record in the New Testament of a religious meeting being held on the first day of the week, we should examine it with special care and interest.

The full context reveals that it was a night meeting. "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: ... and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted. And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot." Acts 20:6-13.

There are some very unusual things about this all-night meeting in Troas. First of all, it had to be a solemn, poignant occasion for the speaker and congregation, as well. In verse 25 Paul declared, "And now, behold, I know that ye all, among whom I have gone

preaching the kingdom of God, shall see my face no more."

It is obvious that this farewell meeting was held on the dark part of the first day of the week. There were lights in the room, and Paul preached until midnight. It is important to understand the Jewish way of reckoning time. Days were not counted according to the pagan Roman method, from midnight to midnight. In the Bible the day begins at evening. Genesis describes all the days of creation week in the same way - "The evening and the morning were the first day ... the evening and the morning were the second day," etc. In other words, the evening always comes first in the day.

This explains why the Sabbath is described in these words, "It shall be unto you a sabbath of rest, ... from even unto even, shall ye celebrate your sabbath." Leviticus 23:32. But when does the evening begin according to the Bible? "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils." Mark 1:32. Since the Pharisees taught that it was wrong to heal on the Sabbath, the people waited till the Sabbath was over before bringing their sick to Jesus. So they brought them "at even, when the sun did set." Moses wrote, "Thou shalt sacrifice the passover at even, at the going down of the sun." Deuteronomy 16:6.

In Nehemiah we are given another description of the beginning of Sabbath. "And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath." Nehemiah 13:19. This definitely places the first moments of the Sabbath at sunset, when it is beginning to be dark.

Now we are ready to apply this sound Bible principle to the first-day meeting of Paul in Troas. The night setting would require that it be held on Saturday night. The Sabbath ended at sundown, and the first day of the week began. Paul, who had stayed a full seven days so that he could be with the people over the Sabbath, decided not to leave with the ship on Saturday night. Instead, he fellowshiped all night long with the believers and then walked twenty miles across the peninsula on Sunday morning to join the boat at Assos.

Incidentally, this boat was manned by Paul's missionary companions, including Luke, who chronicled the highlights of the carefully scheduled voyage. It is very significant that they would not go out to sea until the Sabbath was over on Saturday night. Toiling at the oars and sails would have been no more proper for a holy day than Paul's twenty-mile walk across the isthmus on Sunday morning. Neither Paul nor his fellow travelers would have indulged in those secular activities on God's holy Sabbath.

### **Why Eutychus Dropped Out of Church**

The New English Bible actually states that the meeting was held on Saturday night. The chief focus of the story seems to be upon the raising of Eutychus from the dead after he fell out the window. The dauntless Paul, after ministering on Sabbath and all night Saturday night, walked twenty miles on Sunday morning to join his companions in Assos. They had stayed with the ship as it sailed around the peninsula on Saturday night, after the Sabbath was over. That long journey on foot by Paul the next day would have been totally inappropriate on any kind of holy day.

Some have equated the breaking of bread with the communion service, but such a view cannot be supported from the Scriptures. Luke assures us that those early Christians broke bread daily. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Acts 2:46.

The contention that Paul celebrated the Lord's Supper with the believers in the upper room cannot be confirmed by the Bible. The wording seems to indicate that it was a common meal they shared together. "When he therefore was come up again, and had broken bread, and eaten ..." Acts 20:11. Here we find that eating was associated with the breaking of bread. It is unlikely that the communion meal would be referred to in this manner.

But even if that farewell meeting had included the celebration of Christ's suffering and death, it would not lend any credence to Sunday observance. We have seen from Acts 2 that bread was broken daily, and nowhere is the Lord's Supper linked to any particular day. It is surely obvious to anyone that the Troas meeting was not a regular weekly worship service. The importance of that all-night session appears in the miraculous raising of the young man Eutychus, and also in the fact that Paul would never see them again before his death. The particular time frame - all Saturday night - has no spiritual significance whatsoever. Luke, the careful historian, does not even record any of the

content of Paul's marathon sermon, although he faithfully documents the miracle of the resurrected youth. Apparently, it was the *way* Eutychus dropped out of church, and not the *day* on which it happened that Luke is seeking to establish.

We have now completed an intensive examination of each one of the eight New Testament references to the first day of the week. Not one of them has offered the slightest evidence that Sunday was ever sanctified by God or celebrated by man. God's great infallible test-Book has revealed that the majority is following tradition instead of truth. Millions have been deceived into blind adherence to an empty pagan symbol.

I am reminded of the story of a Russian czar who took a walk one morning in the border area of his extensive palace grounds. There he saw a soldier with a gun on his shoulder marching up and down near a deserted corner of the courtyard wall. He asked the soldier, who was apparently on sentry duty, what he was guarding. The man replied that he was only following orders and did not know why he was assigned to that particular spot. The czar asked the captain of the guard what the soldier was doing, but he had no idea either. The general in charge of the palace security was consulted, but he could give no reason for the assignment. Finally, the king ordered a search of the dusty military records, and the mystery was unfolded. Years and years before, the queen mother had planted some rose bushes in that corner of the courtyard, and a soldier had been sent to protect the tender plants from being trampled. Later, someone had forgotten to cancel the order, and the daily sentry ritual had continued through the years - soldiers with their guns, guarding nothing but an empty rose plot.

Today there are millions of sincere Christians who are religiously trying to protect the sanctity of Sunday, not realizing that there is really nothing to guard. The first day of the week is just as devoid of holiness as the deserted courtyard of roses. Jesus said, "Every plant, which my heavenly Father hath not planted, shall be rooted up." Matthew 15:13.

### **The Day They Kept**

Now that we have exhausted all possible sources for Sundaykeeping without finding the smallest favorable evidence, let us turn to the inspired history of that early church. If they did not keep the first day of the week, which day did they observe? The book of Acts

establishes a consistent pattern of seventh-day Sabbathkeeping. On one occasion Paul was petitioned by the Gentiles to hold an exclusive service for them on the Sabbath. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. ... And the next sabbath day came almost the whole city together to hear the word of God." Acts 13:42, 44.

There are some very interesting points in these dynamic verses which validate the Sabbath practices of Paul and his fellow Christians. After preaching in the synagogue, where the Gentiles were not permitted to enter, Paul was besieged by the Gentiles with an appeal to preach to them "the next Sabbath." Many have charged that Paul only preached in the synagogues on the Sabbath because he had a ready-made crowd of Jews to work on. This is a false claim. In this instance, Paul made an appointment to minister to the Gentiles on the following Sabbath, and according to verse 43, many of those who heard him that day were "proselytes" to the faith. This means they were converts to Christianity, and Paul and Barnabas "persuaded them to continue in the grace of God."

How interesting it is that their Sabbath worship is spoken of in the context of continuing in God's grace! Modern critics of the Sabbath try to label Sabbathkeepers as legalists who are aliens to the grace of the gospel. Not so the writers of the Bible, who constantly associate obedience with true salvation by faith.

In Acts 16:13 we have positive proof that Paul kept the Sabbath even when there was no synagogue and no Jews. He was ministering in Greece, where there were only a few scattered Jews and no synagogue at all. What did he do on the Sabbath? "And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spoke unto the women which resorted thither."

Even with no church to attend, the apostle sought out a spot where religious worship was carried on - a place of prayer by the river - and preached to those who went there. Surely no one can fail to discern Paul's deep commitment to the Sabbath as we follow him in this unusual outdoor mission. Just suppose this Macedonian experience had taken place on the first day of the week instead of the Sabbath. Without question it would be cited as absolute evidence for Sunday worship, and we would have to concur. But what possible argument can one present against this example of Paul in true Sabbathkeeping?

Again, we read about Paul's customary practice in these words, "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures." Acts 17:2. "And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." Acts 18:4.

Finally, we cite the great apostle's personal testimony that he never kept one Sunday holy in his whole life. Just before his death, Paul made this emphatic statement to the Jewish leaders, "Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans." Acts 28:17.

Think for a moment! If Paul had ever deliberately broken the Sabbath, or kept another day than the seventh, he could not have declared truthfully that he had done nothing against Jewish custom. On the strength of this unqualified declaration by a man of unimpeachable integrity we close the search for Sundaykeeping authority in the Bible. It just is not there.

Had we been able to find it, our religious obligation would, without doubt, be much easier to fulfill. We would have the support and example of most of the great religious institutions of the land, both Protestant and Catholic.

But we are not looking for the most popular way or the most convenient way; we are looking for the Bible way. And we have found it. In all honesty, we must declare that the prevailing custom of keeping a different day from the one commanded in the great handwritten law of God is contrary to the Word which will finally judge us. No amount of popular, majority opinion can annul the weighty testimony of a plain "Thus saith the Lord." We must stand upon the Bible and the Bible alone for our doctrine on this subject.

The Word of God declares, "The seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work." Exodus 20:10. Until we find some indication in the Bible that God retracted that moral law which He introduced to the world with such a fanfare of power and grandeur, we will accept the Ten Commandments as still relevant and binding today. God said what He meant, and He meant what He said.

Some argue that God exempts us from the fourth commandment because it is impossible to keep the seventh day in the competitive, industrialized society in which we have to earn a living. It is undoubtedly true that Satan has manipulated the economic world to the distinct disadvantage of the Sabbath-keeper, but God has never required the impossible. It is never necessary to break one of God's commandments for any reason.

You may say, "But my employer requires that I work on Saturday, and I can't let my family starve." The answer to that dilemma was given by our Lord long ago in the Sermon on the Mount. He said "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matthew 6:33. The preceding verse defines "these things" as food, clothes, and job. Jesus is simply telling us that if there is ever a conflict between obeying Him and obeying our employer, we should put Him first. Material considerations should never be made more important than doing God's will.

In every case God honors the faith of a Christian who decides to keep the Sabbath regardless of what happens to his job. Many times God works miracles by making special arrangements for the Sabbathkeeper. In some cases He allows His children to be tested by losing their jobs, and then opens up better ones in response to their faith. But the "things" are always added when we trust Him and obey, regardless of the circumstances.

The real secret of keeping the Sabbath of the Lord is to have the Lord of the Sabbath in our hearts! It is love which leads God's children to choose death rather than disobedience to one of His commandments. Jesus said, "If ye love me, keep my commandments." John 14:15. The apostle John defined love in these words, "For this is the love of God, that we keep his commandments." 1 John 5:3.

Thus, it is not so much the question of a day as it is of a way - the way of obedience through love, or of disobedience through lack of love. Mark it down and never forget it! Keeping the Sabbath, even the true seventh-day Sabbath, is an operation in futility if it does not proceed from a heart full of love and devotion to God. Without love, all law-keeping becomes mechanical and miserable, but with love, every commandment becomes a joy and delight. Make this kind of personal love relationship the basis of your Sabbathkeeping, and it will be the happiest day of your week, for the rest of your life!



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"Everything you wanted to know about the **Sabbath**."

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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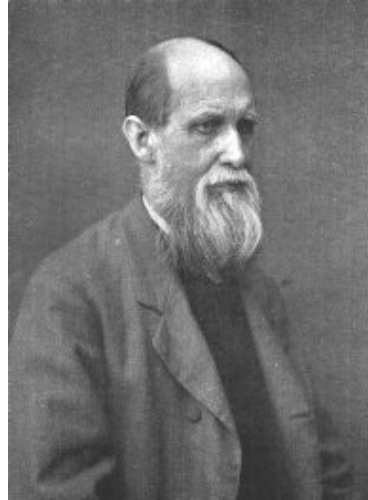
## The True Sabbath Found in the Languages of World.

Dr. William Meade Jones lived over a hundred and fifty years ago, and was a well-known London, England, research expert. He discovered in his studies that the Seventh-day Sabbath was the only weekly Sabbath ever commanded by God in the Bible.

Jones decided that, since Scripture clearly shows that the Bible Sabbath was first given to mankind at the end of the Creation Week, (Genesis 2:1-3) then two important facts would have had to be known throughout the ancient world: First, a fixing of the seven-day weekly cycle on a world-wide basis, and second, an ancient world-wide knowledge of the Seventh-day Sabbath.

Jones was convinced of this for several reasons:

1. Adam and Noah were earnest worshippers of God and were faithful Sabbath keepers. (Genesis 6:9,7:5)
2. They would have taught their descendents about the Bible Sabbath, and its sacredness.
3. The truth that God is to be worshiped on the seventh of each seven-day week, requires a seven-day week, even though they may have later turned to idols and left the worship of the True God.
4. As the descendents of Adam and Noah spread out all over the world, they would have carried with them the seven day week, and the seventh day holy Sabbath given by God to mankind.



[More](#) about Dr. William Meade Jones

Many of Adam's and Noah's descendents became scoffers, however Jones reasoned, that they would still carry with them the twin truths of the Creation Week, of Genesis 1 by their keeping of the seven-day weekly cycle, and the Seventh-day Sabbath by naming the seventh day of the week in their language as the day of Sabbath rest.

William Mead Jones decided to research a majority of the languages of the world to see if his reasonings were true. The results of his research was as he suspected and is another powerful proof, not only that the Seventh day is the true Sabbath of God, but also that the creation account in Genesis 1 and 2 is accurate, and that God is our [Creator](#)!

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## Chart of the Week (Showing the position of the true Sabbath)

LANGUAGE (Where Spoken, Read, or Otherwise Used)	1	2	3	4	5	6	Name of the SEVENTH DAY
<b>Shemitic</b> Hebrew Bible world-wide	Day One	Day Second	Day Third	Day Fourth	Day Fifth	Day the Sixth	Yom hash-shab-bath Day the Sabbath
<b>Hebrew</b> (Ancient and Modern)	One into the Sabbath	Second into the Sabbath	Third into the Sabbath	Fourth into the Sabbath	Fifth into the Sabbath	Eve of Holy Sabbath	Shab-bath Sabbath
<b>Targum of Onkelos</b> (Hebrew Literature)	Day One	Day Second	Day Third	Day Fourth	Day Fifth	Day the Sixth	Yom hash-shab-bath Day the Sabbath

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<b>Targum</b> Dialect of the Jews in Kurdistan	Day One of the Seven	Day 2nd of the Seven	Day 3rd of the Seven	Day 4th of the Seven	Day 5th of the Seven	Day of Eve (of Sabbath)	yoy-met sha-bat kodesh Holy Sabbath Day
<b>Ancient Syriac</b> *Each day proceeds on, and belongs to the Sabbath	One into Sabbath	Two into Sabbath	Three into Sabbath	Four into Sabbath	Five into Sabbath	Eve (of Sabbath)	Shab-ba-tho Sabbath
<b>Chaldee Syriac</b> Kurdistan and Urdmia, Persia	One into Sabbath	Two into Sabbath	Three into Sabbath	Four into Sabbath	Five into Sabbath	Eve (of Sabbath)	Shap-ta Sabbath
<b>Samaritan</b> (Old Hebrew Letters) Nablus, Palestine	Day One	Day Second	Day Third	Day Fourth	Day Fifth	Day Sixth	Shab-bath Sabbath
<b>Babylonian</b> Euphrates & Tigris Valleys Mesopotamia (Written lang. 3800 B.C.)	First	Second	Third	Fourth	Fifth	Sixth	Sa-ba-tu Sabbath
<b>Assyrian</b> Euphrates and Tigris Valleys, Mesopotamia	First	Second	Third	Fourth	Fifth	Sixth	sa-ba-tu Sabbath
<b>Arabic</b> (Very old names)	Business Day	Light Moon	War Chief	Turning Day or Midweek	Familiar or Society Day	Eve (of Sabbath)	Shi-yar Chief or Rejoicing Day
<b>Arabic</b> (Ancient and Modern) Westn. Asia, E,W & N. Africa	The One	The Two	The Three	The Four	The Fifth	Assembly (day, Muham)	as-sabt The Sabbath
<b>Maltese</b> , Malta	One (day)	Two (and day)	The 3 (3rd d.)	The 4 (4th d.)	Fifth (day)	Assembly	Is-sibt. The Sabbath
<b>Ge-ez or Ethiopic</b> Abyssinia (Ge-ez signifies "original")	One (day)	Second	Third	Fourth	Fifth	Eve (of Sabbath)	san-bat Sabbath
<b>Tigre</b> Abyssinia (Closely related to Ge- ez)	One (First day)	Second	Third	Fourth	Fifth	Eve (of Sabbath)	san-bat Sabbath
<b>Amharic</b> , Abyssinia (Nearly related to Ge-ez)	One	Second	Third	Fourth	Fifth	Eve (of Sabbath)	san-bat Sabbath
<b>Falasha</b> (Language of the Jews of Abyssinia)	One	Second	Third	Fourth	Fifth	Sixth	yini sanbat The Sabbath
<b>Coptic</b> / Egypt (A dead lang. for 200 years)	The First Day	The 2nd Day	The 3rd Day	The 4th Day	The 5th Day	The 6th Day	pi sabbaton The Sabbath

<b>Orma</b> or <b>Galla</b> South of Abyssinia (This language has two sets of names, the first being the oldest)	Lady, Virgin Mary Day. Great or Festival Sabbath	Second day. First Trade Day	3rd Day to the Sabbath. Second Trade Day	4th day to the Sabbath. Fourth (day)	Fifth (day)	Assembly (day)	Last day of the half-week inclusive of 4th day. Little or Humble or Solemn Sabbath (A day of no ceremonial display and no work)
<b>Tamashek</b> or <b>Towarek</b> . (From ancient Lybian or Numidian). Atlas Mountains, Africa.	First day	Second day	Third day	Fourth day	Fifth day	Assembly Day	a-hal es-sabt. The Sabbath Day
<b>Kabyle</b> or <b>Berber</b> . (Ancient Numidian) North Africa	Day the One (First)	Day the Two (2nd)	Day the Three (3rd)	Day the Four (4th)	Day the Fifth	The Assembly Day	ghas or wars assebt The Sabbath Day
<b>Hausa</b> (Central Africa)	The One (1st)	The Two (2nd)	The Three (3rd)	The Four (4th)	The Fifth	The Assembly	assebatu The Sabbath
<b>Urdu</b> or <b>Hindustani</b> (Muhammadan and Hindu, India) (Two names for the days)	One to Sabbath. Sunday	2nd to Sabbath. Moon-day	3rd to Sabbath. Mars	4th to Sabbath. Mercury	5th to Sabbath. (Eve of Juma)	Assembly (day)	sanichar - Saturn shamba - Sabbath
<b>Pashto</b> or <b>Afghan</b> Afghanistan	One to the Sabbath	Two to Sabbath	Three to Sabbath	Four to Sabbath	Five to Sabbath	Assembly (day)	khali - Unemployed-day, Shamba - Sabbath

The table above includes some of the oldest languages known to man. One of these, the Babylonian language, was in use hundreds of years before the Hebrew race was founded by Abraham. That language designated the seventh day of the week as "sa-ba-tu," meaning rest day -- another indisputable proof that the Bible "Sabbath" was not, and is not, exclusively Jewish.

Very few realize that the word "Sabbath" and the concept of resting from work on the seventh day of the week (Saturday) is common to most of the ancient and modern languages of the world. This is evidence totally independent of the Scriptures that confirms the Biblical teaching that God's seventh day Sabbath predates Judaism. The concept of a Saturday holy day of rest was understood, accepted, and practiced by virtually every culture from Babylon through modern times.

In the study of the many languages of mankind you will find two important facts:

1. In the majority of the principal languages the last, or seventh, day of the week is designated as "Sabbath."
2. There is not even one language which designates another day as the "day of rest."

From these facts we may conclude that not only those people who called the last day of the week "Sabbath," but all other peoples and races, as far as they recognized any day of the week as "Sabbath," rested on the seventh day. In fact, it was recorded by the great historian, [Socrates](#), that in his time the whole known world, with the exception of Rome and Alexandria, observed the seventh day of the week.

**"The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which custom is never observed at Rome or at Alexandria."**

**Socrates, "Ecclesiastical History," Book 7, chap.19.**

Another interesting fact is that the words in the original languages that are used to designate the seventh day of the week as the "Sabbath" have continued to be very similar while the other words have been so changed over time that they are unintelligible to people of other language groups. This another proof that the Sabbath and the words used to designate the seventh day of the week as the "Sabbath day" originated at Creation in complete harmony with the Biblical record found in Genesis 2:1-3.

## Language List

Language	Word for Saturday/7thDay	Meaning
Greek	Sabbaton	Sabbath
Latin (Italy)	Sabbatum	Sabbath
Spanish (Spain)	Sábado	Sabbath
Portuguese (Portugal)	Sabbado	Sabbath
Italian (Italy)	Sabbato	Sabbath
French (France)	Samedi	Sabbath
High German (Germany)	Samstag	Sabbath day
Prussian (Prussia)	Sabatico	Sabbath
Russian (Russia)	Subbota	Sabbath
Polish	Sobota	Sabbath
Hebrew	Shabbath	Sabbath
Afaghan	Shamba	Sabbath
Hindustani	Shamba	Sabbath
Persian	Shambin	Sabbath
Arabic	Assabt	Sabbath
Turkish	Yomessabt	The Sabbath
Malay	Ari-Sabtu	Day Sabbath
Abyssinian	Sanbat	Day Sabbath
Lusatian (Saxony)	Sobota	Sabbath
Bohemian	Sobota	Sabbath
Bulgarian (Bulgaria)	Subbota	Sabbath
New Slovenian (Illyria, in Austria)	Sobota	Sabbath
Illyrian (Dalmatia, Servia)	Subota	Sabbath
Wallachian (Roumania or Wallachia)	Sambata	Sabbath
Roman (Sapin, Catalonia)	Dissapte	Sabbath
Ecclesiastical Roman (Italy)	Sabbatum	Day Sabbath
D'oc. French (ancient and modern)	Dissata	Sabbath
Norman French (10th -11th Centuries)	Sabbedi	Day Sabbath
Wolof (Senegambia, West Africa)	Alere-Asser	Sabbath Day
Congo (West Equatorial Africa)	Sabbado or Kiansbula	Last Day Sabbath
Orma (South of Abyssinia)	Zam-ba-da	Sabbath
Kazani - TARTAR (East Russia)	Subbota	Sabbath
Osmanlian (Turkey)	Yome-es-sabt	Sabbath
Arabic (Very old names)	Shi-yar	day of the Sabbath
Ancient Syriac	Shab-ba-tho	Chief or rejoicing day
Chaldee Syriac (Kurdistan,Urumia,Persia)	Shaptu	Sabbath
Babylonian Syriac (A Very Old Language)	Sa-Ba-tu	Sabbath
Maltese (Malta)		Sabbath
Ethiopic (Abyssinia)	Is-sibt	the Sabbath
Coptic (Egypt)	San-bat	Sabbath
Tamashek (Atlas mountains, Africa)	Pi sabbaton	the Sabbath
Kabyle (North Africa, Ancient Numidan)	A-hal es-sabt	the Sabbath
Hausa (Central Africa)	Ghas assebt	the Sabbath day
Pasto (Afghanistan)	Assebatu	the Sabbath
Pahlivi (ancient Persian)	Shamba	Sabbath
	Shambid	(pleasantest day of the week)
Persian (Persia)	Shambah	Sabbath
Armenian (Armenia)	Shapat	Sabbath
Kurdish (Kurdistan)	Shamba	Sabbath
Ndebele (Zimbabwe)	Sabatha	Sabbath
Shona (Zimbabwe)	Sabata	Sabbath
<b>Miscellaneous Middle Ages Languages</b>		
Georgian (Caucasus)	Shabati	Sabbath
Suanian (Caucasus)	Sammtyan	Sabbath
Ingoush (Caucasus)	Shatt	Sabbath
Malayan (Malaya, Sumatra)	Hari sabtu	day Sabbath
Javanese (Java)	Saptoe or saptu	Sabbath
Dayak (Borneo)	Sabtu	Sabbath
Makassar (s. Celebes & Salayer islands)	Sattu	Sabbath
Malagassy (Madagascar)	Alsabotsy	Sabbath
Swahili (east equatorial Africa)	As-sabt	The Sabbath
Mandingo (west Africa, s. of Senegal)	Sibiti	The Sabbath
Teda (central Africa)	Essebdu	Sabbath
Bornu (central Africa)	Assebdu	The Sabbath
Logone (central Africa)	Se-sibde	The Sabbath
Bagrimma (central Africa)	Sibbedi	The Sabbath
Maba (central Africa)	Sab	Sabbath
Permian (Russian)	Subota	Sabbath
Votiak (Russian)	Subbota	Sabbath

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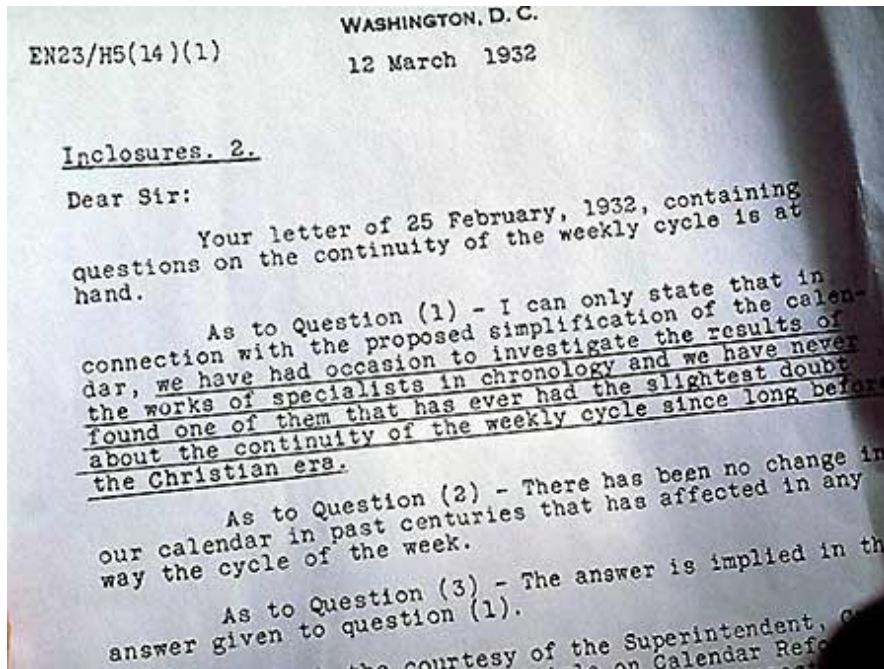
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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## No Change in the Weekly Cycle



The U.S. Naval Observatory reported that there has never been any change in the continuity of the weekly cycle. The Seventh Day Sabbath that we have today is the same that Jesus observed.

\*Here are links to the [U.S. Naval Observatory](#) or the [Royal Observatory](#) in Greenwich England.

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"Everything you wanted to know about the **Sabbath.**"

## Think to Change God's Law

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and **think to change times and laws**: and they shall be given into his hand until a time and times and the dividing of time. "

[Daniel 7:25](#)

God predicted that a power would arise who would "think to change" His Holy law. God gave several points of identification so that those who wanted to know the truth would make no mistake. This issue, the attempted change of the Sabbath, involves some of the most serious warnings in all of the Bible.



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### Who Is Responsible?

We have looked at [several quotations](#) by the Catholic Church claiming the responsibility for the attempted change in God's law, we want to now see if the Bible confirms their statements by looking at the other verses that describe the little horn who would think to change God's law.

### Words of Care and Concern

Lest some should think that we are attacking fellow Christians by identifying this little-horn power, please keep in mind that the prophecy is aimed at a system and not individuals. There are sincere, devout Christians in all churches. Daniel chapter 7 is simply a message of judgment and correction upon a large religious institution which compromised with paganism, like so many other churches that arose after her.

## The Little Horn - 11 Points of Identification

### 1. A Nation

"I considered the horns, and, behold, there came up among them another little [horn](#), before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Daniel 7:8, 20

### 2. A Little Nation

"I considered the horns, and, behold, there came up among them another [little](#) horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. Daniel 7:8

### 3. A Little Nation in Western Europe

"I considered the horns, and, behold, there came up [among them](#) another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. Daniel 7:8

### 4. A Nation That Arises After the Division of the Roman Empire

"And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise [after them](#) ; and he shall be diverse from the first, and he shall subdue three kings." Daniel 7:24

### 5. It Destroys Three Nations as it Comes Into Power

"I considered the horns, and, behold, there came up among them another little horn, [before whom there were three of the first horns plucked up by the roots](#): and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. Daniel 7:8, 20, 24

#### **6. It is Different From the Other Nations**

"And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them ; and he [shall be diverse](#) from the first, and he shall subdue three kings." Daniel 7:24,8

#### **7. Has a Man at the Head**

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the [eyes of man](#), and a mouth speaking great things. Daniel 7:8, 20

#### **8. It Would Blaspheme God**

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and [a mouth speaking great things](#). Daniel 7:8, 20, 25

#### **9. Persecutes God's Followers**

"I beheld, and the same horn [made war with the saints](#), and prevailed against them; " Daniel 7:21, 25

#### **10. Power Over the Saints for 1260 Years**

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they [shall be given into his hand until a time and times and the dividing of time](#)." Daniel 7:25

#### **11. It Would Think to Change God's Law**

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and [think to change times and laws](#) and they shall be given into his hand until a time and times and the dividing of time. " Daniel 7:25

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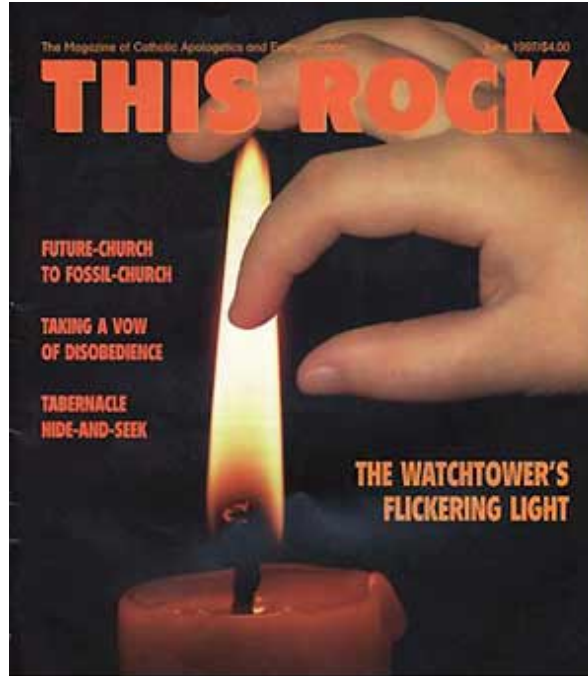
## This Rock, June 1997

### "The Catholic Church gets full credit or blame for the change"

"It is well to remind the Presbyterians, Baptists, Methodists, and all other Christians, that the Bible does not support them anywhere in their observance of Sunday. Sunday is an institution of the Roman Catholic Church, and those who observe the day observe a commandment of the Catholic Church." Priest Brady, in an address, reported in the Elizabeth, NJ 'News' on March 18, 1903.

"Protestants ... accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change... But the Protestant mind does not seem to realize that ... in observing Sunday, they are accepting the authority of the spokesman for the Church, the pope." (Source: Our Sunday Visitor, February 5th, 1950.)

"Of course these two old quotations are exactly correct. The Catholic Church designated Sunday as the day for corporate worship and gets full credit – or blame – for the change." [This Rock](#), The Magazine of Catholic Apologetics and Evangelization, p.8, June 1997



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> What is the Purpose of the Sabbath?





## "I WILL HAUL YOU UP IN MY DRAGNET" (EZEKIEL 32:3)

**T**ernal Gospel Seventh-Day Adventist Church, located in West Palm Beach, Florida, took out a full-page advertisement in *The Washington Times*. The headline: Earth's Final Warning. The chief subhead: "Christ Awaits Major Cities . . . Resulting in the Enforcement of a National Sunday Law."

In a mass of small print, the ad asserts not only that the Catholic Church is the "Whore of Babylon," but that it promotes the "pagan" doctrine of "the natural immortality of the soul" a belief that "has been accepted by 'Christianity' at large. For this reason many people pray to the dead." Worse, they believe "that the Virgin has and is appearing to them." These and other evils are the result of the true sabbath, Saturday, being replaced by Sunday as the day of corporate worship.

This replacement has come about through the cooperation of church and state (the ad features a photograph of John Paul II with Bill Clinton). Protestant churches have adopted Rome's position on Sunday worship, and soon those churches will start persecuting the "real Christians" who worship on Saturday. "The dignitaries of church and state will unite to bribe or compel all classes to honor the Sunday. . . . [E]ven in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance."

(These are the same "rulers and legislators" who have eliminated the Sunday blue laws—what evidence is there that they want to limit worship to Sundays? And what about Jews? Are these leaders of the state going to tell them that they have to switch from Saturday to Sunday too?)

Then the ad proceeds to prove its case by quoting the Catholic Church against itself. Under the subhead "Catholicism Speaks, Her Mark" is this quotation: "Sunday is an institution of the Roman Catholic Church, and those who observe the day observe a commandment of the Catholic Church." Priest Brady in an address reported in the *Elizabeth, New Jersey,*

*News*, March 18, 1903." Using for proof a journalistic line composed in the year the Wright brothers first flew? And what authority should be given to that oracle of religious reportage, the *News*? And who was "Priest Brady" (who has no first name and whom the Adventists won't honor by calling him "Father")?

Moving up half a century, the ad quotes *Our Sunday Visitor's* February 5, 1950, edition: "Protestants . . . accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change. . . . But the Protestant mind does not seem to realize that . . . in observing Sunday, they are accepting the authority of the spokesman for the Church, the pope."

Of course, these two old quotations are exactly correct. The Catholic Church designated Sunday as the day for corporate worship and gets full credit—or blame—for the change. As *The Catechism of the Catholic Church* notes, "Jesus rose from the dead 'on the first day of the week.' Because it is the 'first day,' the day of Christ's Resurrection recalls the first creation. Because it is the 'eighth day' following the sabbath, it symbolizes the new creation ushered in by Christ's Resurrection. For Christians it has become the first of all days, the first of all feasts, the Lord's Day. . . . Sunday is expressly distinguished from the sabbath which it follows chronologically every week; for Christians its ceremonial observance replaces that of the sabbath. In Christ's Pasover, Sunday fulfills the spiritual truth of the Jewish sabbath and announces man's eternal rest in Christ" (CCC 2174-2175).

SUNDAY  
FULFILLS  
THE SPIRITUAL  
TRUTH  
OF THE JEWISH  
SABBATH.

*Test Rock*

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"Everything you wanted to know about the Sabbath."

# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

[Sabbath Purpose](#) | [Which Day?](#) | [Sabbath in Prophecy](#) | [Sabbath Questions](#) | [Keep It Holy](#) | [Sabbath History](#) | [Sabbath Resources](#) | [Home](#)

## Modern and Historic Statements on the Sabbath

### American Congregationalist

Anglican

Baptist

Brethren

Catholic

Church of Christ

Church of England

Congregational

Christian Church

Disciples of Christ

### Episcopalian

Lutheran

Lutheran Free Church

Methodist

Moody Bible Institute

Presbyterian

Protestant Episcopal

Southern Baptist

Dictionaries and Encyclopedias

Infidel

Miscellaneous

Enter a description of what you are looking for.

"When St. Paul repudiated the works of the law, he was not thinking of the Ten Commandments, which are as unchangeable as God Himself is, which God could not change and still remain the infinitely holy God."

Our Sunday Visitor, Oct. 7, 1951.

### American Congregationalist:

"The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament." Dr. Layman Abbot, in the Christian Union, June 26, 1890.

### Anglican:

"And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day... The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the Church, has enjoined it." Isaac Williams, Plain Sermons on the Catechism, pages 334, 336.

### Baptist:

"There was and is a command to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will however be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, where can the record of such a transaction be found: Not in the New Testament – absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week." Dr. E. T. Hiscox, author of the 'Baptist Manual'.

"To me it seems unaccountable that Jesus, during three years' discussion with His disciples, often conversing with them upon the Sabbath question, discussing it in some of its various aspects, freeing it from its false [Jewish traditional] glosses, never alluded to any transference of the day; also, that during the forty days of His resurrection life, no such thing was intimated. Nor, so far as we know, did the Spirit, which was given to bring to their remembrance all things whatsoever that He had said unto them, deal with this question. Nor yet did the inspired apostles, in preaching the gospel, founding churches, counseling and instructing those founded, discuss or approach the subject.

Of course I quite well know that Sunday did come into use in early Christian history as a religious day as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of Paganism, and

christened with the name of the sun-god, then adopted and sanctified by the Papal apostasy, and bequeathed as a sacred legacy to Protestantism." Dr. E. T. Hiscox, report of his sermon at the Baptist Minister's Convention, in 'New York Examiner,' November 16, 1893 (The leader / spokesman for the Roman Catholic Church agrees with this statement.[See Below](#))

"The Scriptures nowhere call the first day of the week the Sabbath. . . There is no Scriptural authority for so doing, nor of course, any Scriptural obligation." The Watchman.

"We believe that the law of God is the eternal and unchangeable rule of His moral government."-"Baptist Church Manual," Art. 12.

"There was never any formal or authoritative change from the Jewish seventh-day Sabbath to the Christian first-day observance." -WILLIAM OWEN CARVER, "The Lord's Day in Our Day," page 49.

"There is nothing in Scripture that requires us to keep Sunday rather than Saturday as a holy day." Harold Lindsell (editor), Christianity Today, Nov. 5, 1976

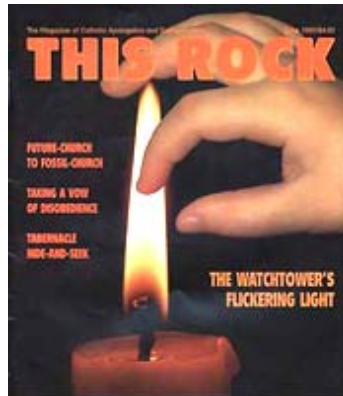
### Brethren:

"With the views of the law and the Sabbath we once held ... and which are still held by perhaps the great majority of the most earnest Christians, we confess that we could not answer Adventists. What is more, neither before or since have I heard or read what would conclusively answer an Adventist in his Scriptural contention that the Seventh day is the Sabbath (Ex. 20:10). It is not 'one day in seven' as some put it, but 'the seventh day according to the commandment.' " Words of Truth and Grace, p. 281.

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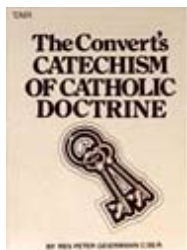
### Catholic:

"It is well to remind the Presbyterians, Baptists, Methodists, and all other Christians, that the Bible does not support them anywhere in their observance of Sunday. Sunday is an institution of the Roman Catholic Church, and those who observe the day observe a commandment of the Catholic Church." Priest Brady, in an address, reported in the Elizabeth, NJ 'News' on March 18, 1903. See [This Rock](#)



"Protestants ... accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change... But the Protestant mind does not seem to realize that ... in observing Sunday, they are accepting the authority of the spokesman for the Church, the pope." Our Sunday Visitor, February 5th, 1950. See [This Rock](#)

"Of course these two old quotations are exactly correct. The Catholic Church designated Sunday as the day for corporate worship and gets full credit – or blame – for the change." [This Rock](#), The Magazine of Catholic Apologetics and Evangelization, p.8, June 1997



**Question:** Which is the Sabbath day?  
**Answer:** Saturday is the Sabbath day.

**Question:** Why do we observe Sunday instead of Saturday?  
**Answer:** We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday." -Rev. Peter Geiermann C.S.S.R., The Convert's Catechism of Catholic Doctrine, p. 50

Q. Must not a sensible Protestant doubt seriously, when he finds that even the Bible is not followed as a rule by his co-religionists?  
A. Surely, when he sees them baptize infants, abrogate the Jewish Sabbath, and observe Sunday for which [pg. 7] there is no Scriptural authority; when he



finds them neglect to wash one another's feet, which is expressly commanded, and eat blood and things strangled, which are expressly prohibited in Scripture. He must doubt, if he think at all. ...

Q. Should not the Protestant doubt when he finds that he himself holds tradition as a guide?

A. Yes, if he would but reflect that he has nothing but Catholic Tradition for keeping the Sunday holy; ... [Controversial Catechism](#) by Stephen Keenan, New Edition, revised by Rev. George Cormack, published in London by Burns & Oates, Limited - New York, Cincinnati, Chicago: Benzinger Brothers, 1896, pages 6, 7.

"The Church, on the other hand, after changing the day of rest from the Jewish Sabbath, or seventh day of the week, to the first, made the Third Commandment refer to Sunday as the day to be kept holy as the Lord's Day. The Council of Trent (Sess. VI, can. xix) condemns those who deny that the Ten Commandments are binding on Christians." [The Catholic Encyclopedia](#), Commandments of God, Volume IV, © 1908 by Robert Appleton Company, Online Edition © 1999 by Kevin Knight, Nihil Obstat - Remy Lafort, Censor Imprimatur - +John M. Farley, Archbishop of New York, page 153.

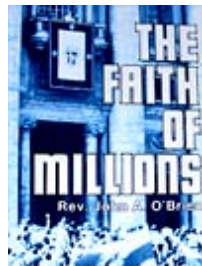
"The [Roman Catholic] Church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her founder, Jesus Christ. The Protestant claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant." [The Catholic Universe Bulletin](#), August 14, 1942, p. 4.

"All of us believe many things in regard to religion that we do not find in the Bible. For example, nowhere in the Bible do we find that Christ or the Apostles ordered that the Sabbath be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath Day, that is the 7th day of the week, Saturday. Today most Christians keep Sunday because it has been revealed to us by the Church outside the Bible." [The Catholic Virginian](#), "To Tell You The Truth," Vol. 22, No. 49 (Oct. 3, 1947).

"... you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify." [The Faith of Our Fathers](#), by James Cardinal Gibbons, Archbishop of Baltimore, 88th edition, page 89. Originally published in 1876, republished and Copyright 1980 by TAN Books and Publishers, Inc., pages 72-73.

'Deny the authority of the Church and you have no adequate or reasonable explanation or justification for the substitution of Sunday for Saturday in the Third - Protestant Fourth - Commandment of God... The Church is above the Bible, and this transference of Sabbath observance is proof of that fact.' [Catholic Record](#), September 1, 1923.

"But since Saturday, not Sunday, is specified in the Bible, isn't it curious that non-Catholics who profess to take their religion directly from the Bible and not the Church, observe Sunday instead of Saturday? Yes, of course, it is inconsistent; but this change was made about fifteen centuries before Protestantism was born, and by that time the custom was universally observed. They have continued the custom, even though it rests upon the authority of the Catholic Church and not upon an explicit text in the Bible. That observance remains as a reminder of the Mother Church from which the non-Catholic sects broke away - like a boy running away from home but still carrying in his pocket a picture of his mother or a lock of her hair." [The Faith of Millions](#)



"Perhaps the boldest thing, the most revolutionary change the Church ever did, happened in the first century. The holy day, the Sabbath, was changed from Saturday to Sunday. "The Day of the Lord" (dies Dominica) was chosen, not from any directions noted in the Scriptures, but from the Church's sense of its own power. The day of resurrection, the day of Pentecost, fifty days later, came on the first day of the week. So this would be the new Sabbath. People who think that the Scriptures should be the sole authority, should logically become 7th Day Adventists, and keep Saturday holy." [Sentinel](#), Pastor's page, Saint Catherine Catholic Church, Algonac, Michigan, May 21, 1995

**"If Protestants would follow the Bible, they would worship God on the**

**Sabbath Day. In keeping the Sunday they are following a law of the Catholic Church."** Albert Smith, Chancellor of the Archdiocese of Baltimore, replying for the Cardinal, in a letter dated February 10, 1920.

"The observance of Sunday by the Protestants is homage they pay, in spite of themselves, to the authority of the [Catholic] Church." Monsignor Louis Segur, 'Plain Talk about the Protestantism of Today', p. 213.

**What Important Question Does the Papacy Ask Protestants?**

Protestants have repeatedly asked the papacy, "How could you dare to change God's law?" But the question posed to Protestants by the Catholic church is even more penetrating.

Here it is officially: ""You will tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. Changed! but by whom? Who has authority to change an express commandment of Almighty God? When God has spoken and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead?

This is a most important question, which I know not how you can answer. You are a Protestant, and you profess to go by the Bible and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded.

The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered."" \*Library of Christian Doctrine: Why Don't You Keep Holy the Sabbath-Day? (London: Burns and Oates, Ltd.), pp. 3, 4.

"I have repeatedly offered \$1,000 to anyone who can prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says 'Remember the Sabbath day to keep it holy.' The Catholic Church says, No. By my divine power I abolish the Sabbath day and command you to keep holy the first day of the week. And lo! The entire civilized world bows down in reverent obedience to the command of the Holy Catholic Church." Priest Thomas Enright, C.S.S.R., February 18, 1884, Printed in the American Sentinel, a New York Roman Catholic journal in June 1893, p. 173.

"There is but one church on the face of the earth which has the power, or claims power, to make laws binding on the conscience, binding before God, binding under penalty of hell-fire. For instance, the institution of Sunday. What right has any other church to keep this day? You answer by virtue of the third commandment (the papacy did away with the 2nd regarding the worship of graven images, and called the 4th the 3rd), which says 'Remember that thou keep holy the Sabbath day.' But Sunday is not the Sabbath. Any schoolboy knows that Sunday is the first day of the week. I have repeatedly offered one thousand dollars to anyone who will prove by the Bible alone that Sunday is the day we are bound to keep, and no one has called for the money. It was the holy Catholic Church that changed the day of rest from Saturday, the seventh day, to Sunday, the first day of the week." - T. Enright, C.S.S.R., in a lecture delivered in 1893.

**"Of course the Catholic Church claims that the change was her act. And the act is a mark of her ecclesiastical power and authority in religious matters."** C. F. Thomas, Chancellor of Cardinal Gibbons, in answer to a letter regarding the change of the Sabbath, November 11, 1895.

"Tradition, not Scripture, is the rock on which the church of Jesus Christ is built." Adrien Nampon, Catholic Doctrine as Defined by the Council of Trent, p. 157

"The Pope is of so great authority and power that he can modify, explain, or interpret even divine law". The pope can modify divine law, since his power is not of man, but of God, and he acts a vicegerent of God upon earth" Lucius Ferraris, Prompta Bibliotheca, art. Papa, II, Vol. VI, p. 29.

"The leader of the Catholic church is defined by the faith as the Vicar of Jesus





Christ (and is accepted as such by believers). The Pope is considered the man on earth who "takes the place" of the Second Person of the omnipotent God of the Trinity." John Paul II, [Crossing the Threshold of Hope](#), p. 3, 1994



"...pastoral intuition suggested to the Church the christianization of the notion of Sunday as "the day of the sun", which was the Roman name for the day and which is retained in some modern languages.(29) This was in order to draw the faithful away from the seduction of cults which worshipped the sun, and to direct the celebration of the day to Christ, humanity's true "sun"." John Paul II, [Dies Domini](#), 27. The day of Christ-Light, 1998 (Prominent protestant leaders agree with this statement - [See above](#) for a statement by Dr. E. T. Hiscox, author of the 'Baptist Manual')

"The Sun was a foremost god with heathen-dom...The sun has worshippers at this hour in Persia and other lands.... There is, in truth, something royal, kingly about the sun, making it a fit emblem of Jesus, the Sun of Justice. Hence the church in these countries would seem to have said, to 'Keep that old pagan name [Sunday]. It shall remain consecrated, sanctified.' And thus the pagan Sunday, dedicated to Balder, became the Christian Sunday, sacred to Jesus." William Gildea, Doctor of Divinity, The Catholic World, March, 1894, p. 809

"The retention of the old pagan name of Dies Solis, for Sunday is, in a great measure, owing to the union of pagan and Christian sentiment with which the first day of the week was recommended by Constantine to his subjects - pagan and Christian alike - as the 'venerable' day of the sun.'" Arthur P. Stanley, History of the Eastern Church, p. 184

"When St. Paul repudiated the works of the law, he was not thinking of the Ten Commandments, which are as unchangeable as God Himself is, which God could not change and still remain the infinitely holy God."-Our Sunday Visitor, Oct. 7, 1951.

"Question: How prove you that the Church hath power to command feasts and holydays?

Answer: By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same Church." Henry Tuberville, An Abridgment of the Christian Doctrine (1833 approbation), p.58 (Same statement in Manual of Christian Doctrine, ed. by Daniel Ferris [1916 ed.], p.67)

"Some theologians have held that God likewise directly determined the Sunday as the day of worship in the NEW LAW, that he himself has explicitly substituted sunday for the Sabbath. But this theory is entirely abandoned. It is now commonly held that God simply gave His church the power to set aside whatever day or days she would deem suitable as holy days. The church chose sunday, the first day of the week, and in the course of time added other days as holy days." - Vincent J. Kelly, Forbidden Sunday and Feast-Day Occupations, Washington, DC, Catholic University of America Press, Studies in Sacred Theology, No. 70.,1943, p. 2.

"If we consulted the Bible only, we should still have to keep holy the Sabbath Day, that is, Saturday, with the Jews, instead of Sunday; ..." -- *A Course in Religion for Catholic High Schools and Academies*, by Rev. John Laux M.A., Benzinger Brothers, 1936 edition, Part 1.

"Sunday is a Catholic institution, and... can be defended only on Catholic principles.... From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first." Catholic Press, Aug. 25, 1900

"The Sabbath was Saturday, not Sunday. The Church altered the observance of the Sabbath to the observance of Sunday. Protestants must be rather puzzled by the keeping of Sunday when God distinctly said, 'Keep holy the Sabbath Day.' The word Sunday does not come anywhere in the Bible, so, without knowing it they are obeying the authority of the Catholic Church." Canon Cafferata, The Catechism Explained, p. 89.

"Reason and sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping holy of Sunday. Compromise is impossible." John

Cardinal Gibbons, The Catholic Mirror, December 23, 1893.

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### Church of Christ:

"But we do not find any direct command from God, or instruction from the risen Christ, or admonition from the early apostles, that the first day is to be substituted for the seventh day Sabbath." "Let us be clear on this point. Though to the Christian 'that day, the first day of the week' is the most memorable of all days ... there is no command or warrant in the New Testament for observing it as a holy day." "The Roman Church selected the first day of the week in honour of the resurrection of Christ. ..." Bible Standard, May, 1916, Auckland, New Zealand.

"... If the fourth command is binding upon us Gentiles by all means keep it. But let those who demand a strict observance of the Sabbath remember that the seventh day is the ONLY sabbath day commanded, and God never repealed that command. If you would keep the Sabbath, keep it; but Sunday is not the Sabbath. The argument of the 'Seventh-day Adventists' is on one point unassailable. It is the Seventh day not the first day that the command refers to." G. Alridge, Editor, The Bible Standard, April, 1916.

**"There is no direct Scriptural authority for designating the first day the Lord's day."**-DR. D. H. LUCAS, Christian Oracle, Jan. 23, 1890.

"The first day of the week is commonly called the Sabbath. This is a mistake. The Sabbath of the Bible was the day just preceding the first day of the week. The first day of the week is never called the Sabbath anywhere in the entire Scriptures. It is also an error to talk about the change of the Sabbath. There never was any change of the Sabbath from Saturday to Sunday. There is not in any place in the Bible any intimation of such a change."-"First-Day Observance," pages 17, 19.

"It has reversed the fourth commandment by doing away with the Sabbath of God's Word, and instituting Sunday as a holiday." DR. N. SUMMERBELL, "History of the Christian Church," Third Edition, page 415.

"To command...men...to observe...the Lord's day...is contrary to the gospel." - "Memoirs of Alexander Campbell," Vol. 1, page 528.

"It is clearly proved that the pastors of the churches have struck out one of God's ten words, which, not only in the Old Testament, but in all revelation, are the most emphatically regarded as the synopsis of all religion and morality."-ALEXANDER CAMPBELL, "Debate With Purcell," page 214.

"I do not believe that the Lord's day came in the room of the Jewish Sabbath, or that the Sabbath was changed from the seventh to the first day, for this plain reason, where there is no testimony, there can be no faith. Now there is no testimony in all the oracles of heaven that the Sabbath was changed, or that the Lord's day came in the room of it."-ALEXANDER CAMPBELL, Washington Reporter, Oct. 8, 1821.

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### Church of England:

"Many people think that Sunday is the Sabbath. But neither in the New Testament nor in the early church is there anything to suggest that we have any right to transfer the observance of the seventh day of the week to the first. The Sabbath was and is Saturday and not Sunday, and if it were binding on us then we should observe it on that day, and on no other." Rev. Lionel Beere, All-Saints Church, Ponsonby, N.Z. in Church and People, Sept. 1, 1947.

"Nowhere in the Bible is it laid down that worship should be done on Sunday. Remember the Sabbath day to keep it holy. ...! That is Saturday." P. Carrington, Archbishop of Quebec, Oct. 27, 1949; cited in Prophetic Signs, p 12.

"The observance of the first instead of the seventh day rests on the testimony of the church, and the church alone." Hobart Church News, July 2, 1894; cited in Prophetic Signs, p 14.

"Where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the Seventh; but we are nowhere commanded to keep the first day. The reason why we keep the first day holy instead of the seventh is for the same reason that we observe many things, not because the Bible, but because the Church, has enjoined them." Rev. Isaac Williams, Ser. on Catechism, p. 334.

"The seventh day, the commandment says, is the Sabbath of the Lord thy God. No kind of arithmetic, no kind of almanac, can make seven equal one, nor the seventh mean the first, nor Saturday mean Sunday. ... The fact is that we are all Sabbath breakers, every one of us." Rev. Geo. Hodges.

"Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to His apostles."-SIR WILLIAM DOMVILLE, "Examination of the Six Texts," pages 6, 7. (Supplement).

"There is no word, no hint, in the New Testament about ab-staining from work on Sunday. . . . Into the rest of Sunday no divine law enters..., The observance of Ash Wednesday or Lent stands exactly on the same footing as the observance of Sunday." -CANON EYTON, 'The Ten Commandments,' pages 52, 63, 65.

**"Is there any command in the New Testament to change the day of weekly rest from Saturday to Sunday? None."**- "Manual of Christian Doctrine," page 127.

"The Lord's day did not succeed in the place of the Sabbath....The Lord's day was merely an ecclesiastical institution. It was not introduced by virtue of the fourth commandment, because for almost three hundred years together they kept that day which was in that commandment...The primitive Christians did all manner of works upon the Lord's day, even in times of persecution, when they are the strictest observers of all the divine commandments; but in this they knew there was none."-BISHOP JEREMY TAYLOR, "Ductor Dubitantium," Part I, Book II, Chap. 2, Rule 6. Sec. 51, 59.

"Sunday being the day on which the Gentiles solemnly adore that planet and called it Sunday, partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it), the Christians thought fit to keep the same day and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater prejudice than might be otherwise taken against the gospel."-T. M. MORER, "Dialogues on the Lord's Day," pages 22, 23.

"The Puritan idea was historically unhappy. It made Sun-day into the Sabbath day. Even educated people call Sunday the Sabbath. Even clergymen do."

"But, unless my reckoning is all wrong, the Sabbath day lasts twenty-four hours from six o'clock on Friday evening. It gives over, therefore, before we come to Sunday. If you suggest to a Sabbatarian that he ought to observe the Sabbath on the proper day, you arouse no enthusiasm. He at once replies that the day, not the principle, has been changed. But changed by whom? There is no injunction in the whole of the New Testament to Christians to change the Sabbath into Sunday.' - D. MORSE-BOYCOTT, Daily Herald, London, Feb. 26, 1931.

"The Christian church made no formal, but a gradual and almost unconscious transference of the one day to the other."- F.W. FARRAR, D.D., "The Voice From Sinai," page 167.

"Take which you will, either of the Fathers or the moderns, and we shall find no Lord's day instituted by any apostolical man-date; no Sabbath set on foot by them upon the first day of the week."-PETER HEYLYN, "History of the Sabbath," page 410.

"Merely to denounce the tendency to secularise Sunday is as futile as it is easy. What we want is to find some principle, to which as Christians we can appeal, and on which we can base both our conduct and our advice. We turn to the New Testament, and we look in vain for any authoritative rule. There is no recorded word of Christ, there is no word of any of the apostles, which tells how we should keep Sunday, or indeed that we should keep it at all. It is disappointing, for it would make our task much easier if we could point to a definite rule, which left us no option but simple obedience or disobedience. . . .

There is no rule for Sunday observance, either in Scripture or history."-DR. STEPHEN, Bishop of Newcastle, N.S.W., in an address reported in the Newcastle Morning Herald, May 14, 1924.

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### Congregational:

"The Christian Sabbath' [Sunday] is not in the Scripture, and was not by the primitive [early Christian] church called the Sabbath." Timothy Dwight, Theology, sermon 107, 1818 ed., Vol. IV, p49 **Note:** Timothy Dwight (1752-1817) was president of Yale University from 1795-1817.

"It is quite clear that, however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath ... The Sabbath was founded on a specific divine command. We can plead no such command for the obligation to observe Sunday ... There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday." Dr. Dale, The Ten Commandments, pp. 106, 107.

**"It must be confessed that there is no law in the New Testament concerning the first day."** Buck's Theological Dictionary page 403.

"There is no command in the Bible requiring us to observe the first day of the week as the Christian Sabbath."-ORIN FOWLER, A.M., "Mode and Subjects of Baptism."

"The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament."-DR. LYMAN ABBOTT, Christian Union, Jan. 18, 1882.

### Christian Church:

"I do not believe that the Lord's day came in the room of the Jewish Sabbath, or that the Sabbath was changed from the seventh to the first day, for this plain reason, where there is no testimony, there can be no faith. Now there is no testimony in all the oracles of heaven that the Sabbath is changed, or that the Lord's Day came in the room of it." Alexander Campbell, in The Reporter, October 8, 1921

"It has reversed the fourth commandment by doing away with the Sabbath of God's Word, and instituting Sunday as a holiday." - Dr. N. Summerbell, *History of the Christian Church*, Third Edition, p. 415

"There is no direct scriptural authority for designating the first day the Lord's day." - Dr. D. H. Lucas, *Christian Oracle*, Jan. 23, 1890.

"The first day of the week is commonly called the Sabbath. This is a mistake. The Sabbath of the Bible was the day just preceeding the first day of the week. The first day of the week is never called the Sabbath anywhere in the entire Scriptures. It is also an error to talk about the change of the Sabbath. There never was any change of the Sabbath from Saturday to Sunday. There is not in any place in the Bible any intimation of such a change." *First-Day Observance*, pp. 17, 19.

### Disciples of Christ:

"There is no direct Scriptural authority for designating the first day 'the Lord's Day.'" Dr D.H. Lucas, Christian Oracle, January, 1890

"If it [the Ten Commandments] yet exist, let us observe it... And if it does not exist, let us abandon a mock observance of another day for it. 'But,' say some, 'it was changed from the seventh to the first day.' Where? when? and by whom? - No, it never was changed, nor could it be, unless creation was to be gone through again: for the reason assigned [in Genesis 2:1-3] must be changed before the observance or respect to the reason, can be changed. It is all old wives' fables to talk of the 'change of the sabbath' from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws ex officio, - I think his name is "Doctor Antichrist." Alexander Campbell, The Christian Baptist, February 2, 1824, vol 1, no. 7

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## Episcopalian:

"We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the one holy, Catholic, Apostolic Church of Christ." Bishop Seymour, Why We keep Sunday.

"The Bible commandment says on the seventh-day thou shalt rest. That is Saturday. Nowhere in the Bible is it laid down that worship should be done on Sunday." Phillip Carrington, quoted in Toronto Daily Star, Oct 26, 1949 [Carrington (1892-), Anglican archbishop of Quebec, spoke the above in a message on this subject delivered to a packed assembly of clergymen. It was widely reported at the time in the news media].

## Lutheran:

"The observance of the Lord's Day (Sunday) is founded not on any command of God, but on the authority of the Church." Augsburg Confession of Faith.

"They [the Catholics] allege the Sabbath changed into Sunday, the Lord's day, contrary to the Decalogue, as it appears, neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the church, since it dispensed with one of the Ten Commandments." -Augsburg Confession of Faith, Art. 28, par. 9.

"They [Roman Catholics] allege the change of the Sabbath into the Lord's day, as it seemeth, to the Decalogue [the ten commandments]; and they have no example more in their mouths than they change of the Sabbath. They will needs have the Church's power to be very great, because it hath dispensed with the precept of the Decalogue." The Augsburg Confession, 1530 A.D. (Lutheran), part 2, art 7, in Philip Schaff, the Creeds of Christendom, 4th Edition, vol 3, p64 [this important statement was made by the Lutherans and written by Melancthon, only thirteen years after Luther nailed his theses to the door and began the Reformation].

**"For up to this day mankind has absolutely trifled with the original and most special revelation of the Holy God, the ten words written upon the tables of the Law from Sinai."**-Crown Theological Library," page 178.

"The Christians in the ancient church very soon distinguished the first day of the week, Sunday; however, not as a Sabbath, but as an assembly day of the church, to study the Word of God together, and to celebrate the ordinances one with another: without a shadow of doubt, this took place as early as the first part of the second century."-Bishop GRIMELUND, "History of the Sabbath," page 60.

"The festival of Sunday, like all other festivals, was always only a human ordinance."- AUGUSTUS NEANDER, "History of the Christian Religion and Church," Vol. 1, page 186.

"I wonder exceedingly how it came to be imputed to me that I should reject the law of Ten Commandments...Whosoever abrogates the law must of necessity abrogate sin also."-MARTIN LUTHER, Spiritual Antichrist," pages 71, 72.

"We have seen how gradually the impression of the Jewish Sabbath faded from the mind of the Christian church, and how completely the newer thought underlying the observance of the first day took possession of the church. We have seen that the Christian of the first three centuries never confused one with the other, but for a time celebrated both." The Sunday Problem, a study book by the Lutheran Church (1923) p.36

"But they err in teaching that Sunday has taken the place of the Old Testament Sabbath and therefore must be kept as the seventh day had to be kept by the children of Israel .... These churches err in their teaching, for scripture has in no way ordained the first day of the week in place of the Sabbath. There is simply no law in the New Testament to that effect" John Theodore Mueller, Sabbath or Sunday, pp.15, 16

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## Lutheran Free Church:



"For when there could not be produced one solitary place in the Holy Scriptures which testified that either the Lord Himself or the apostles had ordered such a transfer of the Sabbath to Sunday, then it was not easy to answer the question: Who has transferred the Sabbath, and who has the right to do it?" George Sverdrup, 'A New Day.'

#### **Methodist:**

"This 'handwriting of ordinances' our Lord did blot out, take away, and nail to His cross. (Colossians 2: 14.) But the moral law contained in the Ten Commandments, and enforced by the prophets, He did not take away.... The moral law stands on an entirely different foundation from the ceremonial or ritual law. ...Every part of this law must remain in force upon all mankind and in all ages."-JOHN WESLEY, "Sermons on Several Occasions," 2-Vol. Edition, Vol. I, pages 221, 222.

"No Christian whatsoever is free from the obedience of the commandments which are called moral."-"Methodist Church Discipline," (1904), page 23.

"**The Sabbath was made for MAN; not for the Hebrews, but for all men.**"-E.O. HAVEN, "Pillars of Truth," page 88.

"The reason we observe the first day instead of the seventh is based on no positive command. One will search the Scriptures in vain for authority for changing from the seventh day to the first. The early Christians began to worship on the first day of the week because Jesus rose from the dead on that day. By and by, this day of worship was made also a day of rest, a legal holiday. This took place in the year 321.

"The reason we observe the first day instead of the seventh is based on no positive command. One will search the Scriptures in vain for authority for changing from the seventh day to the first... Our Christian Sabbath, therefore, is not a matter of positive command. It is a gift of the church..."-CLOVIS G. CHAPPELL, "Ten Rules for Living," page 61.

"Sabbath in the Hebrew language signifies rest, and is the seventh day of the week... and it must be confessed that there is no law in the New Testament concerning the first day." Charles Buck, A Theological Dictionary, "Sabbath"

"In the days of very long ago the people of the world began to give names to everything, and they turned the sounds of the lips into words, so that the lips could speak a thought. In those days the people worshipped the sun because many words were made to tell of many thoughts about many things. The people became Christians and were ruled by an emperor whose name was Constantine. This emperor made Sunday the Christian Sabbath, because of the blessing of light and heat which came from the sun. So our Sunday is a Sunday, isn't it?"-Sunday School Advocate, Dec. 31, 1921.

"The moral law contained in the Ten Commandments, and enforced by the prophets, He [Christ] did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken... Every part of this law must remain in force upon all mankind and in all ages; as not depending either on time or place, or any other circumstances liable to change, but on the nature of God and the nature of man, and their un-changeable relation to each other."-JOHN WESLEY, "Sermons on Several Occasions," Vol. I, Sermon XXV.

"It is true that there is no positive command for infant baptism. Nor is there any for the keeping of the first day of the week. Many believe that Christ changed the Sabbath. But, from His own words, we see that He came for no such purpose. Those who believe that Jesus changed the Sabbath base it only on a supposition." Amos Binney, 'Theological Compendium', p. 180-181

"The Sabbath instituted in the beginning, and confirmed again and again by Moses and the prophets, has never been abrogated. A part of the moral law, not a jot or a tittle of its sanctity has been taken away." New York Herald 1874, on the Methodist Episcopal Bishops Pastoral 1874

#### **Moody Bible Institute:**

"The Sabbath was binding in Eden, and it has been in force ever since. This fourth commandment begins with the word 'remember,' showing that the Sabbath already existed when God wrote the law on the tables of stone at

Sinai. How can men claim that this one commandment has been done away with when they will admit that the other nine are still binding?"- D.L. MOODY, "Weighed and Wanting," page 47.

"I honestly believe that this commandment [the fourth, or Sabbath commandment] is just as binding today as it ever was. I have talked with men who have said that it has been abrogated, but they have never been able to point to any place in the Bible where God repealed it. When Christ was on earth, He did nothing to set it aside; He freed it from the traces under which the scribes and Pharisees had put it, and gave it its true place. 'The Sabbath was made for man, and not man for the sabbath.' It is just as practicable and as necessary for men today as it ever was-in fact, more than ever, because we live in such an intense age." - Id., page 46.

"This Fourth is not a commandment for one place, or one time, but for all places and times." D.L. Moody, at San Francisco, Jan. 1st, 1881.

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## Presbyterian:

"The Christian Sabbath (Sunday) is not in the Scriptures, and was not by the primitive church called the Sabbath." Dwight's Theology, Vol. 14, p. 401.

"A further argument for the perpetuity of the Sabbath we have in Matthew 24:20, Pray ye that your flight be not in the winter neither on the Sabbath day. But the final destruction of Jerusalem was after the Christian dispensation was fully set up (AD 70). Yet it is plainly implied in these words of the Lord that even then Christians were bound to strict observation of the Sabbath." Works of Jonathon Edwards, (Presby.) Vol. 4, p. 621.

"We must not imagine that the coming of Christ has freed us from the authority of the law; for it is the eternal rule of a devout and holy life, and must therefore be as unchangeable as the justice of God, which it embraced, is constant and uniform." JOHN CALVIN, "Commentary on a Harmony of the Gospels," Vol. 1, page 277.

**"God instituted the Sabbath at the creation of man, setting apart the seventh day for the purpose, and imposed its observance as a universal and perpetual moral obligation upon the race."** -American Presbyterian Board of Publication, Tract No. 175.

"The observance of the seventh-day Sabbath did not cease till it was abolished after the [Roman] empire became Christian," -American Presbyterian Board of Publication, Tract No. 118.

"The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard to the matter contained in it, but also in respect of the authority of God the Creator who gave it. Neither doth Christ in the gospel in any way dissolve, but much strengthen this obligation." "Westminster Confession of Faith," Chap. 19, Art. 5.

"The Sabbath is a part of the Decalogue-the Ten Commandments. This alone for ever settles the question as to the perpetuity of the institution ... Until, therefore, it can be shown that the whole moral law has been repealed, the Sabbath will stand...The teaching of Christ confirms the perpetuity of the Sabbath."- T.C. BLAKE, D.D., "Theology Condensed," pages 474, 475.

"Sunday being the first day of which the Gentiles solemnly adored that planet and called it Sunday, partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it) the Christians thought fit to keep the same day and the same name of it, that they might not appear carelessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater prejudice that might be otherwise taken against the gospel" T.M. Morer, Dialogues on the Lord's Day

"There is no word, no hint in the New Testament about abstaining from work on Sunday. The observance of Ash Wednesday, or Lent, stands exactly on the same footing as the observance of Sunday. Into the rest of Sunday no Divine Law enters." Canon Eyton, in *The Ten Commandments*.

"Some have tried to build the observance of Sunday upon Apostolic command, whereas the Apostles gave no command on the matter at all.... The truth is, so soon as we appeal to the *littera scripta* [literal writing] of the Bible, the Sabbatarians have the best of the argument." The Christian at Work, April 19, 1883, and Jan. 1884

## Protestant Episcopal:

"The day is now changed from the seventh to the first day... but as we meet with no Scriptural direction for the change, we may conclude it was done by the authority of the church." *'Explanation of Catechism'*

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## Southern Baptist:

"The sacred name of the Seventh day is Sabbath. This fact is too clear to require argument [Exodus 20: 10 quoted]... on this point the plain teaching of the Word has been admitted in all ages... Not once did the disciples apply the Sabbath law to the first day of the week, -- that folly was left for a later age, nor did they pretend that the first day supplanted the seventh." Joseph Hudson Taylor, 'The Sabbatic Question', p. 14-17, 41.

"The first four commandments set forth man's obligations directly toward God.... But when we keep the first four commandments, we are likely to keep the other six. . . . The fourth commandment sets forth God's claim on man's time and thought.... The six days of labour and the rest on the Sabbath are to be maintained as a witness to God's toil and rest in the creation. . . . No one of the ten words is of merely racial significance.... The Sabbath was established originally (long before Moses) in no special connection with the Hebrews, but as an institution for all mankind, in commemoration of God's rest after the six days of creation. It was designed for all the descendants of Adam."-Adult Quarterly, Southern Baptist Convention series, Aug. 15, 1937.

## Dictionaries and Encyclopedias:

"Sunday was a name given by the heathens to the first day of the week, because it was the day on which they worshipped the sun, ...the seventh day was blessed and hallowed by God Himself, and ...He requires His creatures to keep it holy to Him. This commandment is of universal and perpetual obligation...The Creator 'blessed the seventh day'-declared it to be a day above all days, a day- on which His favour should assuredly rest. ...So long, then, as man exists, and the world around him endures,' does the law of the early Sabbath remain. It cannot be set aside so long as its foundations last.... It is not the Jewish Sabbath, properly so-called, which is ordained in the fourth commandment. In the whole of that injunction there is no Jewish element, any more than there is in the third commandment, or the sixth." -Eadie's Biblical Cyclopedia, 1872 Edition, page 561.

"Thus we learn from Socrates (H.E., vi.c.8) that in his time public worship was held in the churches of Constantinople on both days.... The view that the Christian's Lord's day or Sunday is but the Christian Sabbath deliberately transferred from the seventh to the first day of the week does not indeed find categorical expression till a much later period.... The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in A.D. 321, enacting that all courts of justice, inhabitants of towns, and workshops were to be at rest on Sunday (venerabili die Solis), with an exception in favour of those engaged in agricultural labour...The Council of Laodicea (363) ... forbids Christians from judaizing and resting on the Sabbath day, preferring the Lord's day, and so far as possible resting as Christians."-Encyclopaedia Britannica, 1899 Edition, Vol. XXIII, page 654.

"Unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of Sunday is known to have been ordained is the sabbatical edict of Constantine, A.D. 321." -Chambers' Encyclopedia, Article "Sunday."

"It must be confessed that there is no law in the New Testament concerning the first day."-M'CLINTOCK AND STRONG, Cyclopedia of Biblical, Theological, and Ecclesiastical Literature, Vol. IX, page 196.

"Sunday (Dies Solis, of the Roman calendar, 'day of the sun,' because dedicated to the sun), the first day of the week, was adopted by the early

Christians as a day of worship. The 'sun' of Latin adoration they interpreted as the 'Sun of Righteousness.' . . . No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined."-SCHAFF HERZOG, Encyclopedia of Religious Knowledge, 1891 Edition, Vol. IV, Art. "Sunday."

"Sabbath in the Hebrew language signifies rest, and is the seventh day of the week... and it must be confessed that there is no law in the New Testament concerning the first day." CHARLES BUCK, "A Theological Dictionary,"

**"As the Sabbath is of divine institution, so it is to be kept holy unto the Lord. Numerous have been the days appointed by men for religious services; but these are not binding, because of human institution. Not so the Sabbath. Hence the fourth commandment is ushered in with a peculiar emphasis-'Remember that thou keep holy the Sabbath day.'... The abolition of it would be unreasonable."-CHARLES BUCK, "A Theological Dictionary," 1830 Edition, page 537.**

"But although it [Sunday] was in the primitive times indifferently called the Lord's day, or Sunday, yet it was never denominated the Sabbath; a name constantly appropriate to Saturday, or the seventh day, both by sacred and ecclesiastical writers."-Id., page 572.

"The notion of a formal substitution by apostolic authority of the Lord's day [meaning Sunday] for the Jewish Sabbath [or the first for the seventh day]...and the transference to it, perhaps in a spiritualized form, of the sabbatical obligation established by the promulgation of the fourth commandment, has no basis whatever, either in Holy Scripture or in Christian antiquity." - SIR WILLIAM SMITH AND SAMUEL CHEETHAM, ["A Dictionary of Christian Antiquities,"](#) Vol. 11, page 182, Article "Sabbath."



"This long series of temporal enactments (in considering which we have, for the sake of exhibiting them as a whole, anticipated chronological order) must have told very powerfully upon the conception of the Lord's day in the church itself, not only tending to formalize its celebration, but to invest it in great degree with the character of a sabbath. Still, however, there was no connexion of its observance with the obligation of the fourth commandment, and therefore no application to it either of the laws of the Jewish sabbath, or of our Lord's teaching on the subject, as modifying and spiritualizing these laws." -[Id., page 1047](#)

## Infidel:

'Probably very few Christians are aware of the fact that what they call the 'Christian Sabbath' (Sunday) is of pagan origin.

"The first observance of Sunday- that history records is in the fourth century', when Constantine issued an edict (not requiring its religious observance, but simply abstinence from work) reading, 'let all the judges and people of the town rest and all the various trades be suspended on the venerable day of the sun.' At the time of the issue of this edict, Constantine was a sun-worshipper; therefore it could have had no relation whatever to Christianity." - -HENRY M. TABER. "Faith or Fact" (preface by Robert G. Ingersoll), page 112.

"I challenge any priest or minister of the Christian religion to show me the slightest authority for the religious observance of Sunday. And, if such cannot be shown by them, why is it that they are constantly preaching about Sunday as a holy day? ...The claim that Sunday takes the place of Saturday, and that because the Jews were supposed to be commanded to keep the seventh day of the week holy, therefore the first day of the week should be so kept by Christians, is so utterly absurd as to be hardly worth considering....That Paul habitually observed and preached on the seventh day of the week, is shown in Acts 18:4-'And be reasoned in the synagogue every Sabbath' (Saturday)."-Id., pages ,114, 116.

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## Miscellaneous:

"You will tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. Changed! But by whom? Who has authority to change an express commandment of Almighty God? When God has spoken and said, 'Thou shalt keep holy the seventh day,' who shall dare to say, 'Nay, thou mayest work and do all manner of business on the seventh day; but thou shalt keep holy the first day in its stead'? This is a most important question, which I know not how you can answer."

"You are a Protestant, and you profess to go by the Bible and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the Ten Commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered."-"The Library of Christian Doctrine," pages 3, 4.

"The first precept in the Bible is that of sanctifying the seventh day: 'God blessed the seventh day, and sanctified it.' Genesis 2:3. This precept was confirmed by God in the Ten Commandments: 'Remember the Sabbath day to keep it holy. ...The seventh day is the Sabbath of the Lord thy God.' Exodus 20: 8, 10. On the other hand, Christ declares that He is not come to destroy the law, but to fulfil it. (Matthew 5: 17.) He Himself observed the Sabbath: 'And, as His custom was, He went into the synagogue on the Sabbath day.' Luke 4: 16. His disciples likewise observed it after His death: 'They . . . rested the Sabbath day, according to the commandment.' Luke 23: 56. Yet with all this weight of Scripture authority for keeping the Sabbath or seventh day holy, Protestants of all denominations make this a profane day and transfer the obligation of it to the first day of the week, or the Sunday. Now what authority have they for doing this? None at all but the unwritten word, or tradition of the Catholic Church, which declares that the apostle made the change in honour of Christ's resurrection, and the descent of the Holy Ghost on that day of the week."-JOHN MILNER, "The End of Religious Controversy," page 71.

"Sabbath means, of course, Saturday, the seventh day of the week, but the early Christians changed the observance to Sunday, to honour the day on which Christ arose from the dead."-FULTON OURSLER. Cosmopolitan, Sept. 1951, pages 34, 35.

"I do not pretend to be even an amateur scholar of the Scriptures. I read the Decalogue merely as an average man searching for guidance, and in the immortal 'Ten Words' I find a blueprint for the good life."-Id., page 33.

"Most certainly the Commandments are needed today, perhaps more than ever before. Their divine message confronts us with a profound moral challenge in an epidemic of evil; a unifying message acceptable alike to Jew, Moslem, and Christian. Who, reading the Ten in the light of history and of current events, can doubt their identity with the eternal law of nature?"-Id., page 124.

**"The Sabbath is commanded to be kept on the seventh day. It could not be kept on any other day. To observe the first day of the week or the fourth is not to observe the Sabbath. . . . It was the last day of the week, after six days of work, that was to be kept holy. The observance of no other day would fulfil the law."**-H. J. FLOWERS, B.A., B.D., "The Permanent Value of the Ten Commandments," page 13.

"The evaluation of Sunday, the traditionally accepted day of the resurrection of Christ, has varied greatly throughout the centuries of the Christian Era. From time to time it has been confused with the seventh day of the week, the Sabbath. English -speaking peoples have been the most consistent in perpetuating the erroneous assumption that the obligation of the fourth commandment has passed over to Sunday. In popular speech, Sunday is frequently, but erroneously, spoken of as the Sabbath."-F. M. SETZLER, Head Curator, Department of Anthropology, Smithsonian Institute, from a letter dated Sept. 1, 1949.

"He that observes the Sabbath aright holds the history of that which it celebrates to be authentic, and therefore believes in the creation of the first man; in the creation of a fair abode for man in the space of six days; in the primeval and absolute creation of the heavens and the earth, and, as a



necessary antecedent to all this, in the Creator, who at the close of His latest creative effort, rested on the seventh day. The Sabbath thus becomes a sign by which the believers in a historical revelation are distinguished from those who have allowed these great facts to fade from their remembrance.' - JAMES G. MURPHY, "Commentary on the Book of Exodus," comments on Exodus 20: 8-11.

\*\* The Bible also [identifies](#) the entity who thinks it can change God's law.

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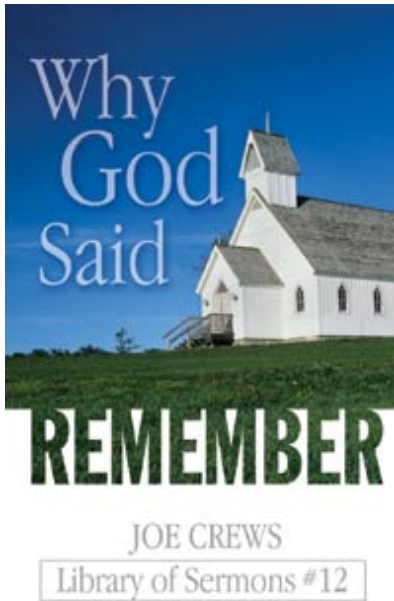
"Everything you wanted to know about the **Sabbath.**"

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Why God Said Remember Download PDF file [Now!](#)

Numerous surveys and questionnaires have confirmed that the most popular form of modern skepticism is to deny the creation story. Seventy-two percent of ministers interviewed expressed varying degrees of doubt that God actually spoke the world into existence according to the biblical account. This fundamental disbelief has led to the rejection of other foundational doctrines of Christendom such as the virgin birth and the atonement.

It is interesting to note that God apparently anticipated a lot of controversy over the Genesis record of fiat creation. His claims of manufacturing all the staggering mass of matter by merely commanding it to exist - well, there would certainly be doubters and disbelievers of such an account. And even those who read about it and believed it would soon forget the miraculous fact under the confusing influence of a million false

gods who would arise.

So God needed to do something unusual to preserve the knowledge of His mighty act of creation. That power to speak heaven and earth into existence would distinguish Him from all the counterfeit gods and their deceptive claims. What could He do that would constantly point mankind back to the focal week of creation when He forever established His divine authority?

### Creation - The Mark of God's Sovereignty

God chose to memorialize that convincing display of creative power by setting aside the seventh day of creation week as a holy day of rest and remembering. It would constitute a tremendous safeguard of God's sovereignty - a mark of His right to rule as the only true God. It would, at the same time, stand as a devastating debunking of every god who had not created the heavens and earth.

The writings of Old Testament prophets are saturated with reminders of God's peculiar powers of creation. David wrote, "For all the gods of the nations are idols: but the Lord made the heavens." Psalm 96:5. Jeremiah expressed it: "But the Lord is the true God, he is the living God. ... The gods that have not made the heavens and the earth, even they shall perish. ... He hath made the earth by his power." Jeremiah 10:10-12.

Did God Himself demonstrate an extreme urgency in keeping the truth of creation vividly before the eyes of the world? Yes. To such a degree that He wrote into the heart of His great moral law the binding obligation of every living soul to keep the Sabbath holy, and thus, to acknowledge His divine authority. Within those eternal principles forming the foundation of His government and reflecting His own perfect character, God wrote these words: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work. ... For in six days the Lord made heaven and earth, the sea, and all that in them is ... wherefore the Lord blessed the sabbath day, and hallowed it." Exodus 20:8-11.

What an act to highlight the omnipotent work of creation! Once a week, as the earth rotated on its axis, the Sabbath reminder would travel around the earth reaching every

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man, woman, and child with the message of an instant creation. Why did God say remember? Because to forget the Sabbath is to forget the Creator also.

### **Conversion - Creative Power at Work**

Parallel to the accounts of a physical creation we find the record of God's power to re-create the human heart. Evidently, the two processes stem from the same omnipotent source. It requires just as much power to effect conversion or re-creation as to call something into existence by creation. Said the apostle, "Put on the new man, which after God is *created* in righteousness and true holiness." Ephesians 4:24. Since the new birth is the most basic identifying mark of the justified believer, it is no wonder that the Bible writers constantly remind us of the creative power which distinguishes the true God from all counterfeits.

Pointing beyond the mere fact of a physical creation, God spoke these words also, "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ezekiel 20:11.

Please note that a sanctified Sabbath was to be the mark of a sanctified people. The word, "sanctify," meaning to set aside for a holy use (a day which spoke of God's creative power), served also as a reminder that God could set people apart for a holy use through regeneration or re-creation.

In the light of these facts, it is easy to understand why the devil has waged a continuing, desperate battle against the seventh-day Sabbath. For almost six millenniums he has worked through pride of tradition, misinformation and religious bigotry to destroy the sanctity of God's special sign of authority - the Sabbath.

As a mark of God's right to rule, the Sabbath challenged Satan's boast that he would take God's place. Said the adversary, "I will exalt my throne above the stars of God. ... I will be like the most High." Isaiah 14:13, 14. Satan actually wanted to be worshiped. To accomplish this, he had to nullify God's claim as the rightful ruler. God's authority rested on His claim to be the Creator, and the Sabbath was the mark of that authority. By destroying the Sabbath, Satan would prepare the way to set up a counterfeit government based on counterfeit claims of authority symbolized by a counterfeit day of worship.

### **The Battle Over Authority**

It is fascinating to look back over the ages and see the outworking of the great controversy between Christ and Satan. The contest has always focused upon the issue of authority.

The strategy of the evil one has been a two-pronged attack on God's claim to be the Creator. First, by the theory of evolution with its humanistic doctrine of natural selection. Second, by an age-long effort to destroy the observance of the seventh-day Sabbath, the mark of creative power.

We can only say in passing that each of these hellish attempts to discredit God's authority has produced a bitter success beyond all expectation. Millions have been turned into religious skeptics and agnostics as a result of Darwin's doctrine of organic evolution. Denying any fall of man which would necessitate a Saviour from sin, evolution struck at the plan of redemption as well as the fact of creation.

In a similar vein, Satan's attacks on the Sabbath have led millions to disobey the one commandment in the Decalogue which God had made the specific test of obedience to the entire law.

A successful plan to subvert the loyalty of millions who were devoted to the true God required a masterpiece of satanic strategy. It would take time. It would involve centuries of deceptive mind-bending. There would be no dramatic turn from serving God to serving Satan. The secret would be to win obedience through religious subterfuge. Satan understood the principle of Romans 6:16 long before Paul ever penned the words, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?"

Obedience is the highest form of allegiance and worship. If Satan could create an issue that would cause people to disobey God, he had an even chance of winning their

obedience to his cause. The decisive contest would take place over the law of God. It constituted the foundation of God's government. How could Satan destroy confidence in the law and make people obey him instead? And which commandment should he attack? Obviously, the one which pointed to God's creative power and His right to rule. As the identifying sign of the true God, the Sabbath has always been an object of satanic hate. God had chosen the Sabbath as a test of loyalty to His law in the Old Testament: "That I may prove them," said the Lord, "whether they will walk in my law, or no." Exodus 16:4.

### **The Test Point of the Law**

Since God had made the Sabbath the test point of all the Ten Commandments, Satan determined to make it the giant issue of the ages. By destroying the Sabbath, Satan would be prepared to launch his super-plan to claim obedience to a counterfeit day of worship. Manipulating the weakness of a compromised Christianity which had slowly acceded to pagan influences, Satan set up his masterpiece - a worldwide church-state - which would ruthlessly enforce compliance with his counterfeit system of worship.

For over a thousand years, beginning with the so-called conversion of the pagan Emperor Constantine, the dark history of apostasy unfolded. Almost the first act of the newly-professed Christian emperor was to make a law against Sabbath-keeping and to institute other laws requiring rest on the first day of the week, a wild solar holiday dedicated to pagan sun worship.

We will not dwell, at present, upon the well-documented history of the papal church councils which enforced the observance of the pagan Sunday on pain of death. The facts are well-known to those who have been willing to search the records with an open mind. During the fourth and fifth centuries, the first day of the week was exalted by papal decree to displace the true Sabbath of the Bible.

Unfortunately, prejudices and false information have led thousands of Christians to close their eyes to the overwhelming historical evidences of this substitution. The roots of their prejudice are not hard to identify. Satan has worked too long on his opposition system to allow it to be rejected easily. Through the ages he has perfected a series of subtle false arguments to bolster obedience to his counterfeit day of worship. He still hates the Sabbath which identifies the true God.

Only as we expose these attacks on the seventh-day Sabbath will we be able to understand why millions continue to observe the first day of the week, a day for which there is not a single supporting Bible text. No one disagrees with the meaning of God's handwritten law, "The seventh day is the Sabbath of the Lord ... in it thou shalt not do any work." Yet millions do not obey it. No one can refute the overwhelming evidence of Sunday's pagan origin, yet millions keep it instead of the plainly commanded Sabbath of the Ten Commandments. Why? I repeat, the reason is rooted in the clever arguments of Satan which have created a climate of prejudice against the holy Sabbath of the Lord. We shall now examine some of the major fallacies of those arguments.

### **The Sabbath Was Made Only for the Jews**

This falsehood has gained such strength that multitudes of Christians refer to it as the "Jewish Sabbath." But nowhere do we find such an expression in the Bible. It is called "the sabbath of the Lord," but never "the sabbath of the Jews." Exodus 20:10. Luke was a Gentile writer of the New Testament and often made reference to things which were peculiarly Jewish. He spoke of the "nation of the Jews," "the people of the Jews," "the land of the Jews," and the "synagogue of the Jews." Acts 10:22; 12:11; 10:39; 14:1. But please note that Luke never referred to the "sabbath of the Jews," although he mentioned the Sabbath repeatedly.

Christ clearly taught that "the sabbath was made for man." Mark 2:27. The fact is that Adam was the only man in existence at the time God made the Sabbath. There were no Jews in the world for at least 2,000 years after creation. It could never have been made for them. Jesus used the term "man" in the generic sense, referring to mankind. The same word is used in connection with the institution of marriage which was also introduced at creation. Woman was made for man just as the Sabbath was made for man. Certainly no one believes that marriage was made only for the Jews.

The fact is that two beautiful, original institutions were set up by God Himself before sin ever came into the world - marriage and the Sabbath. Both were made for man, both received the special blessing of the Creator and both continue to be just as holy now as when they were sanctified in the Garden of Eden.

It is also interesting to note that Jesus was the One who made the Sabbath in the first week of time. There was a reason for His claim to be Lord of the Sabbath day (Mark 2:28). If He is the Lord of the Sabbath day, then the Sabbath must be the Lord's day. John had a vision on "the Lord's day," according to Revelation 1:10. That day had to be the Sabbath. It is the only day so designated and claimed by God in the Bible. In writing the Ten Commandments, God called it "the sabbath of the Lord." Exodus 20:10. In Isaiah He is quoted as saying, "The sabbath, my holy day." (Isaiah 58:13).

But we must not overlook the fact that this God who created the world and made the Sabbath was Jesus Christ Himself. John wrote: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:1-3, 14.

Paul clearly identified Jesus as the Creator, "... his dear Son: In whom we have redemption through his blood. ... For by him were all things created." Colossians 1:13-16.

For Christians to separate Jesus from the Sabbath is a tragic mistake. For He is the Author, the Maker, the Sanctifier, and the Architect of the Sabbath. To discount the blessing which He placed on that day is to deny His authority.

This argument has led many to believe that the Sabbath existed only for a limited period of time following creation. But is this a fact? Actually, the Sabbath could never be just a type or shadow of anything, for the simple reason that it was made before sin entered the human family. Certain shadows and typical observances were instituted *as a result of sin* and pointed forward to the deliverance from sin. Such were the sacrifices employed to symbolize the death of Jesus, the Lamb of God. There would have been no animal sacrifices had there been no sin. These offerings were abolished when Christ died on the cross, because the types had met their fulfillment (Matthew 27:51). But no shadow existed before sin entered this world; therefore, the Sabbath could not be included in the ceremonial law of types and shadows.

Paul referred to the temporary system of ordinances in Colossians 2:14-16 as being "against us" and "contrary to us." He tied it to the meat offerings, drink offerings, and yearly festivals of the law that was "blotted out." It is true he referred to sabbaths also in the text, but take careful note that he called them "sabbath days which are a shadow of things to come." Were some sabbath days blotted out at the cross? Yes, there were at least four *yearly* sabbaths which came on certain set days of the month, and they were nailed to the cross. They were shadows and required specified meat and drink offerings. All of these annual sabbaths are described in Leviticus 23:24-36, and then summarized in verses 37 and 38: "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: *beside the sabbaths of the Lord.*"

The Scripture plainly differentiates between the annual, shadowy sabbaths and the weekly "sabbaths of the Lord." The ceremonial sabbaths were blotted out at the cross; they had been added as a consequence of sin. But the Sabbath of the Ten-Commandment law had been hallowed before sin was introduced and was later incorporated into the great moral law written by the finger of God. It was eternal in its very nature.

### **Just Keep Any Day in the Seven**

By this argument Satan prepared the world to accept a substitute in place of the Sabbath God had commanded. Upon the tables of stone God wrote the great, unchanging law of the ages. Every word was serious and meaningful. Not one line was ambiguous or mysterious. Sinners and Christians, educated and uneducated, have no problem understanding the simple, clear words of the Ten Commandments. God meant what He said and He said what He meant. No one has tried to void that law as too complicated to comprehend.

Most of the ten begin with the same words: "Thou shalt not," but right in the heart of the law we find the fourth commandment which is introduced with the word, "Remember." Why is this one different? Because God was commanding them to call something to memory which already existed but had been forgotten. Genesis describes the origin of the Sabbath in these words, "Thus the heavens and the earth were finished,



and all the host of them. And on the seventh day God ended his work which he had made. ... And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Genesis 2:1-3.

Which day did God bless and sanctify? The seventh day. How was it to be kept holy? By resting. Could any of the other six be kept holy? No. Why? Because God commanded not to rest those days but to work. Does God's blessing make a difference? Of course. This is why parents pray for God to bless their children. They believe it makes a difference. The seventh day is different from all the other six days, because it has God's blessing.

Some more questions: Why did God bless the day? Because He had created the world in six days. It was the birthday of the world, a memorial of a mighty act. Can the Sabbath memorial be changed? Never. Because it points backward to an accomplished fact. July 4 is Independence Day. Can it be changed? No. Because the Declaration of Independence was signed on July 4, 1776. Your birthday cannot be changed, either. It is a memorial of your birth, which happened on a set day. History would have to run through again to change your birthday, to change Independence Day, or to change the Sabbath day. We can *call* another day Independence Day, and we can *call* another day the Sabbath, but that does not make it so.

Did God ever give man the privilege of choosing his own day of rest? He did not. In fact, God confirmed in the Bible that the Sabbath was settled and sealed by His own divine selection and should not be tampered with. Read Exodus 16 concerning the giving of manna. For 40 years God worked three miracles every week to show Israel which day was holy. (1) No manna fell on the seventh day. (2) They could not keep it overnight without spoilage, but (3) when they kept it over the Sabbath, it remained sweet and fresh.

But some Israelites had the same idea as many modern Christians. They felt that any day in seven would be all right to keep holy: "And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" Exodus 16:27, 28.

Get the picture? These people thought another day could be kept just as well as the seventh day. Perhaps they were planning to observe the first day of the week, or some other day which was more convenient. What happened? God met them and accused them of breaking His law by going forth to work on the seventh day. Would God say the same thing to those who break the Sabbath today? Yes. He is the same yesterday, today and forever - He changes not. God made it very clear that, regardless of their feelings, those who go forth to work on the Sabbath are guilty of breaking His law. James explains that it is a sin to break even one of the Ten Commandments: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:10, 11.

### **We Can't Locate the True Seventh Day**

This is a fallacy that has comforted many in their disobedience of the fourth commandment. It just is not true. Here are four positive proofs which identify the true Sabbath today:

**1.** According to the Scriptures, Christ died on Friday and rose on Sunday, the first day of the week. Practically all churches acknowledge this fact by observing Easter Sunday and Good Friday. Here is the Bible evidence: "This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on." Luke 23:52-54.

Here is proof that Jesus died the day before the Sabbath. It was called "the preparation day" because it was the time to get ready for the Sabbath. Let us read the next verses: "And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment." Verses 55, 56.

Please notice that the women rested over the Sabbath "according to the commandment." The commandment says, "The seventh day is the Sabbath," so we know they were observing Saturday. But the very next verse says, "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared. ... And they found the stone rolled away from the

sepulchre." Luke 24:1, 2.

How clearly these three consecutive days are described for us. He died Friday, the preparation day, commonly called Good Friday. He rested in the tomb on the seventh day, Sabbath, "according to the commandment." That was Saturday. Then on Sunday, the first day of the week, Easter Sunday to many, Jesus arose from the grave.

Anyone who can locate Good Friday or Easter Sunday will have absolutely no difficulty finding the true Sabbath.

2. The calendar has not been changed so as to confuse the days of the week. We can be positive that our seventh day is the same day Jesus observed when He was here. Pope Gregory XIII did make a calendar change in 1582, but it did not interfere with the weekly cycle. Our present Gregorian calendar was named after him when he made that small change in 1582.

What did Pope Gregory do to the calendar? Before 1582 the Julian calendar had been in effect, instituted by Julius Ceasar about 46 B.C. and named after him. But the Julian calendar had calculated the length of the year as 365 1/4 days, and the year is actually eleven minutes less than 365 1/4 days. Those eleven minutes accumulated, and by 1582 the numbering of the calendar was ten days out of harmony with the solar system. Gregory simply dropped those ten days out of the numbering of the calendar. It was Thursday, October 4, 1582, and the next day, Friday, should have been October 5. But Gregory made it October 15 instead, dropping exactly ten days to bring the calendar back into harmony with the heavenly bodies.

Were the days of the week confused? No. Friday still followed Thursday, and Saturday still followed Friday. The same seventh day remained, and the weekly cycle was not disturbed in the least. When we keep the seventh day on Saturday, we are observing the same day Jesus kept, and He did it every week according to Luke 4:16.

3. The third evidence for the true Sabbath is the most conclusive of all. The Jewish people have been observing the seventh day from the time of Abraham, and they still keep it today. Here is a whole nation - millions of individuals - who have been counting off time meticulously, week after week, calendar or no calendar, for thousands of years. Could they have lost track? Impossible. The only way they could have lost a day would have been for the entire nation to have slept over an extra 24 hours and for no one ever to tell them about it afterwards.

There has been no change or loss of the Sabbath since God made it in Genesis. The origin of the week is found in the creation story. There is no scientific or astronomical reason for measuring time in cycles of seven days. It is an arbitrary arrangement of God and has been miraculously preserved for one reason - because the holy Sabbath day points to the creative power of the only true God. It is a sign of His sovereignty over the world and over human life; a sign of creation and redemption.

Is this not the reason God will preserve Sabbathkeeping throughout eternity? We read in Isaiah 66:22, 23: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."

The Sabbath is so precious to God that He will have His people observe it throughout all time to come in the beautiful new earth. If it is so precious to Him, should it not be precious to us? If we are going to keep it then, should we not keep it now?

In an age of false gods, of atheistic evolution, and traditions of men, the world needs the Sabbath more than ever as a test of our loyalty to the great Creator-God and a sign of our sanctification through His power.

4. Proof number four lies in the fact that over one hundred languages of the earth use the word "Sabbath" for Saturday. For example, the Spanish word for Saturday is "Sábado," meaning Sabbath. What does this prove? It proves that when those hundred languages originated in the long, long ago, Saturday was recognized as the Sabbath day and was incorporated into the very name of the day.

**The Sabbath Was Only a  
Memorial of Deliverance  
Out of Egypt**

This strange idea is drawn from a single text in the Old Testament and is distorted to contradict many clear statements about the true origin of the Sabbath. The text is found in Deuteronomy 5:14, 15: "But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day."

Some people draw from this text that God gave the Sabbath as a memorial of the Exodus from Egypt. But the Genesis story of the making of the Sabbath (Genesis 2:1-3) and the wording of the fourth commandment by God Himself (Exodus 20:11) reveals the Sabbath as a memorial of creation.

The key to understanding these two verses rests in the word "servant." God said, "Remember that thou wast a servant in the land of Egypt." And in the sentence before this one He reminds them "that thy manservant and thy maidservant may rest as well as thou." In other words, their experience in Egypt as servants would remind them to deal justly with their servants by giving them Sabbath rest.

In similar vein God had commanded, "And if a stranger sojourn with thee in your land, ye shall not vex him ... for ye were strangers in the land of Egypt." Leviticus 19:33, 34.

It was not unusual for God to hark back to the Egyptian deliverance as an incentive to obey other commandments. In Deuteronomy 24:17, 18, God said, "Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge. ... Thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing."

Neither the command to be just nor to keep the Sabbath was given to memorialize the Exodus, but God told them that His goodness in bringing them out of captivity constituted a strong additional reason for their dealing kindly with their servants on the Sabbath and treating justly the strangers and widows.

In the same way, God spoke to them in Leviticus 11:45, "For I am the Lord that bringeth you up out of the land of Egypt. ... ye shall therefore be holy." Surely no one would insist that holiness did not exist before the Exodus, or that it would be ever afterwards limited only to the Jews, to memorialize their deliverance.

### **Keep Sunday in Honor of the Resurrection**

It is true that Jesus rose on the first day of the week, but nowhere is there the slightest intimation in the Bible for anyone to keep that day holy. The basis for Sabbathkeeping is the direct handwritten command of God.

Many wonderful events occurred on certain days of the week, but we have no command to keep them holy. Jesus died for our sins on Friday. That is probably the most significant event in all of recorded history. It marks the moment my death sentence was commuted and my salvation assured. But not one Bible text hints that we should observe this day of such great significance.

It was a dramatic moment when Jesus rose from the grave on that Sunday morning, but there is not a scintilla of biblical evidence that we should observe it in honor of the resurrection. Not one instance of Sunday observance has been found in the recorded Scriptures.

There is, of course, a memorial of the resurrection commanded in the Bible, but it is not Sundaykeeping. Paul wrote: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6:4.

Baptism is the memorial of Christ's death, burial and resurrection. Those who believe that Sunday observance honors His resurrection cite the upper room meeting of the disciples on the same day He arose from the grave. To them that gathering was to celebrate His resurrection. But when we read the Bible record of the event, we discover that the circumstances were quite different. Luke tells us that, even though the disciples were confronted with the eyewitness story of Mary Magdalene, they "believed not." "After that he appeared in another form unto two of them, as they walked, and went into

the country. And they went and told it unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16:12-14.

Obviously, none of those upper room disciples believed that He was raised, so they could not have been joyously celebrating the resurrection. John explains their reason for being together in these words: "The doors were shut where the disciples were assembled *for fear of the Jews*." John 20:19.

Thus, we have examined the major arguments used against the observance of God's holy Sabbath day. Not one of the objections provides a trace of evidence that God ever changed His mind about the Sabbath. When He wrote the word "remember" into the fourth commandment, it was in reference to the same seventh day that appears on our wall calendar. Neither men nor demons can diminish the validity of that eternal moral law.

May God grant each one of us the courage to honor the Sabbath commandment as heaven's special test of our love and loyalty. As we have discovered, when Jesus returns, we will keep that same Sabbath with Him, ages without end. Even so, come, Lord Jesus.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## How to Keep The True Sabbath - What Jesus Taught

No other institution which was committed to the Jews tended so fully to distinguish them from surrounding nations as did the Sabbath. God designed that its observance should designate them as His worshipers. It was to be a token of their separation from idolatry, and their connection with the true God. But in order to keep the Sabbath holy, men must themselves be holy. Through faith they must become partakers of the righteousness of Christ. When the command was given to Israel, "Remember the Sabbath day, to keep it holy," the Lord said also to them, "Ye shall be holy men unto Me." Ex. 20:8; 22:31. Only thus could the Sabbath distinguish Israel as the worshipers of God.

As the Jews departed from God, and failed to make the righteousness of Christ their own by faith, the Sabbath lost its significance to them. Satan was seeking to exalt himself and to draw men away from Christ, and he worked to pervert the Sabbath, because it is the sign of the power of Christ. The Jewish leaders accomplished the will of Satan by surrounding God's rest day with burdensome requirements. In the days of Christ the Sabbath had become so perverted that its observance reflected the character of selfish and arbitrary men rather than the character of the loving heavenly Father. The rabbis virtually represented God as giving laws which it was impossible for men to obey. They led the people to look upon God as a tyrant, and to think that the observance of the Sabbath, as He required it, made men hard-hearted and cruel. It was the work of Christ to clear away these misconceptions. Although the rabbis followed Him with merciless hostility, He did not even appear to conform to their requirements, but went straight forward, keeping the Sabbath according to the law of God.

Upon one Sabbath day, as the Saviour and His disciples returned from the place of worship, they passed through a field of ripening grain. Jesus had continued His work to a late hour, and while passing through the fields, the disciples began to gather the heads of grain, and to eat the kernels after rubbing them in their hands. On any other day this act would have excited no comment, for one passing through a field of grain, an orchard, or a vineyard, was at liberty to gather what he desired to eat. See Deut. 23:24, 25. But to do this on the Sabbath was held to be an act of desecration. Not only was the gathering of the grain a kind of reaping, but the rubbing of it in the hands was a kind of threshing. Thus, in the opinion of the rabbis, there was a double offense.

The spies at once complained to Jesus, saying, "Behold, Thy disciples do that which is not lawful to do upon the Sabbath day."

When accused of Sabbathbreaking at Bethesda, Jesus defended Himself by affirming His Sonship to God, and declaring that He worked in harmony with the Father. Now that the disciples are attacked, He cites His accusers to examples from the Old Testament, acts performed on the Sabbath by those who were in the service of God.

The Jewish teachers prided themselves on their knowledge of the Scriptures, and in the Saviour's answer there was an implied rebuke for their ignorance of the Sacred Writings. "Have ye not read so much as this," He said, "what David did, when himself was an hungered, and they which were with him; how he went into the house of God, and did take and eat the shewbread, . . . which it is not lawful to eat but for the priests alone?" "And He said unto them, The Sabbath was made for man, and not man for the Sabbath." "Have ye not



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➤ **The Sabbath for the World** The Sabbath was embodied in the law given from Sinai; but it was not then first made known as a day of rest. The people of Israel had a knowledge of it before they came to Sinai. On the way there the Sabbath was kept. When some profaned it, the Lord reproved them, saying, "How long refuse ye to keep My commandments and My laws?" [Ex. 16:28](#).

The Sabbath was not for Israel only, but for the world. It had been made known to man in Eden, and, like the other precepts of the Decalogue, it is of imperishable obligation. Of that law of which the fourth commandment forms a part, Christ declares, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law." So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator's power. And when Eden shall bloom on earth again, God's holy rest day will be honored by all beneath the sun. "From one Sabbath to another" the inhabitants of the glorified new earth shall go up "to worship before Me, saith the Lord." [Matt. 5:18](#); [Isa. 66:23](#).

read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple." "The Son of man is Lord also of the Sabbath." Luke 6:3, 4; Mark 2:27, 28; Matt. 12:5, 6.

If it was right for David to satisfy his hunger by eating of the bread that had been set apart to a holy use, then it was right for the disciples to supply their need by plucking the grain upon the sacred hours of the Sabbath. Again, the priests in the temple performed greater labor on the Sabbath than upon other days. The same labor in secular business would be sinful; but the work of the priests was in the service of God. They were performing those rites that pointed to the redeeming power of Christ, and their labor was in harmony with the object of the Sabbath. But now Christ Himself had come. The disciples, in doing the work of Christ, were engaged in God's service, and that which was necessary for the accomplishment of this work it was right to do on the Sabbath day.

Christ would teach His disciples and His enemies that the service of God is first of all. The object of God's work in this world is the redemption of man; therefore that which is necessary to be done on the Sabbath in the accomplishment of this work is in accord with the Sabbath law. Jesus then crowned His argument by declaring Himself the "Lord of the Sabbath,"--One above all question and above all law. This infinite Judge acquits the disciples of blame, appealing to the very statutes they are accused of violating.

Jesus did not let the matter pass with administering a rebuke to His enemies. He declared that in their blindness they had mistaken the object of the Sabbath. He said, "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." Matt. 12:7. Their many heartless rites could not supply the lack of that truthful integrity and tender love which will ever characterize the true worshiper of God.

Again Christ reiterated the truth that the sacrifices were in themselves of no value. They were a means, and not an end. Their object was to direct men to the Saviour, and thus to bring them into harmony with God. It is the service of love that God values. When this is lacking, the mere round of ceremony is an offense to Him. So with the Sabbath. It was designed to bring men into communion with God; but when the mind was absorbed with wearisome rites, the object of the Sabbath was thwarted. Its mere outward observance was a mockery.



Upon another Sabbath, as Jesus entered a synagogue. He saw there a man who had a withered hand. The Pharisees watched Him, eager to see what He would do. The Saviour well knew that in healing on the Sabbath He would be regarded as a transgressor, but He did not hesitate to break down the wall of traditional requirements that barricaded the Sabbath. Jesus bade the afflicted man stand forth, and then asked, "Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill?" It was a maxim among the Jews that a failure to do good, when one had opportunity, was to do evil; to neglect to save life was to kill. Thus Jesus met the rabbis on their own ground. "But they held their peace. And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other." Mark 3:4, 5.

When questioned, "Is it lawful to heal on the Sabbath days?" Jesus answered, "What man shall there be among you, that shall have one

sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." Matt. 12:10-12.

The spies dared not answer Christ in the presence of the multitude, for fear of involving themselves in difficulty. They knew that He had spoken the truth. Rather than violate their traditions, they would leave a man to suffer, while they would relieve a brute because of the loss to the owner if it were neglected. Thus greater care was shown for a dumb animal than for man, who is made in the image of God. This illustrates the working of all false religions. They originate in man's desire to exalt himself above God, but they result in degrading man below the brute. Every religion that wars against the sovereignty of God defrauds man of the glory which was his at the creation, and which is to be restored to him in Christ. Every false religion teaches its adherents to be careless of human needs, sufferings, and rights. The gospel places a high value upon humanity as the purchase of the blood of Christ, and it



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by the chief librarian of the Library of Congress. This book will help you to know Jesus better and understand His parables and teachings. The text on this webpage is an excerpt from this classic, 110 year old, book.

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teaches a tender regard for the wants and woes of man. The Lord says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13:12.

When Jesus turned upon the Pharisees with the question whether it was lawful on the Sabbath day to do good or to do evil, to save life or to kill, He confronted them with their own wicked purposes. They were hunting His life with bitter hatred, while He was saving life and bringing happiness to multitudes. Was it better to slay upon the Sabbath, as they were planning to do, than to heal the afflicted, as He had done? Was it more righteous to have murder in the heart upon God's holy day than love to all men, which finds expression in deeds of mercy?

In the healing of the withered hand, Jesus condemned the custom of the Jews, and left the fourth commandment standing as God had given it. "It is lawful to do well on the Sabbath days," He declared. By sweeping away the senseless restrictions of the Jews, Christ honored the Sabbath, while those who complained of Him were dishonoring God's holy day.

Those who hold that Christ abolished the law teach that He broke the Sabbath and justified His disciples in doing the same. Thus they are really taking the same ground as did the caviling Jews. In this they contradict the testimony of Christ Himself, who declared, "I have kept My Father's commandments, and abide in His love." John 15:10. Neither the Saviour nor His followers broke the law of the Sabbath. Christ was a living representative of the law. No violation of its holy precepts was found in His life. Looking upon a nation of witnesses who were seeking occasion to condemn Him, He could say unchallenged, "Which of you convicteth Me of sin?" John 8:46, R. V.

The Saviour had not come to set aside what patriarchs and prophets had spoken; for He Himself had spoken through these representative men. All the truths of God's word came from Him. But these priceless gems had been placed in false settings. Their precious light had been made to minister to error. God desired them to be removed from their settings of error and replaced in the framework of truth. This work only a divine hand could accomplish. By its connection with error, the truth had been serving the cause of the enemy of God and man. Christ had come to place it where it would glorify God, and work the salvation of humanity.

"The Sabbath was made for man, and not man for the Sabbath," Jesus said. The institutions that God has established are for the benefit of mankind. "All things are for your sakes." "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 2 Cor. 4:15; 1 Cor. 3:22, 23. The law of Ten Commandments, of which the Sabbath forms a part, God gave to His people as a blessing. "The Lord commanded us," said Moses, "to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive." Deut. 6:24. And through the psalmist the message was given to Israel, "Serve the Lord with gladness: come before His presence with singing. Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise." Ps. 100:2-4. And of all who keep "the Sabbath from polluting it," the Lord declares, "Even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isa. 56:6, 7.

"Wherefore the Son of man is Lord also of the Sabbath." These words are full of instruction and comfort. Because the Sabbath was made for man, it is the Lord's day. It belongs to Christ. For "all things were made by Him; and without Him was not anything made that was made." John 1:3. Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and the Sanctifier. It declares that He who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by His power we are reconciled to God. For, speaking of Israel, He said, "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them,"--make them holy. Ezek. 20:12. Then the Sabbath is a sign of Christ's power to make us holy. And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is given to all who through Christ become a part of the Israel of God.



And the Lord says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; . . . then shalt thou delight thyself in the Lord." Isa. 58:13, 14. To all who receive the Sabbath as a sign of Christ's creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in Him. The Sabbath points them to the works of creation as an evidence of His mighty power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour. And every object in nature repeats His invitation, "Come unto

Me, all ye that labor and are heavy-laden, and I will give you rest." Matt 11:28.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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### Classic Big Lie



Sermons

One of the most amazing stories to emerge from the lavish Federal hand-out programs involved a Chicago street gang and the First Presbyterian church. According to testimony received by a Senate subco...

### Classic Change of Sabbath - Part 1



Sermons

Today I want to answer the question which so many listeners have been concerned about since our first broadcast on the Sabbath question. How did the change take place, substituting Sunday for Saturda...

### Classic Change of Sabbath - Part 2



Sermons

Once upon a time the lines were drawn very clearly in Protestant theology concerning sources of authority. "The Bible and the Bible only" was the rallying cry of Reformation-based movements. Tod...

### Classic Counterfeit Sabbath - Part 1



Sermons

People who live in the Washington, D.C., area generally find great pleasure in taking their friends and relatives who are visiting for a sightseeing tour of the Nation's Capitol. Always high on the...

### Classic Counterfeit Sabbath - Part 2



Sermons

For over forty years the world's scientific community accepted without question a colossal hoax simply because it looked like great evidence to support a theory that they believed in. Now let me ma...

### Classic Counterfeit Sabbath - Part 3



Sermons

An archaic remnant of early American history still exists on the law books of most of the United States. I am speaking of the so-called Blue Laws that restrict various activities of Sunday. The laws...

### Classic Day of the Sun



Sermons

One of the strangest omissions in our modern life revolves around the calendar which hangs on the wall at your house and mine. Astronomy can supply most of the answers relating to the measurement of ...

### Classic Eighteen Reasons - Part 1



Sermons

Proponents of the growing humanist movement are attempting to change the social fabric of our times with their radical new labels for old sins. The most amazing thing is that many theological leader...

### Classic Eighteen Reasons - Part 2



Sermons

One of the most frequent questions raised about the keeping of the seventh-day Sabbath concerns the authenticity of our present calendar. It is believed by many that somehow, somewhere, time has prob...

### Classic Forgery - Part 1



Sermons

We've been talking for a few days about the wonderful subject of the Sabbath that was written right into the very Law of God. To begin today I would like to call your attention to a very curious fa...

### Classic Forgery - Part 2



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**Sermons**

We have been studying now for a number of days about the great Sabbath question, one of the most perplexing, perhaps, that faces modern Christianity. Millions of people have been keeping, sincerely, ...

**Classic** **Forgotten Day - Part 1****Sermons**

Many of us are familiar with the seemingly endless sheaves of paper called computer printouts. They give us, in a matter of moments, detailed information about events and things that have been program...

**Classic** **Forgotten Day - Part 2****Sermons**

Friends, do you remember the news reports a few years ago when it almost literally rained cats and dogs on an American city? In a cloud burst not only rain but also various small animals and many typ...

**Classic** **Forgotten Day - Part 3****Sermons**

Sometime after the first atomic bomb was dropped on Hiroshima in Japan, workers were sifting through the rubble and found a wrist watch whose hands were permanently fused into its face, forever record...

**Classic** **God's Answer - Part 2****Sermons**

In our last broadcast, we introduced the subject of evolution, and we promised to tell you today God's answer to evolution, to give the most authoritative explanation yet of evolution. We found yes...

**Classic** **I Have a Question - Part 5****Sermons**

We are going to continue today with our series on questions that have been sent in by our radio listeners. I'm sure that you've had some of your own questions answered even if you haven't writt...

**Classic** **Limiting God****Sermons**

Did you hear about the man who telephoned the U.S. Naval Department greatly excited to tell them he had found a way to destroy all enemy submarines? When the Admirals showed interest...

**Classic** **Lord's Day - Part 1****Sermons**

Sometime ago a friend of mine was driving through Ohio on his way to New York City. At least he thought he was heading for New York until suddenly he saw a huge bus speed toward him and past him, pla...

**Classic** **Lord's Day - Part 3****Sermons**

Drug use, ritual and political murders, homosexuality, vandalism, blasphemy, perversions of every kind are practiced in the name of freedom. How deceived can we get? No person arrives at freedom by ...

**Classic** **Lord's Day - Part 4****Sermons**

You have heard it said: "Two hundred million people can't be wrong." The idea is that we should go along with the two hundred million. Is it safe to follow the crowd? Is it the thing to do? S...

**Classic** **Missing Text - Part 1****Sermons**

How strange it is that tradition often displaces authoritative truth in the minds of multitudes of sincere people. Statements that have been repeated for years finally are approved simply because the...

**Classic** **Missing Text - Part 2****Sermons**

Today we continue the fascinating search for a missing text of the Bible. Countless millions have taken it for granted that their religious customs were in perfect harmony with the teachings of histo...

**Classic** **Paganism in the Church - Part 1****Sermons**

Today I'd like to introduce a series of talks entitled "Paganism In The Church." And friends, I will not be pulling any punches during this special series of broadcasts. I can't even...

**Classic** **Paganism in the Church - Part 2****Sermons**

**Sermons**

In our last broadcast we introduced a special series of studies about paganism in the church. We discovered the amazing fact that Satan has developed, from the earliest ages, a count...

**Classic Paganism in the Church - Part 3**



**Sermons**

Today we come to the climax of our series on "Paganism in the Church," and the subject today is centered in the symbol of the cross. Although the cross has become a revered relic and...

**Classic Questions and Answers - Part 5**



**Sermons**

Today we will be answering questions sent in by some of our radio listeners. Here is an interesting question which has to do with the condition of man in death. "Please explain I Peter 3:18-20."

**Classic Sabbath - Part 1**



**Sermons**

The daily papers are crowded with reports of labor union promotion, of shorter working hours, and higher wages. The last few years have seen tremendous changes in favor of greater employee benefits. ...

**Classic Sabbath - Part 2**



**Sermons**

The story of Israel's survival for 40 years in the desolate wilderness of Sinai is one of the epic stories of sacred history. Probably there has never been another instance recorded of so many peop...

**Classic Seduction of the Innocent**



**Sermons**

Some of the startling announcements of the great achievements of man in our twentieth century have conditioned the American public to believe almost anything it sees in print. Wild theories and spec...

**Classic Sunday Tradition**



**Sermons**

One of the czars of Russia, walking in his park one day, came upon a sentry standing before a patch of weeds. The czar asked him what he was doing there. The sentry did not know. All he could say w...

**Classic When God Said Remember - Part 1**



**Sermons**

One of the most perplexing questions facing the religious world today is being deliberately stifled by many leading churchmen. The sincere inquiries of laymen and Bible students are being turned asid...

**Classic When God Said Remember - Part 2**



**Sermons**

Yesterday we entered into a study of God's law and in particular the fourth commandment of that Decalogue. We learned that Jesus is our example in all things and He kept all the commandments of God...

**Classic When God Said Remember - Part 3**



**Sermons**

Continuing today with our sincere search in the Sabbath question, we'll examine more Bible reasons for keeping the Sabbath commanded by God in the Ten-Commandment Law. We found that the seventh day...

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Day of the Sun

One of the strangest omissions in our modern life revolves around the calendar which hangs on the wall at your house and mine. Astronomy can supply most of the answers relating to the measurement of time, even when it touches the earliest years of human history. But even the calendar experts can give us no scientific reason for the division of time into seven day weekly cycles. Neither the stars, planets nor sun seem to provide any logical clues as to this arrangement of time. The days and months are based on predictable laws of planetary movements but why does our calendar today count days off in units of seven?

Friends, there is only one answer for this question. The Bible says that God created the world in seven days and established a divine command for all time to come — that mankind should so reckon his time by weeks. Here's the text in Exodus 20:8-11: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor the maidservant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it."

Please notice that God Himself is the author of the calendar week of seven days. It has passed down to us from time immemorial, and was included in the most ancient forms of calendars, regardless of race or language. There can be little question that we are dealing with an arrangement which the Creator established in the very beginning of human history. And the most amazing thing is, that no time has been lost since the great God gave His command about keeping the seventh day Sabbath in honor of creation. What He commanded, He has enabled man to perform. Miraculously the same seven day weekly cycle has been preserved through the ages so that man might enjoy the spiritual blessing which was placed upon the seventh day in the beginning.

Today there is no serious question from either clergy or layman as to which day the seventh day really is. Astronomers assure us that the seventh day today is the same seventh day which Jesus kept when He was here over 1900 years ago.

Now we come to that strange omission I mentioned in the beginning. Why do the majority of Christians break the commandment of God by refusing to keep the Sabbath He ordained, blessed, and sanctified? The seventh day, or Saturday, has been made a day of labor and commerce in direct violation of the law written by the very finger of God.

Surely every believer knows that the Creator rested on the seventh day and hallowed it as the Sabbath. And all know that the fourth commandment enjoins the observance of the seventh-day Sabbath. Most followers of Christ know that He never kept any other day than the Sabbath day. Yet, in spite of these Bible evidences, the majority of the Christian world observe Sunday, the first day of the week, and worship on that day.

No change from seventh-day to first day worship is recorded in the Bible. If the change were catalogued there, it would no longer be so perplexing. But our Creator says, "I am the Lord, I change not." Malachi 3:6. The commandment must still stand; for the Saviour declares that "it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. Since heaven and earth are still standing and very much in evidence, the fourth precept of that law must still be obligatory. Jesus said: "Think not that I am come to destroy the law;" and, "If thou wilt enter into life, keep the commandment." Matthew 5:17; 19:17.

Notwithstanding all this, an attempt has been made to change the day of rest. The majority today are not keeping the day that Jesus kept. And the question is, Who

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changed the Sabbath day from the seventh to the first day of the week, and by what authority? Every Christian who desires to "enter into life" should be concerned about this. We ought to know how this change came about, and if the greater part of Christendom is right in observing Sunday instead of the Sabbath day.

There is light on this question in the very etymology of the word "Sunday." In early ages, mankind, forgetting the true Creator of the heavens and the earth "and all that in them is," and being possessed, as all men are, with that inherent instinct which goes seeking after an object or being to worship, began to look about for such an object or being. Their choice rested on the biggest and brightest thing their eyes could see. They chose the sun as god. With its brightness and welcome warmth, it caused earthly life to bud, blossom, and bring forth; surely it must be the true god and the author of man's being. Thus we find in history sun god's a-plenty. They are pictured on temples and monuments of Assyria, Babylonia, Egypt, Persia, Greece, and Rome. Ra, Isis, Osiris, Baal, Mithras, Hercules, Apollo, and Jupiter all are heathen gods of the sun. Even in the Bible, sun worship is mentioned. In Job 31:26-28, we read: "If I beheld the sun when it shined, . . . and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge: for I should have denied the God that is above." Again in Ezekiel 8:16: "At the door of the temple of the lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east."

The pagans had "gods many and lords many." Besides the sun, they worshiped the moon, Mars, Mercury, Venus, and Saturn. And they bestowed upon the days of the week the names of their gods. The sun, whence come the first day of the week was given over to this first and foremost of all gods, and called the sun's day, or Sunday. The moon took second place and also the second day; hence Monday. Saturn held Saturday, the last day. So from antiquity, Sunday has been held as a day of worship.

Paganism was worshiping the sun on Sunday when Christ came. When the gospel from Judea came to our own ancestors in Europe, it found them paying homage to the sun on the first day of the week. As the Spirit of God, manifested in Christ, began to work upon the hearts of men, many left the worship of Apollo, the sun god, and joined the Christians.

After Christ's return to heaven, the great majority were still pagans worshiping the sun on Sunday, while the followers of Jesus worshiped God on the true Sabbath, or seventh day. With mighty manifestations of God's Spirit, Christianity mounted, and paganism began to wane. The Spirit-filled preaching of Paul in Asia, Macedonia, and Italy won thousands to the ranks of Christ. The church at that time was powerful, because of its zeal and earnestness and consecrated lives. The worship of the true God and the following of His commandments spread over the whole world.

Before Paul laid down his life, however, he wrote to the Thessalonians: "Now we beseech you, brethern, . . . that ye be not quickly shaken from your mind, nor yet be troubled, . . . as that the day of the Lord is just at hand; let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God. . . . For the mystery of lawlessness doth already work." II Thessalonians 2:1-4, 7, R.V.

Here is warning of apostasy. Paul saw it working in the church. A "falling away" was to come "first". A "mystery of lawlessness," or a spirit of making void the law of God, was already at work. A "man of sin" was to be revealed sitting right in the church, "setting himself forth as God." It is quite evident that from this one source was to come the tendency to change the law of God. There can be but little doubt that Paul was acquainted with the prophecy of Daniel 7:24, 25, regarding that "little horn" which was to come up out of Rome, with eyes and mouth like a man's (verse 8) and "speak words against the Most High," and "wear out the saints of the Most High," and "think to change the times and the law." The same Bible consistency works here. Daniel had prophesied of a man of sin that was to "think" to change the law; and Paul, by the same Spirit, prophesied of the man of sin that had the mystery of lawlessness. Daniel had prophesied of a man of sin that was to "think" to change the law; and Paul, by the same Spirit, prophesied of the man of sin that had the mystery of lawlessness. God, who made eyes, is not blind; and through these two seers, He made known to the people of God the fact that there was to come into the church a power that would "change the times and the law." And true to the prophecy, we find its fulfillment.

Soon after Paul was put to death, there swept over the church, in the midst of its prosperity, a sharp rivalry among the bishops of the leading churches as to whom should be the greatest. They became thirsty for more power. They did almost anything to



inflate their membership, increase their bishoprics, and add to their power. They lowered standards of truth to raise membership. Multitudes joined the church. The white horse of purity and simplicity that the church had ridden, "conquering and to conquer," was exchanged for the red horse of strife and worldliness. She traded her "gold tried in the fire" for the tinsel of popularity. Paganism stalked into the church without a changed heart or life. Scarcely a century after his death, Paul's prophecy was meeting its fulfillment. There was a "falling away" from purity, and an induction of pagan principles and philosophies into the church.

In the early dawn of the fourth century, Constantine, a Roman general, ambitious for the throne, adopted Christianity as a matter of political advantage. He saw paganism declining. In reality, it was being absorbed by the church. Merely as a measure of popularity, he proclaimed himself a Christian. The fawning bishops acclaimed him.

Constantine faced this situation: More than half the people worshiped on Sunday—pagans. The others observed the Sabbath—professed Christians. He conceived the idea of cementing the two factions. Though professing Christianity, he did not want to conflict with the prejudices of his pagan subjects. Artfully balancing himself between the two, he allayed the "fears of his subjects by publishing in the same year two edicts, the first of which enjoined the solemn observance of Sunday, and the second directed the regular consultation of the aruspices" —a pagan practice. (Gibbon's Decline and all of the Roman Empire," Chapter 20)

Here we are then, face to face with the first law, human or divine, ever given for the purpose of making Sunday a day of sacred rest. And it is entirely a man-made law, uninspired by Divinity. On the seventh day of March, 321, Constantine gave forth his Sunday law:

"Let all the judges and town people and the occupation of all trades rest on the venerable day of the sun (Dies Solis); but let those who are situated in the country, freely and at full liberty, attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven." Right there we find the genesis of Sunday keeping in the Christian Church.

The church followed the leadership of Constantine, and in the year 364, at the council of Laodicea, passed a law requiring that Christians must "not Judaize by resting on Saturday." Eusebius, a noted bishop of the church, states, "All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day." Here, then, it is plain that a human hand, and not a divine, changed the Sabbath. Eusebius says, "We have transferred."

Finally the Sabbath was crushed, and Sunday, the pagan holiday, was instituted. Henceforth, it was espoused by the church, and supported, as it is in our day. Doctor Eck, the astute lawyer and champion of the Church in its controversy with Martin Luther, admits, "The church has changed the observance of the Sabbath to Sunday on its own authority, without Scripture, doubtless under the inspiration of the Holy Spirit."

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"Everything you wanted to know about the **Sabbath.**"

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## Should the separation of church and state in the United States be maintained?

The question has been raised, and is now much agitated, if a theocracy was good in the time of Israel, why would not a theocratical form of government be equally good for this time?

### A True Theocracy

A theocracy is a government which derives its power immediately from God. The government of Israel was a true theocracy. That was really a government of God. At the burning bush, God commissioned Moses to lead his people out of Egypt. By signs and wonders and mighty miracles multiplied, God delivered Israel from Egypt and led them through the wilderness and finally into the promised land. There he ruled them by judges "until Samuel the prophet," to whom, when he was a child, God spoke, and by whom He made known His will.



In the days of Samuel the people asked that they might have a king. This was allowed, and God chose Saul, and Samuel anointed him king of Israel. Saul failed to do the will of God; and as he rejected the word of the Lord, the Lord rejected him from being king and sent Samuel to anoint David king of Israel; and David's throne God established forevermore. When Solomon succeeded to the kingdom in the place of David his father, the record is: "then Solomon sat on the throne of the Lord as king instead of David his father." 1 Chronicles 29:23.

### The Throne of the Lord - "Whose Right It Is"

David's throne was the throne of the Lord, and Solomon sat on the throne of the Lord as king over the earthly kingdom of God. The succession to the throne descended in David's line to Zedekiah, who was made subject to the king of Babylon, and who entered into a solemn covenant before God that he would loyally render allegiance to the king of Babylon. But Zedekiah broke his covenant, and then God said to him:

"thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." Ezekiel 21:25-27. See also chapter 17:1-21.

The kingdom was then subject to Babylon. When Babylon fell, and Medo-Persia succeeded, it was overturned the first time. When Medo-Persia fell and was succeeded by Greece, it was overturned the second time. When the Greek empire gave way to Rome, it was overturned the third time. And then says the word, "it shall be no more, until he come whose right it is; and I will give it him."

Who is he whose right it is? "thou . . . Shalt call his name Jesus. He shall be great, and shall be called the son of the highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:31-33.

### Thy Kingdom Come

And while He was here as "that prophet," a man of sorrows and acquainted with grief, the night in which He was betrayed He Himself declared, "my kingdom is not of this world." thus the throne of the Lord has been removed from this world and will "be no more, until he come whose right it is," and then it will be given him. And that time is the end of this world, and the beginning of "the world to come."

Enter a description of what you are looking for.

"Those who would renegotiate the boundaries between church and state must therefore answer a difficult question: why would we trade a system that has served us so well for one that has served others so poorly?"

Supreme Court Justice Sandra Day O'Connor on the Ten Commandments ruling, June 27, 2005

To the twelve apostles the Saviour said, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Luke 22:29, 30.

From Matthew's account of Christ's promise to the twelve we learn when it will be fulfilled; "in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matthew 19:28.

In the parable of the talents, Christ represents himself under the figure of a nobleman who "went into a far country to receive for himself a kingdom, and to return." Luke 19:12. And he himself has told us when he will sit upon the throne of his glory: "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations." Matthew 25:31, 32.



### Looking Forward

To this time the revelator looks forward when he says, "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Revelation 11:15. The context clearly shows when this will take place: "the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." verse 18.

It is at the time of the final judgment, the reward of the righteous, and the punishment of the wicked that the kingdom of Christ will be set up. When all who oppose the sovereignty of Christ have been destroyed, the kingdoms of this world become the kingdoms of our Lord and of his Christ.

Then Christ will reign, "KING OF KINGS, AND LORD OF LORDS." Revelation 19:16. "and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high." and "the saints of the most high shall take the kingdom, and possess the kingdom forever, even forever and ever." Daniel 7:27, 18.

Until that time the kingdom of Christ cannot be established on the earth. His kingdom is not of this world. His followers are to account themselves "strangers and pilgrims on the earth." Paul says, "our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ." Hebrews 11:13; Philippians 3:20, R.V.

### Usurping God's Authority

Since the kingdom of Israel passed away, God has never delegated authority to any man or body of men to execute his laws as such. "Vengeance is mine; I will repay, saith the Lord." Romans 12:19. Civil governments have to do with the relations of man with man; but they have nothing whatever to do with the duties that grow out of man's relation to God.

Except the kingdom of Israel, no government has ever existed on the earth in which God by inspired men directed the affairs of state. Whenever men have endeavored to form such a government as that of Israel, they have, of necessity, taken it upon themselves to interpret and enforce the law of God. They have assumed the right to control the conscience, and thus have usurped the prerogative of God.

In the former dispensation, while sins against God were visited with temporal penalties, the judgments executed were not only by divine sanction, but under his direct control, and by his command. Sorcerers were to be put to death. Idolaters were to be slain. Profanity and sacrilege were punished with death. Whole nations of idolaters were to be exterminated. But the infliction of these penalties was directed by him who reads the hearts of men, who knows the measure of their guilt, and who deals with his creatures in wisdom and mercy. When men, with human frailties and passions, undertake to do this work, it needs no argument to show that the door is opened to unrestrained injustice and cruelty. The most inhuman crimes will be perpetrated, and all in the sacred name of Christ.

### Foundation of Religious Tyranny

From the laws of Israel, which punished offenses against God, arguments have been drawn to prove the duty of punishing similar sins in this age. All persecutors have employed them to justify their deeds. The principle that God has delegated to human authority the right to control the conscience is the very foundation of religious tyranny and persecution. But all who reason thus lose sight of the fact that we are now living in a different dispensation, under conditions wholly different from those of Israel; that the kingdom of Israel was a type of the kingdom of Christ, which will not be set up until his second coming; and that the duties which pertain to man's relation to God are not to be regulated or enforced by human authority.

*Source: Patriarchs and Prophets, 1890, Appendix* **Quotes by America's Greatest Leaders on the Relationship between Church and State**

George Washington (First President of the United States of America.)

"Every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience." *May 1789*

Thomas Jefferson (Third President of the United States of America)

"Almighty God hath created the mind free; all attempts to influence it by temporal punishments of burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy author of our religion, who being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in His almighty power to do." *Acts for Establishing Religious Freedom in Virginia, 1785* "I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, disciplines or exercises." *Words of Thomas Jefferson, Vol 5, pg 236*

Abraham Lincoln (Sixteenth President of the United States of America)

"Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men, in all lands everywhere. Destroy this spirit and you have planted the seeds of despotism at your own doors. Familiarize yourself with the chains of bondage, and you prepare your own limbs to wear them. Accustomed to trample on the rights of others, you have lost the genius of your own independence and become the fit subjects of the first cunning tyrant who rises among you." *Speech at Edwardsville, IL, 1858*

Ulysses S. Grant (Eighteenth President of the United States of America)

"Declare church and state forever separate and distinct; but each free within their proper spheres." *Seventh annual message, Congress December 7, 1875.* "Leave the matter of religion to the family altar, the church, and the private school supported entirely by private contribution. Keep church and state forever separate." *Des Moines, IA 1875.*

James A. Garfield (Twentieth President of the United States of America) "Next in importance to freedom and justice is popular education, without which neither justice nor freedom can be permanently maintained. Its interests are intrusted to the States and the voluntary action of the people. Whatever help the nation can justly afford should be generously given to aid the States in supporting common schools; but it would be unjust to our people and dangerous to our institutions to apply any portion of the revenues of the nation or of the States to the support of sectarian schools. The separation of Church and State in everything relating to taxation should be absolute." *Letter of Acceptance of Nomination for the Presidency July 12, 1880*

Theodore Roosevelt (Twenty-sixth President of the United States of America)

"I hold that in this country there must be complete severance of Church and State; that public moneys shall not be used for the purpose of advancing any particular creed; and therefore that the public schools shall be non-sectarian and no public moneys appropriated for sectarian schools." *New York, October 12, 1915*

Benjamin Franklin (Statesman, Inventor, Author)

"When religion is good, it will take care of itself. When it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one."

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## The Beast of Revelation 13 - Who is the Antichrist?

And I stood upon the sand of the sea, and saw a **beast** rise up **out of the sea**, having **seven heads** and **ten horns**, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a **leopard**, and his feet were as the feet of a **bear**, and his mouth as the mouth of a **lion**: and the **dragon** gave him his power, and his seat, and great authority. [Revelation 13:1-2](#)



Even the description in these very first two verses should help us to realize that this beast is the very same power described in Daniel chapter 7 which we found to be the Roman Catholic Church. Please review [Daniel chapter 7](#) prior to continuing this study.

### Words of Care and Concern

Lest some should think that we are attacking fellow Christians by identifying this beast power, please keep in mind that the prophecy is aimed at a system and not individuals. There are sincere, devout Christians in all churches. Revelation chapter 13 is simply a message of judgment and correction upon a large religious institution which compromised with paganism, like so many other churches that arose after her.

### Now lets notice the similarities in description:

1. The <a href="#">beasts</a> arise 'out of the sea', 'up from the sea'	Rev. 13:1, Daniel 7:3
2. 'like unto a leopard', 'another, like a leopard'	Rev. 13:2, Daniel 7:6
3. 'feet of a bear', 'like to a bear'	Rev. 13:2, Daniel 7:5
4. 'mouth of a lion', 'was like a lion'	Rev. 13:2, Daniel 7:4
5. 'the dragon', 'a fourth beast, dreadful and terrible'	Rev. 13:2, Daniel 7:7
6. 'seven heads', (the four beasts have a total of 7 heads)	Rev. 13:1, Daniel 7:4-7
7. 'ten horns', 'it had ten horns' <a href="#">Similarities in description</a>	Rev. 13:1, Daniel 7:7

### Notice also that the beast and the little horn rule for the same period of time:

8. 'forty and two months', <a href="#">time, times, and dividing of time</a>	Rev. 13:5, Daniel 7:25
--	------------------------

### The beast and the little horn have a notable leader:

9. 'number of a man', 'eyes of a man' <a href="#">See The Number 666</a>	Rev. 13:18, Daniel 7:8
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### The beast of Revelation 13 and the little horn do the same things:

10. 'blasphemy against God', <a href="#">speak great words</a>	Rev. 13:5-6, Daniel 7:8, 20, 25
11. 'make war with the saints', <a href="#">made war with the saints</a>	Rev. 13:2, Daniel 7:21

### Here are some additional points:

Notable power and position comes from the 'dragon':

12. 'gave him his power, and <a href="#">his seat</a> , and great authority'	Rev. 13:2
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### The beast receives a deadly wound:

13. 'wounded to death'	Rev. 13:3
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### > The Little Horn of Daniel 7



God predicted in advance that a power would arise who would "think to change" His Holy law. [The Little Horn](#)

### > The Reformers Reveal the Beast.



King James was one of many who identified the church in Rome as the antichrist of Bible prophecy.

Learn more about the [Reformer's Beliefs](#)



**This wound is healed and the beast regains worldwide influence and power:****14.** 'and his [deadly wound](#) was healed'

Rev. 13:3

**The beast is a religious power that receives worship:****15.** 'all the world wondered...and they worshipped the beast'

Rev. 13:3-4

It is clear from the books of Revelation and Daniel that the Roman Catholic church is the antichrist of Bible prophecy. Correctly identifying this beast is important because from it will come the sign, or "mark", of it's authority over the world. This mark, the mark of the beast, or the mark of the authority of the Roman Catholic church, is prohibited by the Bible in the strongest language.

Dear Friends, before continuing on with our last point we want to express this word of encouragement. We know that some of you who are reading this webpage may be associated with the Roman Catholic church. We want to assure you that God is not, the Bible is not, and we are not picking on individual Christians. God has His people, who love His Son Jesus, scattered among many different churches and denominations. However God also has a warning message for His people who are in these churches and are following the authority of the Roman Catholic church. We will soon study this final warning message in detail. Please stay with us and lets look at this last point from Revelation 13 together.

In Revelation 13, the mark of the beast is mentioned in the context of forcing people to worship with a death penalty upon the disobedient. In Daniel an attempt to change God's law is addressed, could these two items be related?

**16.** 'And he causeth all, to receive a mark', 'think to change times and laws:' [The Image and The Mark of the Beast](#)

Rev. 13:15-16, Daniel 7:25

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# SABBATH TRUTH

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## The Mark of the Beast - Part 1 "The Mark of Cain"

### The Final Battle is Over Worship!

In the book of Genesis we see a battle over worship and obedience that has been repeated throughout history which is a forshadow of the final future battle between good and evil.

"Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock... And the LORD had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect." [Genesis 4: 3-5](#)



The two brothers erected their altars alike, and each brought an offering. Abel presented a sacrifice from the flock, in accordance with the Lord's directions. "And the Lord had respect unto Abel and to his offering." Fire flashed from heaven and consumed the sacrifice. But Cain, disregarding the Lord's direct and explicit command, presented only an offering of fruit. There was no token from heaven to show that it was accepted. Abel pleaded with his brother to approach God in the divinely prescribed way, but his entreaties only made Cain the more determined to follow his own will.

"By faith Abel offered unto God a more excellent sacrifice than Cain." [Hebrews 11:4](#). Abel grasped the great principles of redemption. He saw himself a sinner, and he saw sin and its penalty, death, standing between his soul and communion with God. He brought the slain victim, the sacrificed life, thus acknowledging the claims of the law that had been transgressed. Through the shed blood he looked to the future sacrifice, Christ dying on the cross of Calvary; and trusting in the atonement that was there to be made, he had the witness that he was righteous, and his offering accepted. Cain had the same opportunity of learning and accepting these truths as had Abel. He was not the victim of an arbitrary purpose. One brother was not elected to be accepted of God, and the other to be rejected. Abel chose faith and obedience; Cain, unbelief and rebellion.



who feel that without divine grace they can by their own works secure the

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of the last book of the Bible. This small book will help you find the Bible keys which unlock the important last day prophecies.

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Cain and Abel represent two classes that will exist in the world till the close of time. One class avail themselves of the appointed sacrifice for sin; the other venture to depend upon their own merits; theirs is a sacrifice without the virtue of divine mediation, and thus it is not able to bring man into favor with God. It is only through the merits of Jesus that our transgressions can be pardoned. Those who feel no need of the blood of Christ,

approval of God, are making the same mistake as did Cain. If they do not accept the cleansing blood, they are under condemnation. There is no other provision made whereby they can be released from the thralldom of sin.

The class of worshipers who follow the example of Cain includes by far the greater portion of the world; for nearly every false religion has been based on the same principle--that man can depend upon his own efforts for salvation. It is claimed by some that the human race is in need, not of redemption, but of development--that it can refine, elevate, and regenerate itself. As Cain thought to secure the divine favor by an offering that lacked the blood of a sacrifice, so do these expect to exalt humanity to the divine standard, independent of the atonement. The history of Cain shows what must be the results. It shows what man will become apart from Christ. Humanity has no power to regenerate itself. It does not tend upward, toward the divine, but downward, toward the satanic. Christ is our only hope. "There is none other name under heaven given among men, whereby we must be saved." "Neither is there salvation in any other." Acts 4:12.

True faith, which relies wholly upon Christ, will be manifested by obedience to all the requirements of God. From Adam's day to the present time the great controversy has been concerning obedience to God's law. In all ages there have been those who claimed a right to the favor of God even while they were disregarding some of His commands. But the Scriptures declare that by works is "faith made perfect;" and that, without the works of obedience, faith "is dead." James 2:22, 17. He that professes to know God, "and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4.

When Cain saw that his offering was rejected, he was angry with the Lord and with Abel; he was angry that God did not accept man's substitute in place of the sacrifice divinely ordained, and angry with his brother for choosing to obey God instead of joining in rebellion against Him.



Notwithstanding Cain's disregard of the divine command, God did not leave him to himself; but He condescended to reason with the man who had shown himself so unreasonable. And the Lord said unto Cain, "Why art thou wroth? and why is thy countenance fallen?" Through an angel messenger the divine warning was conveyed: "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." The choice lay with Cain himself. If he would trust to the merits of the promised Saviour, and would obey God's requirements, he would enjoy His favor. But should he persist in unbelief and transgression, he would have no ground for complaint because he was rejected by the Lord.

But instead of acknowledging his sin, Cain continued to complain of the injustice of God and to cherish jealousy and hatred of Abel. He angrily reproached his brother, and attempted to draw him into controversy concerning God's dealings with them. In meekness, yet fearlessly and firmly, Abel defended the justice and goodness of God. He pointed out Cain's error, and tried to convince him that the wrong was in himself. He pointed to the compassion of God in sparing the life of their parents when He might have punished them with instant death, and urged that God loved them, or He would not have given His Son, innocent and holy, to suffer the penalty which they had incurred. All this caused Cain's anger to burn the hotter. Reason and conscience told him that Abel was in the right; but he was enraged that one who had been wont to heed his counsel should now presume to disagree with him, and that he could gain no sympathy in his rebellion. In the fury of his passion he slew his brother.

Cain hated and killed his brother, not for any wrong that Abel had done, but "because his own works were evil, and his brother's righteous." 1 John 3:12. So in all ages the wicked have hated those who were better than themselves. Abel's life of obedience and unswerving faith was to Cain a perpetual reproof. "Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John 3:20. The brighter the heavenly light that is reflected from the character of God's faithful servants, the more clearly the sins of the ungodly are revealed, and the more determined will be their efforts to destroy those who disturb their peace.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Read Question

Transcribed Audio :

**Q. Isaiah 66 talks about the Sabbath and the New Moons. It says God is never changing, so we will always keep the Sabbath. Is this New Moon the same as it was given to the nation of Israel?**

This passage reads, "And it shall come to pass from one New Moon to another, from one Sabbath to another shall all flesh come to worship before Me." And the answer is yes and no.

First of all, there's no question that God is saying that from one week to another, and one month to another, we will all come and worship before the Lord. The Jewish weeks were divided by the Sabbath. Their months were divided by the New Moons.

Now one theory is that the seasons of the world were altered by the flood. I think our earth went through a catastrophic upheaval during the flood, and the earth did not cycle through the seasons we have each year now. I think the earth tilted on its axis, which is what gives us our seasons. It may be that the month in the new earth will have exactly 28 days, and if that's the case, it means that every new moon will also be a Sabbath.

However, God is not telling us anywhere in the Ten Commandments that we need to keep the New Moons. The New Moons were separate from the Sabbath commandment in the Bible.

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## Read Question

Transcribed Audio :

**Q. Do you believe that the Sabbath should be observed exactly as it is written in the Torah, meaning you could not cook on the Sabbath, travel, carry anything, etc? In other words, do you believe it should be kept in the manner that an Orthodox Jew would keep it?**

Well, first of all--keeping the Sabbath exactly as an Orthodox Jew, my answer would be no. To the Orthodox Jew, if you go to Jerusalem, you're not even supposed to punch an elevator button. They'll wait until a Gentile gets on the elevator. I once went to a hotel in Jerusalem that stops on every floor whether there's anyone there or not--it's called a Shabat elevator. It's designed to stop on every floor, so that the orthodox don't have to push a button.

To me, well, that just seems absurd. And the Bible doesn't go there. The principles that you find in the Old Testament of the Pentateuch, the first five books of the Bible, still apply to us today, however.

When the Jews were going through the wilderness, they weren't to build any casual fires on the Sabbath. But when they entered the Promised Land, that had a different climate--they had to build fires for warmth. They were to prepare their food in advance, like when the bread rained down from heaven. And I believe we are to still practice that. But this doesn't mean you need to eat cold food. My wife Karen usually cooks on Friday, and then we'll nuke it in the microwave or heat it in the oven.

The principle for Sabbath is rest. You want to get as much of your worldly business as you can out of the way so that you have that quality time with the Lord. (Did you know that's why Friday, the sixth day, is called the preparation day?) That was the principle for God's people in ancient Israel, and it is the same principle for His people today. If you don't make some effort to prepare all these little things will begin to nibble away at your quality time with God.

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## Read Question

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Transcribed Audio :

**Q. If the apostles of the New Testament taught that the Gentile believers must observe the Sabbath, why is there no absolute, overt command to do it either from the counsel of Acts 15 or in any of Paul's epistles?**

Acts 15:20 does not address the Ten Commandments, rather only a very brief comment on some very specific issues with which the Gentiles were struggling. Paul is simply addressing those issues.

By suggesting that he's including the 10 Commandments here would also be leaving out very basic laws such as honoring mothers and fathers and not taking God's name in vain. Most likely, the Gentiles are already well aware that they must do these things--just as they must observe the Sabbath day.

It's interesting, because there was a very real, clear change about circumcision between the old and the new covenant. We hear all about that, but nothing like that with the Sabbath. Through Galatians and Romans and all the writings of Paul, we're constantly being told about circumcision because it was part of the ceremonial laws. So you would think, if just one of the 10 Commandments had been altered or abrogated in any way in the New Testament, that would have been a pinnacle of teaching that they would have tried to be very clear on. But we hear nothing, especially on something as obvious as a day of worship.

For instance, suppose the government should decide we're going to change what side of the street we drive on. If they were not to advertise that thoroughly to the population, can you imagine the traffic problems? Because the right side of the road is an everyday law, just as the Sabbath is an every week law that they lived with. It wasn't an annual feast, and so for the Jews to change it, from the day that went back to Adam, the seventh day, to a new day, to have silence in the New Testament is the loudest argument that it's still intact.

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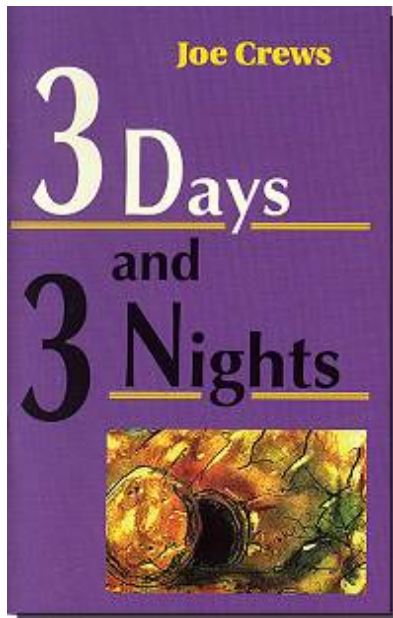
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## Three Days and Three Nights

Some of the strongest and most controversial opinions have built up around the statement of Jesus concerning Jonah and the whale. Strangely enough, the chief issue has nothing at all to do with the oft-challenged fact of a man being swallowed by a sea monster. The decisive point for many revolves around the length of time Jonah spent in the stomach of the whale. Here are the exact words Jesus used in describing the experience of the runaway prophet: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Matthew 12: 39-41.

Now this statement of Jesus is significant in more ways than one. In the first place, it positively affirms that the Old Testament story of Jonah did actually take place as the Scriptures record it. But more than that, the event constituted a sign of Christ's own death, and burial, and resurrection. Jesus referred to the preaching of Jonah on two other occasions as a sign to the unbelieving Pharisees.

Today there is a vocal minority of Christians who have made a tremendous issue out of the phrase "three days and three nights." They insist that Jesus used the expression because He was to be in the grave exactly seventy-two hours, not a second more or second less. This conviction has led them to conclude that Christ was crucified on Wednesday afternoon and was resurrected at the same hour late Sabbath afternoon. In this way they account for the full seventy-two hours which they believe Christ spent in the tomb.

Does this interpretation harmonize with the full Bible record on the subject? Does it fit with the many other inspired accounts of the time element involved? Is there other information given in the Word of God which will make it clear exactly how the three days and three nights are to be understood?

Fortunately, we have an abundance of Bible evidence to answer these questions. In fact, on seventeen separate occasions Jesus or His friends spoke of the timetable involving His death and resurrection. Ten times it was specified that the resurrection would take place on the "third day." On five occasions they said, "in" or "within three days." Twice they used the term, "after three days," and one time only Jesus spoke of His death as "three days and three nights."

Without question all of these various expressions are used to describe the very same event. There seems to be no controversy regarding this point. "The third day," "in three days," "after three days," and "three days and three nights" are equivalent terms used in the Bible in reference to the resurrection of Jesus.

## Expressions Cannot Be Literal

Now we ask the question: Can all of these expressions be taken in a strictly literal sense and still harmonize with each other? Absolutely not! For example, "after three days"

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would certainly have to be interpreted as longer than seventy-two hours. "Within three days" could mean anytime less than seventy-two hours, and "three days and three nights" could only mean exactly seventy-two hours to the second. And "the third day" presents even greater problems as we shall notice in a moment.

Does this sound terribly confusing? If so, it is only because men have placed their own interpretation upon the meaning of God's Word. We must let the Bible explain itself, and especially, we must let Christ provide definitions for the words which He spoke. It would be a mammoth mistake to seize upon any one of the expressions used and force its strict compliance with our interpretation without reference to the other sixteen texts on the subject.

Is it possible for all these texts to be explained so that they will not contradict each other? If they cannot be harmonized, then Jesus Himself was guilty of compounding the confusion, because He used all of the expressions at different times in speaking of His death and resurrection. In Matthew 12:40 He said, "three days and three nights," but in Mark 8:31 He said, "after three days." He referred to the same event in John 2:19 as "in three days," and on five occasions He said, "the third day." Matthew 16:21; 17:23; 20:19; Luke 13:32; 24:46.

### **Inclusive Reckoning**

The only way we can harmonize all of these apparently contradictory statements of Jesus is to understand them in the light of inclusive reckoning of time. This was the method used throughout the Bible in computing time, and we must apply the same method now, unless we want mass confusion. The unreasonable insistence upon the use of twentieth century English idioms of speech to interpret first century Greek or Hebrew has led to some extreme views indeed. Jesus and His friends spoke and wrote in harmony with the common literacy usage of the day, and that usage recognized inclusive reckoning of time. In simple language, this means that any part of a day was counted as a whole day.

Before we turn to the Bible for confirmation of this principle, let us read the authoritative statement of the *Jewish Encyclopedia* on the matter. "A short time in the morning of the seventh day is counted as the seventh day; circumcision takes place on the eighth day, even though, of the first day only a few minutes after the birth of the child, these being counted as one day." Vol. 4, p. 475. How clearly this defines the Hebrew method of computing time. Any small part of a day was reckoned as the entire twenty-four hour period. It is the Hebrew form of speech and language. Scores of contradictions would appear in both Old and New Testament if this principle were ignored. We must compare Scripture with Scripture and use the idiom of the language in which the Bible was written. Inclusive reckoning was taken for granted by all writers of the Scripture.

Let us now notice a few examples of this usage in the Bible that will clarify the problem before us. In Genesis 7:4 God said to Noah, "For yet seven days, and I will cause it to rain upon the earth." But in verse 10 we read, "And it came to pass after seven days, that the waters of the flood were upon the earth." The marginal reading expresses it as "on the seventh day." Pity the poor chronologer who tries to figure that one out. When did the flood come? In seven days? On the seventh day? Or after seven days? The answer is simple when inclusive reckoning is applied. The day on which God spoke to Noah counted as the first day, and the day on which it started raining was the seventh day. Even if God spoke just ten minutes before the end of that first day, it was still counted as one of the seven. And if it started raining at noon on the last day, it was also counted one of the seven. The same principle is revealed in the circumcision of babies. Genesis 17:12 specifies "he that is eight days old." But Luke 1:59 reads "on the eighth day." Luke 2:21 uses still another expression: "When eight days were accomplished."

Further proof for inclusive reckoning is seen in Joseph's dealing with his brethren. "He put them all together into ward three days. And Joseph said unto them the third day, This do, and live; ... go ye. ..." Genesis 42:17-19. Consider also the tax issue between King Rehoboam and the people. "Come again unto me after three days. ... So ... all the people came to Rehoboam on the third day." 2 Chronicles 10:5, 12.

These examples are only a few of the many which could be cited to establish this important point. The Hebrew usage requires only that some part of each of the days should be involved in the time period.

### **The Third Day**

Now we are ready to apply this clearly established rule to the time Jesus was in the tomb. At least a part of three days had to be included in the period He was actually

dead. The most frequent expression Jesus used in describing the resurrection was the "third day." He defended His repetition of the term on the basis of the Scriptures. "And said unto them, *Thus it is written*, and thus is behoved Christ to suffer, and to rise from the dead the third day." Luke 24:46.

The two disciples on the road to Emmaus employed the same expression when they spoke of the terrible events surrounding the crucifixion. Unconscious of the fact that they were talking to Jesus, who had been resurrected earlier that same day, one of them said, "To day is the third day since these things were done." Luke 24:21.

Clearly, those people understood how to count the days and to determine which was the third one. They knew because it was a common idiom of their language. But Jesus did not leave any question in the matter. It almost seems that He anticipated the perplexity of later Christians who might not know about inclusive reckoning. Therefore, He gave such a plain, conclusive explanation of how to locate the third day that no one would ever need to doubt again. "Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. Nevertheless I must walk to day, and to morrow, and the day following." Luke 13:32, 33.

How simple Jesus made it! Even a child can figure when the third day comes. The third day will always be the day after "to morrow" from any certain event. The first day is counted in its entirety, the whole of the second day, and the third day in its entirety.

Now we can understand the conversation Jesus had with the Jewish leaders and why they interpreted it as they did. He said, "Destroy this temple, and *in three days* I will raise it up." John 2:19-21. Later, after the crucifixion, the chief priest said to Pilate, "Sir, we remember that that deceiver said, while he was yet alive, *After three days* I will rise again. Command therefore that the sepulchre be made sure until *the third day*, lest his disciples come by night and steal him away." Matthew 27:63, 64.

With Christ's definition of time before us, the picture snaps into clear focus. Speaking prophetically of His own death and resurrection, He said, "To day (crucifixion) and to morrow (in tomb), and the third day I shall be perfected (resurrection)." There are all three days in their sequence. Even though He died in the late afternoon, the entire day would be counted as the first day. The second day would span the Sabbath when He slept in the tomb. Even though He was resurrected in the early hours on the third day, inclusive reckoning would make it one of the three days.

### **The Resurrection on Sunday**

Now the time has come to pinpoint the actual days of the week when these events took place. Again, we are amazed at the perfect harmony of the Scriptures on the subject. There can be no question but that He arose on Sunday, the first day of the week. Mark emphatically states, "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene." Mark 16:9. Sunday is the first day of the week, and that is when He was resurrected. Words could be no plainer. Even the original Greek construction of the text will allow no other meaning. He did not rise from the grave on Saturday, as some contend. Neither was He crucified on Wednesday. There is not a scintilla of Bible evidence that He died on the fourth day of the week.

According to the inspired record, Christ was put to death on the "preparation day," and the preparation day was not Wednesday. In all the pages of biblical history, the preparation day has been Friday. Please read Mark 15:42, 43, "And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathaea ... went in boldly unto Pilate, and craved the body of Jesus."

Some might question whether this could be one of the ceremonial yearly sabbaths of the ordinance system. Notice these words, "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away." John 19:31.

The day following the crucifixion was not only the weekly seventh-day Sabbath, but it was a *high Sabbath*. This means that a yearly Sabbath in that particular year happened to fall on the weekly Sabbath. In this case it was the Feast of Unleavened Bread. Luke clearly identified that preparation day as the one immediately preceding the weekly Sabbath. "And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day *according to the commandment*. Now upon the first day of the

week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared." Luke 23:54-24:1.

Surely there can be no question as to the time elements involved. He died on the preparation day, or the day before the weekly Sabbath. The next day is designated as "the sabbath according to the commandment." Since the commandment says, "The seventh day is the sabbath," we know that this had to be the day we call Saturday. Furthermore, after describing the events of the preparation day in verse 55 and the Sabbath day in verse 56, the very next verse says, "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared." Luke 24:1.

Please take note that after preparing the spices on the afternoon of the crucifixion (Friday), and resting over the Sabbath (Saturday), they came to the tomb with the spices on the first day of the week (Sunday) to do the work of anointing. This was their first opportunity after the Sabbath to carry out the preparations made on Friday afternoon. This is when they discovered that Christ was risen.

If the crucifixion took place on Wednesday, how can we explain why the women waited until Sunday to come to the sepulchre? Why didn't they come Thursday or Friday to anoint His body? Did they not understand that after four days His body would be decomposing and their work of love would be in vain? The answers to these questions constitute the strongest case against a Wednesday crucifixion.

The Bible, in fact, offers incontestable proof that no one would have attempted such an anointing under those circumstances. When Lazarus had been dead four days, Jesus ordered the stone removed from his tomb. Martha, the sister of Lazarus, protested in these words, "Lord, by this time he stinketh: for he hath been dead four days." John 11:39.

These words of Martha reveal the fact that no woman of that day would have considered it possible to prepare a body for burial four days after death. To Martha it seemed an irrational act even to open the tomb of Lazarus. To the other women who prepared the spices it would have been equally unreasonable to enter Christ's sepulchre four days after He had been crucified.

In view of the amazing weight of biblical evidence to the contrary, how can some still cling to the Wednesday crucifixion idea? The entire scheme is based upon the twisted interpretation of a single Bible text. The "three days and three nights" phrase is forced into artificial conformity with current English forms of speech, instead of the common usage of the people living at that time.

Those who believe that Jesus died on Wednesday and rose on Saturday base much of their evidence on Matthew 28:1: "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre."

Figuring that the first day of the week "dawns" at sundown Saturday night as the Sabbath ends, these people assume that the women discovered the empty tomb in the twilight moments of the Sabbath, just before sundown. They count backwards exactly seventy-two hours and arrive at Wednesday evening just before sundown for the crucifixion.

Is this a valid conclusion? Or is there evidence that the women could not have visited the empty tomb on Saturday evening? There is indeed positive biblical proof that they did not. We find that evidence in Mark's account of the visit to the sepulchre: "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?" Mark 16:1-3.

There is no question about this being an early Sunday morning visit. It is at sunrise. The very same women are named as in Matthew's account. Can we correctly assume that these same women had been to the tomb the night before and found Jesus risen? Impossible. Why? Because of the question they asked as they approached the garden on Sunday morning, "Who shall roll us away the stone from the door of the sepulchre?" If they had been there Saturday just before sundown and found the tomb empty, they would have known that the stone was already rolled away from the door. This is absolute proof that they had not been to an empty tomb the day before.

It also proves that Matthew's "dawn" refers to the dawning represented by the sunrise and not sunset. There is no contradiction between the two accounts.

### **Seventy-Two Hours Not Biblical**

Those who insist that Christ was in the grave a full seventy-two hours contend that the three days and three nights must be taken in the fullest literal sense. But such a contention is absolutely contrary to the testimony of the Scriptures. An example of the way the Bible uses the term is found in Esther 4:16. We read these words of Queen Esther to Mordecai: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, *night or day*: I also and my maidens will fast likewise." Esther 4:16. Do not overlook the fact that they were to fast three days and three nights. Yet almost the next verse tells us, "Now it came to pass on *the third day*, that Esther put on her royal apparel, and stood in the inner court." Esther 5:1. Here is a perfect example of how three days and three nights terminate on the third day!

We have already learned how Jesus explained the third day. He said "to day, and to morrow, and the third day." Luke 13:32. Please think for a moment! When Jesus walked with the two disciples on the road to Emmaus on Sunday afternoon, after the resurrection, Cleopas said, "To day is the *third day since these things were done*." Luke 24:21.

No one denies that this was on Sunday. But listen, if Jesus had been crucified on Wednesday afternoon, Cleopas would have had to say "To day is the *fifth day since these things were done*." Count it for yourself - Wednesday, Thursday, Friday, Saturday, and most of Sunday! Later the same day - the first day of the week - Jesus made this statement: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." Luke 24:46. Who was right? Jesus was right and Cleopas was right! But those who claim the Wednesday crucifixion are wrong. Christ died on Friday, the preparation for the Sabbath - that was the first day. He rested in the tomb on the Sabbath according to the commandment - that was the second day. He arose on the first day of the week which was Sunday - that was the *third day*! How simple!

The proponents of a Wednesday crucifixion use a devious argument to explain away the words of Cleopas on the road to Emmaus. They contend that he was not counting the three days from the time of Christ's death, but rather from the sealing of the tomb by the Roman authorities the day after he was crucified. For this theoretical conjecture there is not a fragment of evidence in the Bible. Cleopas did speak about the trial of Jesus and certain events leading up to His crucifixion. By taking a bit of exegetical license one could possibly reach back to those events from which to reckon the third day. But by no stretch of the imagination could any point beyond the death of Christ be used in computing the three days.

In every related text the third day is counted from the time of His death on the cross.

Matthew said He would "be killed, and be raised again the third day." Matthew 16:21. Mark wrote that He must "be killed, and after three days rise again." Mark 8:31. Luke's account reports that He must "be slain, and be raised the third day." Luke 9:22.

Repeatedly, the Scriptures emphasize the death of Jesus as the starting point of the three days. To begin counting a full day after the crucifixion is not only unbiblical but grossly imaginary. The sealing of the tomb is never once referred to in connection with the period of time He was dead.

The expression "three days and three nights" does not indicate a precise computation of hours, minutes, seconds. We read that "forty days and forty nights" were spent by Christ in the wilderness of temptation. However, the writers of two of the gospels state it simply as a period of "forty days," showing that inspiration was not pinpointing the hours or minutes.

### **The Four Days of Cornelius**

Now let us consider a final clear-cut example of inclusive reckoning that should lay this point to rest with every open-minded reader. It is taken from the New Testament and reveals graphically how days were numbered in the days of Jesus. In Acts 10:3 Cornelius "saw in a vision evidently about the *ninth hour* of the day an angel of God coming in to him."

Follow the story carefully now. He was instructed in the vision to send men to Joppa and call for Peter. "And when the angel which spake unto Cornelius was departed, he called two of his household servants, and ... he sent them to Joppa. On the *morrow*, as they went on their journey, and drew night unto the city, Peter went up on the housetop to pray." Verse 7-9. While praying he had a vision, and the men knocked at his door when his vision ended. Verse 17. Please notice that this is one day after Cornelius received his angel visitor.

Peter invited the men to come in. He "lodged them. And *on the morrow* Peter went away with them, and certain brethren from Joppa accompanied him." Verse 23. Take note that this is now the second day since the men were dispatched by Cornelius. "*And the morrow after* they entered into Caesarea. And Cornelius waited for them." Verse 24. This is the third day since Cornelius had his angelic vision. But don't miss this point - a few minutes later, in talking to Peter, Cornelius said, "*Four days ago* I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing." Verse 30.

Now we get the picture in mind - it had been exactly three days, to the very hour. Yet Cornelius said, "*Four days ago*." How could he say it was four days when it was only three days? Because he used inclusive reckoning, which meant that parts of four days were involved. In the same way the Bible described the time of Christ's death as three days and three nights even though it was only a part of those three days.

### **Passover Week Proves Resurrection**

Now we are brought to another line of evidence which constitutes the final proof positive that the resurrection of Jesus occurred on Sunday. It was to this particular evidence that Paul turned in his persuasive Corinthian discourse on the resurrection. He said, "For I delivered unto you first of all that which I also received, how that Christ died for our sins *according to the scriptures*; And that he was buried, and that He rose again *the third day according to the scriptures*." 1 Corinthians 15:3, 4.

It is most significant that Paul confirmed the death of Jesus, and also His resurrection on the third day, on the basis of the Scriptures. Evidently, Paul understood that the Old Testament contained prophecies which set forth the time sequence of the crucifixion and the resurrection. According to Paul, Jesus had to rise on the third day in order to fulfill the word of God. Furthermore, Jesus also declared, "*Thus it is written*, and thus it behoved Christ to suffer, and to rise from the dead the third day." Luke 24:46.

Is there such a Scripture - an "It is written" - in the Old Testament which can establish the actual day that Christ was raised from the dead? Yes! And it had to do with the special annual observance of the Passover service.

In Leviticus 23:5, 6 we read about the first two days of that solemn Passover week. "In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord."

Right now we will not take the time to establish the days of the week for these special observances. It is not essential to the proof we are seeking to establish. Just let your mind grasp this truth - *the fourteenth day of the month was the slaying of the passover, and the fifteenth day was the feast of unleavened bread*.

Our next question is: What happened on the sixteenth day of the month? We shall now prove from the Scriptures that the sheaf of the firstfruits was offered on that sixteenth day. That service was first celebrated when the children of Israel came into the promised land. God commanded it in these words: "When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the Lord, to be accepted for you: *on the morrow after the sabbath* the priest shall wave it." Leviticus 23:10, 11.

What Sabbath is the verse talking about? The weekly Sabbath or the yearly passover sabbath? The answer appears as we read the actual experience of their entrance into the land, recorded by Joshua. God told them that after entering the promised land they should offer the firstfruits to Him before eating of the first harvest themselves. Joshua described how the Israelites passed over the Jordan while the river was flooded at the harvest time. "For Jordan overfloweth all his banks all the time of harvest." Joshua 3:15. This is very important to understand because the grain was ready for reaping, and they would more quickly be able to eat of the land and offer the first sheaf to the Lord.



After crossing dryshod through the flooded Jordan, after God rolled back the waters, the children of Israel camped at Gilgal. "And it came to pass, when the priests that bare up the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before. And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho." Joshua 4:18, 19.

Now we come to the next event which took place four days later. "And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho." Joshua 5:10.

In strict obedience to the commandment of the Lord, the grateful but weary wanderers stopped to slay the Passover lamb on the fourteenth day of the first month. The next verse tells us what happened on the following day, "And they did eat of the old corn of the land *on the morrow after the passover*, unleavened cakes, and parched corn in the selfsame day." Joshua 5:11.

Please notice that they observed the feast of unleavened bread on the fifteenth day of the month, following the slaying of the Passover lamb on the fourteenth. They also ate the last of the old corn, because the new crop of grain was ready to harvest. We continue reading to discover what happened on the next day, which was the sixteenth day of the month. "And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year." Joshua 5:12.

The sheaf of firstfruits was to be offered to the Lord before they ate of the harvest of the land. Since they began to eat of the fruit of the land on the sixteenth day, following the feast of unleavened bread, it is certain that they offered the firstfruits also on that day. Please remember that the Lord had commanded them to offer the firstfruits of the harvest "on the morrow after the sabbath." Leviticus 23:11. It was indeed on the day following the yearly sabbath of unleavened bread that the wave sheaf was offered, and the new harvest began to be eaten by the people that selfsame day.

Now the sequence of Passover events appears in sharp focus, and we will list them in the exact order revealed in the Scriptures.

1. *Fourteenth day* - Slaying of Passover lamb,
2. *Fifteenth day* - Feast of Unleavened Bread,
3. *Sixteenth day* - Firstfruits of harvest presented.

By way of historical confirmation of these points, here is the testimony of Josephus, a contemporary of Jesus and a historian: "Nisan ... is the beginning of our year, on the *fourteenth day* of the lunar month ... and which was called the Passover. ... The feast of unleavened bread succeeds that of the Passover, and falls on the *fifteenth day* of the month, and continues seven days. ... But on the second day of unleavened bread, which is the *sixteenth day* of the month, they first partake of the fruits of the earth. ... They also at his anticipation of the firstfruits of the earth, sacrifice a lamb, as a burnt offering unto God." Book III, Chapter X, par. 5, pp. 79, 80.

### Christ Our Passover

You may be wondering how these facts relate to the time of Christ's death and resurrection. Here is where the beauty of the Bible reveals itself. Jesus was the One to whom all those types and ceremonies pointed. He was the true Passover Lamb. That is why John cried out, "Behold the Lamb of God!" John 1:36. Paul showed how Jesus fulfilled the Passover: "For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, ... but with the unleavened bread of sincerity and truth." 1 Corinthians 5:7, 8.

This is exactly why Jesus died on the fourteenth of Nisan. He did it to fulfill the Scriptures. Paul declared that "Christ died for our sins, according to the scriptures." 1 Corinthians 15:3. He had to die on the same day that the Passover lamb died in order to meet the prophetic type and to establish His identity as the true Passover Lamb.

But just as surely as Jesus died on a certain day according to the Scriptures, He also "rose again the third day, according to the scriptures." 1 Corinthians 15:4. He not only was our Passover, but He was *also the firstfruits!* Paul ties it specifically to the resurrection: "But now is Christ risen from the dead, and become the firstfruits of them

that slept." 1 Corinthians 15:20. Again in verse 23, "But every man in his own order: *Christ the firstfruits*; afterward they that are Christ's at his coming."

No wonder, then, that Paul wrote so confidently about the resurrection on the third day according to the Scriptures. Christ rose from the dead as the firstfruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day that the wave sheaf was to be presented before the Lord.

We can now understand why Jesus and His followers used the expression "third day" more than any other to describe the resurrection. Prophecy had decreed hundreds of years earlier that He would be the fulfillment of the types and shadows surrounding the Passover observance. As the firstfruits, it was essential for Christ to be "harvested" and "presented" before the Lord "on the morrow after the sabbath." In the year of the crucifixion the Passover sabbath coincided with the weekly Sabbath, making it "a high day." John 19:31. It was the next day after that Sabbath that Jesus arose from the grave - on Sunday.

When Mary saw Him in the garden after His resurrection, Jesus said, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20:17. Why did Jesus bid Mary not to hold Him or delay Him (as the Greek text implies)? Because He had to ascend that same day to present Himself before the Father as the firstfruits from the dead.

The biblical proof of those three successive days during Passover week completely shatters the Wednesday crucifixion theory. He had to die on Friday to fulfill the Scriptures concerning His death as the Passover lamb. He had to be resurrected on the third day after His death to meet the scriptural type of the firstfruits. Only three days can be involved in the time sequence, or the Word of God is broken.

In the light of this tremendous, undeniable evidence of the Word of God, we can positively affirm that Jesus was not, and could not have been, resurrected on the Sabbath. Neither could He have been crucified on a Wednesday.

The issues here are much deeper than most people realize. Had Christ not fulfilled every single Old Testament type and shadow pointing forward to His atoning death and resurrection, He would be an imposter and fraud. It was absolutely essential that every prophecy of the Messiah should be fulfilled in His life and death. In a special sense, the prefiguring of His victory over the grave was the capstone of hope for both Old and New Testament believers. Just as the sheaf of firstfruit grain held the promise and assurance of abundant harvest, even so our blessed Lord's glorious resurrection is the guarantee of a mighty harvest in the resurrection soon to take place. "Because I live, ye shall live also." John 14:19.

### **Shadows Which Are Contrary To Us**

The tragedy is that some Christians still cling to the dead types and ceremonies just as though the great antitype had never come. Because Jesus was the true Sin Offering, the daily animal sacrifices ceased the very moment He died on the cross. The veil in the temple was rent from top to bottom, signifying that there was to be no more sprinkled blood in the holy place. Matthew 27:51. That slain lamb on the altar had been only a shadow pointing forward to the death of the Messiah. When the shadow led up to the body which cast it, there could not possibly be any shadow beyond. Therefore, sacrifices became only empty rituals after the atoning death of Jesus.

In the same manner, the yearly Passover service, with its types and shadows, pointed forward to the sacrifice of the true Passover Lamb on the cross. The annual typical lamb, the old leaven, and the yearly wave sheaf were the shadow leading up to the body, which was Christ. After His death and resurrection, the old observances would be just as meaningless as the daily sacrifice of sin offerings. In a sense, to continue observing the type after the antitype came would be a denial that Christ was the true fulfillment. This is why Paul spoke of the fulfilled types as being contrary to the Christians. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; ... Let no man therefore judge you in meat, or in drink, ... or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ." Colossians 2:14, 16, 17.

Please notice the clear evidence that meat and drink offerings, as well as certain *shadowy* holy days and sabbaths, came to an end when Jesus died. Now let us ask: Which sabbaths were nailed to the cross and canceled by the death of Jesus? Paul

specified that they were "sabbath days which are a shadow of things to come." This certainly could not mean the weekly seventh-day Sabbath. It came into existence before sin came in to the world. It could not be a shadow. Shadows were introduced as a result of sin and pointed forward to the deliverance from sin. But there were other *yearly sabbaths* which were *shadows*, and they are specifically described in Leviticus 23:24, 25. They fell on certain set days of the month and came only once a year. "Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, ... an holy convocation. ... Ye shall offer an offering made by fire unto the Lord." This was the annual feast of trumpets. It was called a sabbath, but it was a yearly, shadowy sabbath.

Three other annual sabbaths are described in that same chapter, one of them being the Passover sabbath and another the feast of unleavened bread. Verses 37 and 38 sum up all of them in these words: "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: *Beside the sabbaths of the Lord.*"

These texts show without question that the shadowy annual sabbaths were distinct from the weekly sabbaths of the Lord which were observed each seventh day. But don't miss this point: Paul did not indicate that the weekly Sabbath was blotted out at the cross. He designated only the sabbaths that were shadows of things to come. The meat and drink clearly had reference to the various offerings which were required on those ceremonial sabbaths. *These were nailed to the cross!* The Passover and feast of unleavened bread were included in those sabbaths which were blotted out.

No Christian today needs to celebrate those annual feast days and typical observances. Paul implies that to do so is to go contrary to Christian principles. They are now dead forms, bereft of any meaning. Just as the animal sacrifice for sin is meaningless since Christ came, so the other types and shadows are empty since the real Lamb has died. This is why Paul wrote, "For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven ... but with the unleavened bread of sincerity and truth." 1 Corinthians 5:7, 8.

May we fasten our faith upon the true Sin Offering, the true Passover, and the true Firstfruits, refusing to be drawn back to hollow forms and empty shadows.

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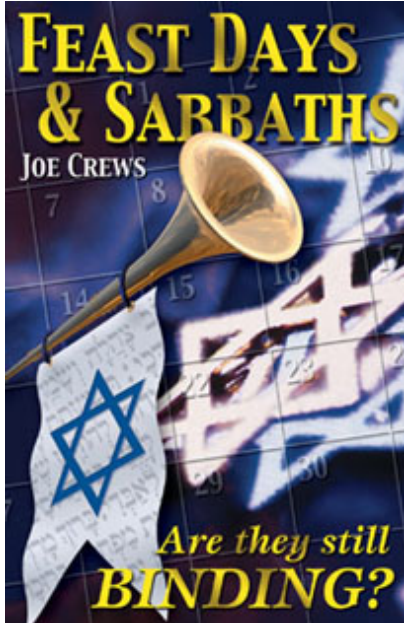
"Everything you wanted to know about the **Sabbath.**"

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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How many commandments are contained in the ten commandments? Does that sound like a foolish question? Then consider the fact that thousands of religious people would give an answer like "94" or "110." You see, there is a strange belief on the part of many that the great God-written law of the ten commandments was actually a part of the ceremonial law of Moses which contained scores of specific regulations. They do not see the decalogue as being distinct and totally unique because of its divine authorship. Neither do they see the clear limitation which the Bible sets for this moral code by calling it the TEN commandments.

It seems quite obvious that one would effectively do away with the "ten commandments" by mingling them with ninety or a hundred others and calling them "ordinances" instead of commandments. Such a radical effort has been made to dilute the force of the only words of the

Bible which God wrote with His own hand.

Furthermore, the claim has been advanced that since the ten commandments were a part of the mosaic law of ordinances which ended at the cross, we are no more obligated to obey the decalogue than we are to offer lambs in sacrifice.

Is there proof positive in the Scriptures that there was no such blending of the ceremonial and moral law into one? Can it be shown that the ten commandments were of a permanent, perpetual nature while the ceremonial law of statutes and ordinances came to an end when Jesus died? Indeed there is abundance of evidence to answer these questions with a resounding yes!

God made known this distinction to His servant Moses, and Moses explained it to the people at Mt. Horeb. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it" (Deuteronomy 4:13, 14).

Please notice how Moses clearly separated the ten commandments, which "he commanded you," from the statutes which "he commanded me" to give the people. The big question now is whether those statutes and judgments, which Moses passed on to the people, were designated as a separate and distinct "law."

God answers that important question in such a way that no doubt can remain. "Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them and according to all the law that my servant Moses commanded them" (II Kings 21:8). Here we are assured that the statutes which Moses gave the people were called a "law." Any child can discern that two different laws are being described. God speaks of the law "I commanded" and also the "law...Moses commanded." Unless this truth is understood properly, limitless confusion will result.

Daniel was inspired to make the same careful distinction when he prayed for the desolated sanctuary of his scattered nation. "Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him" (Daniel 9:11).

Once more we see "thy law" and "the law of Moses," and this time the two are recognized as different in content. There are no curses recorded in the ten commandments that God wrote, but the law which Moses wrote contained an abundance of such curses and judgments.

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The major point of difference between the law of God and the law of Moses, though, lies in the way they were recorded and preserved. We have already cited Moses' statement that God "wrote them (the ten commandments) upon two tables of stone" (Deuteronomy 4:13). Compare that with Exodus 31:18, "two tables of testimony, tables of stone, written with the finger of God."

No one can confuse this writing with the way the mosaic law was produced. "And Moses wrote this law...And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee" (Deuteronomy 31:9, 24-26).

This book of statutes and judgments which Moses wrote in a book was placed in a pocket on the side of the ark. In contrast, the law written by God on tables of stone was placed inside the ark of the covenant. "And thou shalt put into the ark the testimony which I shall give thee" (Exodus 25:16).

At this point we can note several distinctions in the two laws. They had different authors, were written on different material, were placed in different locations and had totally different content.

### The Ceremonial Is Against Us

Now let's take a closer look at the ceremonial ordinances that Moses wrote in the book. They were to repose in the "side of the ark...for a witness against thee." It is interesting to note that the curses and judgments of this law spelled out penalties for transgression which were totally missing from the ten commandments. For this reason, the ceremonial law was considered to be a law which was "against" them. Even in the New Testament we read the same descriptive language in reference to that law. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Colossians 2:14).

Certainly there was nothing in the ten-commandment law that could be defined as "contrary" to Paul and the church to whom he was writing. It was not "against" those early Christians to refrain from adultery, theft, lying, etc. On the other hand, that moral law was a tremendous protection to them and favored every interest in their lives. We have only to read Paul's exalted description of the ten-commandment law to recognize that those eternal principles were never blotted out or nailed to the cross. After quoting the tenth commandment of the decalogue in Romans 7:7, Paul wrote these words, "Wherefore the law is holy, and the commandment holy, and just, and good" (verse 12). Then he continued in verse 14, "For we know that the law is spiritual...."

If the ten-commandment law had been blotted out at the cross, would Paul have spoken in such glowing language of its perfection and spirituality? He did not speak of a past law. He said, "the law IS holy...the law IS spiritual." In other words, it was very much alive and operating when Paul wrote to the Roman church. In contrast he described the handwriting of ordinances in the past tense: "WAS against us...WAS contrary to us." It is certain he was not speaking of the same law. One was present and one was past.

Interestingly enough, Paul spoke of the fifth commandment as being in effect when he wrote to the Ephesians. "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth" (Ephesians 6:1-3). Again, we find the great apostle affirming that this commandment "IS," not "WAS." Had it been a part of the ordinances described by the same writer in Colossians, he would have said, "it WAS the first commandment with promise."

In the New Testament Church there was a lot of contention over the subject of circumcision, which was a major requirement of the ceremonial law. In Acts 15:5 we read, "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses."

As all recognize, this could not be referring in any sense to the ten commandments. They do not even mention circumcision. Yet Paul declared, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" (I Corinthians 7:19). If the law dealing with circumcision was now NOTHING (abolished), then what "commandments" was he exalting as being still binding? One would have to be blind not to see two laws here. The moral law remained, while the law of circumcision (ceremonial law) was abolished.

The truth is that there are numerous references in the Bible which prove that the law of types and shadows, because of its temporary application, was never considered on an equality with the eternal moral law. Its system of sacrifices, human priesthood and feast days were instituted after sin entered the world and always pointed forward to the deliverance from sin which would be wrought through the true Lamb and Priest who was to come-Jesus.



The writer of Hebrews spends much time proving that the law of the Levitical priest-hood would have to change in order to accommodate the priesthood of Jesus. He did not spring from the tribe of Levi, but from the tribe of Judah. Therefore, we have reference to Jesus "Who is made, not after the law of a carnal commandment, but after the power of an endless life" (Hebrews 7:12,16).

This "carnal commandment" dealing with a human priesthood is found in the hand-written law of Moses. It contrasts sharply with Paul's description of the ten commandments as "spiritual" and "holy" and "good." Nothing could be carnal and spiritual at the same time. Neither could anything be "good" and "not good" at the same time. Yet in Ezekiel we read these words: "Because they...had polluted my sabbaths, and their eyes were after their fathers' idols. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live" (Ezekiel 20:24,25). Observe carefully how the prophet identifies the Sabbath law, and then immediately says, "I gave them ALSO statutes that were not good." Keep in mind that the ten commandments were called "holy, and just, and good" (Romans 7:12). Because of its curses and judgments against their continual disobedience, the law of Moses was "against" them and was "not good."

### **The Moral Law Existed in Eden**

The mosaic law is never equated with the eternal moral code which operated from the very beginning of human history. Although they were not written down until Mount Sinai, the ten commandments were under-stood and honored by the earliest patriarchs. Even Cain knew that it was a sin to kill, because God told him that "sin lieth at the door" (Genesis 4:7) after he murdered his brother.

It is impossible for sin to exist where there is no law. The Bible teaches, "for where no law is, there is no transgression" (Romans 4:15). Again we are told, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4). This principle is amplified further by Paul's statement that "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet" (Romans 7:7).

These verses nail down the truth that no sin can be imputed where the ten-commandment law is not in effect. God's statement to Cain about sin lying at the door was in refer-ence to his plan to kill Abel, a violation of one of those commandments. This is absolute proof that the moral law was in effect at that early date. Later, Joseph revealed that he was aware of the binding claims of that same law. He said to Potiphar's wife, "how then can I do this great wickedness, and sin against God?" (Genesis 39:9). He knew adultery was sin.

Abraham was commended by God in these words: "Because that Abraham obeyed my voice, and kept my charge, my com-mandments, my statutes, and my laws" (Genesis 26:5). It is very obvious that the law which Abraham faithfully obeyed was not the law of Moses, because that law was not given until 430 years later. And we have just established that the ten commandments existed before Abraham, condemning even Cain for murder. Neither is it possible for us to conceive that great, godly Abraham was not acquainted with the basic issues of right and wrong contained in the ten commandments.

It is absolutely certain that another law was added 430 years later, and it was in addition to the one Abraham kept so dili-gently. "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect" (Galatians 3:17).

The context of this verse indicates that Paul is talking about the ceremonial law rather than the moral law of the ten commandments. In verse 10, he refers to the curses "which are written in the book of the law." We know this had to be the mosaic law because, as we have already noted, there are no curses recorded in the law written on stone.

Can we find further confirmation that this later law was indeed the law of Moses? The answer rests in Galatians 3:19. "Wherefore then serveth the law? It was added because of transgressions till the seed should come to whom the promise was made...." Here we have two significant facts set forth concerning the law which was added. We are told why it was given and also how long it would remain in effect. These two bits of information will be considered very carefully since they contain compelling evidence in the case.

**FIRST: WHY WAS IT GIVEN?** The verse clearly states that it was "added because of transgressions." This is most revealing because we have just established that "where no law is, there is no transgression" (Romans 4:15). One can't be guilty of trans-gressing a law which does not exist. In this case, one law obviously did exist; and it had been "transgressed," making it necessary to add another law 430 years after God's covenant with Abraham. And since it is recorded that "Abraham obeyed...my laws" (Genesis 26:5), we have to believe that that earlier law, which Abraham observed, was the ten commandments. Moses had not yet been born, and it could not have been his law.

So what must we conclude from this evidence? The ten commandments had been transgressed, making it necessary to add the ceremonial law. Upon reflection, this makes a lot of sense. If a law is made forbidding murder, and it is broken, then another law would have to be enacted to prescribe the penalty or punishment for breaking that first law. We have already established that the ten commandments contained no curses (penalties) or judgments (punishments), but the mosaic law was characterized by those very things.

SECOND: HOW LONG DID THIS "ADDED" LAW REMAIN IN EFFECT? The Scripture says, "Till the seed should come." There is no controversy over the identity of that seed. It is Christ. But do we have evidence that the law which was blotted out and nailed to the cross was indeed the law of Moses? Whichever law it was, it is designated as the "handwriting of ordinances." Nowhere are the ten commandments identified as ordinances. That term is applied to local legal codes which are very narrow and limited, such as "town ordinances" which extend only to the city limits. In comparison, the ten commandments are more like the constitution of the United States.

### What Law Was Blotted Out?

But let's look closer at that text in Colossians 2:14-16 to get the real picture. After describing the "blotting out" and "nailing" of the ordinances, Paul wrote, "Let no man THEREFORE judge you in meat, or in drink." The word "therefore" means "based on what has just been said, we must come to this conclusion." In other words, he was saying, "Based upon the fact that the ordinances have been blotted out, THEREFORE let no one judge you in meat or drink."

Now we begin to see clearly which law was under discussion. Is there anything in the ten commandments about meat and drink? Absolutely nothing. Is there anything in the ceremonial law about meat and drink? Indeed, much of its content had to do with prescribing certain meat and drink offerings for sacrifices.

But let us read the rest of the text before us: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ" (Colossians 2:16,17).

Question: Could these sabbath days be talking about the seventh-day Sabbath of the ten-commandment law? No. Because they are clearly defined as "shadows of things to come." Please keep in mind that the weekly Sabbath was instituted by God before sin came into the world. THERE COULD NEVER BE TYPES OR SHADOWS BEFORE SIN EXISTED! All the shadows were introduced because of sin and pointed forward to the deliverance from sin through Christ. For example, all the lambs slain represented Jesus, the true LAMB, who would die for the sins of the world. If sin had not entered the world, there would have been no need of a Saviour, and therefore, no lambs or shadows pointing to a Saviour.

So these "sabbath days which are a shadow" could not possibly be referring to the seventh-day Sabbath. But what other sabbaths could they be talking about? Were there "sabbaths" other than the weekly Sabbaths? Yes, there were yearly sabbaths which had absolutely nothing to do with the seventh-day Sabbath of the decalogue. And they were definitely a part of the "ordinance" system which ended at the cross.

For proof of this, let us go back to the law of Moses and read about these annual feast days which were shadowy sabbaths. "Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation" (Leviticus 23:24). Again we read, "Also on the tenth day of this seventh month there shall be a day of atonement...It shall be unto you a sabbath of rest" (verses 27,32).

As you can clearly see, these annual sabbaths fell on a different day of the week every year, and God specifically explained that they were not to be confused with the weekly Sabbath. "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his day: BESIDE THE SABBATHS OF THE LORD" (verses 37,38).

Now we can understand what Paul was referring to in Colossians when he wrote about meat and drink and sabbath days which are shadows. There were certain prescribed offerings for each of those yearly feast days, and they were shadows pointing to the future sacrifice of Jesus. But the Bible says these were "BESIDE THE SABBATHS OF THE LORD," or the seventh-day Sabbath.

Now it is fully established which law was blotted out and nailed to the cross. At the moment of Christ's death, the veil of the temple was ripped from top to bottom by an unseen hand (Matthew 27:51). The most holy place of the sanctuary was exposed where the sprinkled blood recorded all the sins of the people. But no more blood needed to be sprinkled; no more lambs needed to be slain; the true Lamb had come to which all those sacrifices pointed. From henceforth, it would be a denial of the Saviour to bring animals.

It would be deny-ing that He was the fulfillment of all the shadows and types. Therefore, it would be "against us" or "contrary to us" to continue observing that mosaic law.

To clarify this issue further, let's ask a very simple question or two. On the day before Jesus died, would it have been a sin for a man to refuse to bring a lamb in order to have his sins forgiven? The answer, of course, is yes. It would have been a sin, because that was the only way to be forgiven. Another question: Would it have been a sin to refuse to bring that lamb, THE DAY AFTER JESUS DIED? No, because the true Lamb had died, the veil had been rent, and the ordinances blotted out. A law had been abolished by being nailed to the cross-the ceremonial law of Moses. Paul referred to the same law in Ephesians 2: 15, "Having abolished in his flesh the enmity, even the law of commandments contained in ordi-nances...."

Now let's ask another question: On the day before Jesus died, was it a sin to steal? Undoubtedly it was. On the day after He died, was it a sin to steal? The answer is yes; it was just as wrong as the day before He died. Obviously, all the blotting out of ordinances, types and shadows did not affect the great moral code of the ten commandments in the slightest degree-they all applied afterward as much as before Christ died.

There are Christians today who still insist that the yearly sabbaths should be observed along with the weekly Sabbath. If such is required, then what were the sabbath days which were blotted out and nailed to the cross? And what was the "holyday" mentioned by Paul as being abolished along with those "sabbath days which were shadows of things to come?" The Greek word for "holyday" is *heorte* which is also used to designate one of the yearly festivals of the Jews: "After this there was a feast (*heorte*) of the Jews; and Jesus went up to Jerusalem" (John 5:1). This is unquestion-ably one of the holy days that Paul spoke of as being abolished. In contrast, the weekly Sabbath is never referred to as a "feast," neither is it ever connected to the Jews by such terms as "sabbath of the Jews." It is only designated as the "sabbath of the Lord."

It is of more than passing interest that some of the most noted Bible commentators (including Adam Clarke and Albert Barnes) agree that Paul is not talking about the ten commandments being abolished at the cross. Dwight L. Moody, Dr. C. I. Schofield and Billy Graham also strongly affirm that the law abolished was the ceremonial law.

### The Ten Commandments In Heaven

Perhaps we should ask right at this point, what is the significance of the tables of God's law being placed inside the ark of the covenant? Remember that this spot was the most holy on the earth because it represented God's throne. God had said, "there I will meet with thee, and I will commune with thee from above the mercy seat, from between the cherubims" (Exodus 25: 22). Below that shekinah glory, symbolizing the presence of God, lay that holy law by which sin was to be defined. And there, as we know from the Scriptures, Jesus, our High Priest, was to plead His blood for sinners.

The earthly sanctuary was copied by Moses from the pattern in heaven. All its priestly ministry was a type and shadow of the work of Jesus, the true High Priest, in the holy and most holy places of the heavenly sanctuary. "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Hebrews 9:24). John the Revelator beheld the original sanc-tuary in heaven where Christ now ministers as High Priest to make atonement for sin. What is sin? "Sin is the transgression of the law" (I John 3:4). Which law? John gives the answer in Revelation 11:19, "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament."

Think of it for a moment! This is the real thing from which all the Old Testament was patterned. Here is the real Priest, the real mediation, and IN THE ARK OF THE COVENANT, the real ten commandments. But please consider this horrendous scenario- IF THE LAW THAT WAS IN THE ARK WAS ABROGATED AT THE CROSS, CHRIST IS MEDIATING FOR THE TRANSGRESSION OF AN OBSOLETE LAW! Keep in mind that John is beholding this heavenly scene years and years after the cross. It is still there today! In the throne room of God, over the mercy seat, where His blood is now sprinkled for the blotting out of sin. Sin is still what it has ever been, and Christ ministers His blood for sin. No wonder the mercy seat is located just above the broken law. Remove the ark containing God's law and you remove the foundation of His throne, His government. You also remove the law by which sin can be defined and judged. If there be no law, there can be no transgression, and therefore, no need of an Intercessor or a Saviour.

With the heavenly sanctuary located so definitely in the throne room of God over the ark containing the ten commandments, there is not a shred of evidence remaining against the validity of that law. The truth is that all men will be judged on the basis of that eternal code which forms the foundation of God's government. James wrote, "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty" (James 2:10-12).

Do not by any means miss the tremendous truths contained in these verses. This is the law we will be judged by! Which law is it? James leaves no room for doubt. He quotes two of the ten commandments. But notice how he defines this law as a complete unit in itself. He states that we are responsible for keeping "the whole law." How many commandments are contained in "the whole law"? Exactly ten! What do we become if we break any one of the ten? "A transgressor of the law," James answers. And that is what sin is called in the Bible. "Sin is the transgression of the law" (1 John 3:4).

Why did Jesus come? "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21). Notice that Jesus came to save us from breaking the law, but "if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). Here we have a picture of our High Priest, our Advocate, interceding with His own blood in the heavenly sanctuary before the Father's throne in behalf of those who break His law. Where is the throne located? Over the ark of the covenant containing the law by which James says all "shall be judged."

Is there any validity to the argument that the ten commandments were all abolished at the cross, and then nine of them restored in the New Testament? This is a specious invention to attempt evasion of the fourth commandment. No Christian has ever found fault with nine of the commandments. Why would they want to get rid of the fourth? Obviously because they are breaking it and do not want to believe that they stand condemned by it. Can they annul the entire decalogue, and then reinstate nine of them? We have proven already that only the mosaic law was annulled-not the ten commandments. Further, James has declared that the whole of that law is binding, and breaking any one of them is sin. How can anybody extract the fourth commandment from the ten commandments and still call it a "whole law"?

Incidentally, the Sabbath is mentioned in the New Testament more than any of the other nine. This could be tied to the fact that God has apparently chosen the fourth commandment to be the great test issue in His law. In Exodus 16 He used the seventh-day Sabbath to "prove them, whether they will walk in my law, or no" (Exodus 16:4).

Is there reason to believe that the Sabbath contains a testing quality that cannot be found in any of the other nine commandments? It is an interesting question to contemplate. Besides being worded in a totally different manner ("remember" instead of "thou shalt not"), the fourth commandment is the one which does not have a stigma attached to breaking it. One might abstain from stealing for fear of going to jail, and from adultery for fear of getting shot by an angry spouse. In fact, it is illegal to break some of the ten commandments, so they might be obeyed simply to avoid the negative consequences of disobedience. BUT CONSIDER THIS: IN OUR WORLD TODAY, THE FOURTH COMMANDMENT ACTUALLY CARRIES A STIGMA FOR KEEPING IT! In fact, the only reason one would choose to obey it is out of love for Christ and choosing His will above our own. Therefore, it would constitute a special test of genuine love for Christ.

### **Proof that the Sabbath Remains**

Although there is a wealth of proof that the ten-commandment law and the Sabbath were confirmed by an obedient New Testament Church, I would like to focus on one area of evidence that is often overlooked or misinterpreted. We find it in Hebrews 4, and it probably constitutes the most convincing single reference in favor of Sabbathkeeping to be found in the Bible.

As a little background, we need to examine the thrust of the whole book of Hebrews. The writer of this letter is showing how many of the elements of the old covenant have been taken away. We can almost feel the anguish of the Hebrew believers as Paul explains to them how the sacrificial system has been taken away, having been fulfilled in Christ. The Levitical priesthood has been removed, being replaced by Christ our High Priest. Were they waiting fearfully to hear him take away the Sabbath also? If so, they must have been tremendously relieved when he wrote these words, "There remaineth therefore a 'keeping of the sabbath' (see margin) to the people of God" (Hebrews 4:9). I am using the marginal reading of the King James Version because that is the exact, literal meaning of the original statement.

The context of Hebrews three and four does not indicate that Paul was trying to convince the Hebrew Christians which day to keep holy. They already knew that. His great burden was for them to enter into a spiritual relationship with Christ-to have an experience of rest from the works of sin. He proved that the children of Israel did not find that true rest because of their lack of faith and disobedience in the wilderness. Although the Greek word for rest, KATAPAUSIS, means simply "cessation from work," the context seems to indicate that the author is talking primarily about finding a spiritual rest in their experience.

Nevertheless, the two chapters definitely tie the spiritual rest to the seventh-day Sabbathkeeping initiated and commanded by God in the beginning. Otherwise, we would not find in verse 4 a direct quote from Genesis 2:2. "For he spake in a certain place of

the seventh day on this wise, And God did rest the seventh day from all his works" (Hebrews 4:4).

The reason for citing God's resting on the Sabbath from His work of creation is revealed only when we analyze verses 9 and 10. Paul says that what remains for God's people is not KATAPAUISIS (a spiritual rest), but SABBATISMAS, meaning a literal keeping of the Sabbath. Then in verse 10 we find the real key which proves beyond a question that the SABBATISMAS rest was not spiritual only, but a cessation from physical work. "For he that is entered into his rest (KATAPAUISIS-spiritual rest), he ALSO (in addition to the spiritual rest) hath ceased from his own works, AS GOD DID FROM HIS."

The big question about this verse focuses on the works which one ceases from. Are they works of sin? Are they works to obtain salvation? Or are they the physical works from which we cease on the Sabbath? The answer is plainly revealed by the phrase "AS GOD DID FROM HIS." Go back to verse four and we begin to understand why this quote from Genesis is included in Paul's discourse. It is necessary to establish which works God did rest from. God ceased from His physical work of creation on the seventh day, and we are admonished to cease from ours, as He did from His. He did not just enter into a spiritual rest on the seventh day or we might conclude that He was not at spiritual rest on the first six days. The fact is that God is always at spiritual rest. Neither did He have any works of sin or the flesh to cease from. He simply rested on the seventh day from His work of creation, and we are being told by Paul that the ones who truly have received the spiritual rest of salvation will ALSO cease from their physical works on the Sabbath, AS GOD DID FROM HIS.

Don't you see how this lends a tremendous new spiritual dimension to the keeping of the Sabbath? It memorializes our personal salvation experience. It stands as a blessed weekly reminder of the continual rest from sin that we may have through Christ. No wonder the Sabbath "remains" for the people of God! Our Creator has made it a symbol of the sweetest spiritual blessings available to the human family.

We can understand why God did this when we pause to think how Sabbathkeeping parallels the salvation experience. What really makes something holy? In Isaiah 58:13 God calls the Sabbath "my holy day" and "a delight." Listen! It is the presence of God in something which makes it holy. (Remember the burning bush?) God's presence is in the Sabbath just as His presence is also manifest in the life of a genuine Christian. So why should not true Sabbathkeeping be made a memorial of true salvation in Christ?

It is no happenstance that the same Hebrew word, CHASID, is used in Isaiah 58:13 to describe the Sabbath ("my HOLY day") and also in Leviticus 19:2 to describe God's people ("Ye shall be HOLY"). He dwells in the Sabbath, and He dwells in His people as a sanctifying influence, hence both are called "holy." This is why God made the Sabbath, from the beginning, a sign of sanctification. "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Ezekiel 20:12). The New International Version says, "so they would know that I the Lord made them holy."

Lest someone raise the stale argument that the Sabbath is only a sign of holiness for the Jews, let me hasten to add this inspired text: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:29). All born-again Christians are the true Israel today, and have been sanctified unto God. Therefore, the Sabbath is for them.

This sign of sanctification has been reaffirmed in the New Testament by Paul's dramatic statement in Hebrews 4:9,10 that the keeping of the Sabbath remains for God's people. Because we have entered into His spiritual rest of salvation ("Be ye holy"), he declares that we should ALSO rest from our works, "AS GOD DID FROM HIS" ("my holy day").

Someone might suggest that after we enter into spiritual rest there would be no need to observe the memorial of it by keeping the Sabbath physically. But if that were true, we would have to also stop practicing water baptism. Immersion memorializes our death to the old man of sin. We experience that conversion BEFORE entering the water to be baptized. If the physical observance is unnecessary just because we have had the spiritual symbolism fulfilled in us, then we should abandon the physical custom.

Further, we would have to renounce the practice of celebrating the Lord's Supper. It also memorializes an experience of the heart in receiving the sacrifice of our Lord by faith. But should we give up the physical observance of the communion just because we have already entered into the spiritual joy of what it represents? Of course not! Then why should anyone suggest that the Sabbath not be observed physically just because it is used as a memorial of union with Christ? Paul says that it REMAINS as a Sabbath rest for the people of God.

In their monumental Commentary On the Whole Bible, Jamieson, Fausset and Brown make this comment on Hebrews 4:9, "This verse indirectly establishes the obligation of the Sabbath still" (page 449). It is most interesting that these Sundaykeeping theological scholars, with the highest of linguistic credentials, make such a statement. Yet the relationship of the spiritual rest of salvation and the physical Sabbathkeeping is



undeniable in the context.

So how can we summarize our discoveries about the two laws? Surely it has been established that the ten commandments were in a different category than the temporary mosaic law of ordinances. That moral code, encased in the ark of testimony, like the rest of the wilderness sanctuary, was a copy of the true pattern in heaven. So we affirm that it not only was repeated and reinforced in the New Testament but was identified in John's vision beneath the mercy seat in the heavenly sanctuary, from which Christ ministers His own blood for the transgression of that holy law. From that foundational position, it continues to be the basis for Christ's interces-sory ministry for us in the throne room of heaven. Therefore, it is established as the most unmovable and unchangeable of all God's decrees.

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"Come unto me...and I will give you rest." Matt. 11:28

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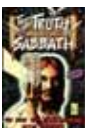
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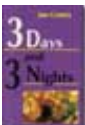
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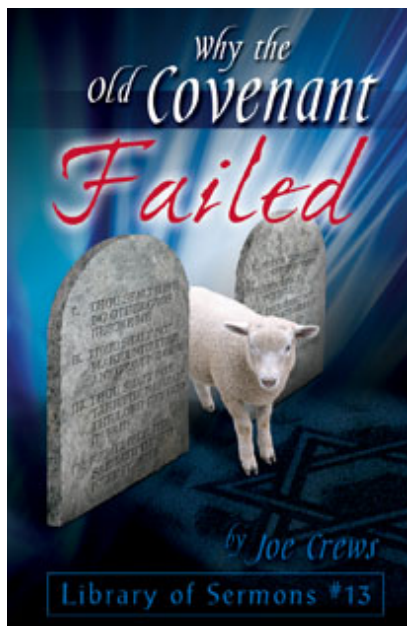
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## Why the Old Covenant Failed

Some time ago I stepped off the platform at the close of an evangelistic message and hurried toward the front door to greet the people. Suddenly my path was blocked by three young men, one of whom addressed me in quite a loud voice. He said, "Brother Joe, we were disappointed with the way you put us back under the Old Covenant tonight by preaching the seventh-day Sabbath. Don't you realize that we are living under the New Covenant now and should be keeping Sunday instead of the Sabbath?"

That young man was voicing the conviction of many thousands of Christians today who sincerely believe that the Ten Commandments constituted the Old Covenant, which disappeared at the cross and, therefore, has no present application to grace-saved Christians. Is it a true premise? If so, we certainly need to be clearly apprised of the doctrine in order to avoid the

pitfall of deadly legalism. On the other hand, if the Ten Commandments are still binding, it would be the most tragic mistake to discount even one of those great moral precepts.

No one can deny that there are Old Testament statements which refer to the Ten Commandments as a covenant; however, it will be our purpose here to show that the Ten-Commandment law was *not* the Old Covenant which was abolished.

But before we delve into this fascinating subject, we need to define what a covenant really is. There are many types and forms, but basically a covenant is an agreement between two parties based upon mutual promises. All through the centuries God has dealt with His people on the basis of covenants. He is a reasonable God, and he invites, "Come now, and let us reason together." Isaiah 1:18.

Sometimes God established pacts with individuals like Moses, Abraham, and David, and sometimes with the nation of Israel. The most important covenant of all was set up long before this world came into existence. It was a covenant between the Father and the Son and had to do with the eventuality of sin. Jesus offered Himself there in the vast eternity of the past as the "Lamb slain from the foundation of the world." Revelation 13:8. He agreed to become the atoning sacrifice to redeem man, should Adam and Eve choose to sin.

The terms of that eternal covenant have never been changed or superseded. Although many other covenants have been established through the years, the simple provision of salvation through faith has remained in effect through all ages, for all mankind.

The covenant which has caused the most misunderstanding, though, is designated as "the Old Covenant" by the writer of Hebrews. He also describes the institution of a new covenant which has some very important advantages over the old. Here is how he describes the two: "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will

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put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: ... For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Hebrews 8:6-13.

This description leaves no room for doubt concerning the fate of the Old Covenant. It was set aside in favor of a new one which had better promises. Naturally, we are interested to know all about that new covenant which will place God's law in the heart and mind. But we also need to understand the nature of the covenant which disappeared. Millions have been taught that it was the Ten-Commandment law. They boast of being delivered from the law and claim to walk in a glorious freedom from the Old Testament covenant of works.

### **The Old Covenant - Not the Ten Commandments**

Is this a biblical position? It is just as important to understand what the Old Covenant was not, as to know what it was. Right now, let us look at three absolute proofs that the covenant which disappeared was not the Ten Commandments. Then we will determine by comparing scripture with scripture just what the Old Covenant was.

First of all, we notice that the Old Covenant had some poor promises in it. The New Covenant, we are told, "was established upon better promises." Verse 6. Tell me, has anyone ever been able to point out any poor promises in the Ten Commandments? Never. On the contrary, Paul declares that they were very good. "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth." Ephesians 6:1-3.

This declaration alone is sufficient to show that the writer of Hebrews was not charging the moral law with any weak promises. The Old Covenant, whatever else it might be, could never be the Ten Commandments.

The second thing wrong with the Old Covenant was that it was faulty. The Bible says, "For if that first covenant had been faultless, then should no place have been sought for the second." Hebrews 8:7. Let me ask you a question: Has any man ever been able to find a fault or a flaw in the handwriting of God? The psalmist declared, "The law of the Lord is perfect, converting the soul." Psalm 19:7. Paul wrote, "Wherefore the law is holy, and the commandment holy, and just, and good." Romans 7:12.

Does that sound like something weak and imperfect? No law could be perfect and faulty at the same time. It becomes more and more apparent that the Old Covenant could not have been the Ten Commandments.

Finally, though, we read the most dramatic thing about the Old Covenant - it was to be abolished! "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Hebrews 8:13. Now we can ask a serious question that should settle every doubt on this matter. Did the great moral law of Ten Commandments vanish away? Anyone who has read the New Testament must answer, Absolutely not. Paul affirms the exact opposite about the law. He asked, "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

Does the Bible contradict itself? Can something vanish away and be established at the same time? Did the same writer say opposite things about the same law? Just to be certain that Paul was not saying that the Old Covenant was the law, let us insert the words "Old Covenant" instead of the word "law" into Romans 3:31. "Do we then make void the Old Covenant through faith? God forbid: yea, we establish the Old Covenant."

That doesn't sound right at all, does it? We know that the Old Covenant had vanished away and could never be spoken of in this way. Very clearly, then, we can see that the covenant which came to an end could not have been the Ten Commandments.

### **What Was the Old Covenant?**

Having found what the Old Covenant was not, we are now ready to identify it specifically from the Word. To do so we must go back in the Bible to the book of Exodus. Many people have failed to see that there was more than one covenant involved at Mt. Sinai. God called Moses up into the mountain *before* He gave the law and proposed a covenant between Him and His people: "And Moses went up unto God, and the Lord called unto

him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; ... if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me ... an holy nation. These are the words which thou shalt speak unto the children of Israel." Exodus 19:3-6.

Notice how God asked Moses to present His offer to the people. Here are all the elements of a true covenant. Conditions and promises are laid down for both sides. If the children of Israel accept God's proposal, a covenant will be established. How did they respond to the divine offer? "And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Exodus 19:7, 8.

Just as soon as that answer went back to God, the basis for the Old Covenant was set up. But before it could go into formal operation there had to be a sealing or ratifying of the pact. This ritualistic service involved the sprinkling of the blood of an ox on the people and is described in Exodus 24:4-8: "And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel which ... sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."

Again we are reminded that this covenant was not the law itself but was made "concerning all these words." The Ten Commandments were the basis for the agreement. The people promised to keep that law, and God promised to bless them in return. The crucial weakness in the whole arrangement revolved around the way Israel promised. There was no suggestion that they could not fully conform to every requirement of God. Neither was there any application for divine assistance. "We can do it," they insisted. Here is a perfect example of leaning on the flesh and trusting human strength. The words are filled with self-confidence. "All that the Lord hath said will we do, and be obedient."

Were they able to keep that promise? In spite of their repeated assurances, they miserably broke their word before Moses could even get off the mountain with the tables of stone. Do we begin to see where the poor promises lay in the Old Covenant?

The book of Hebrews begins to unfold. There God is reported as "finding fault with them." Hebrews 8:8. He said, "Because they continued not in my covenant ... I regarded them not." Verse 9. The blame is placed squarely upon the human side of the mutual pact. Thus, we can see exactly why Paul wrote as he did about this Old Covenant in Hebrews 8. It did gender to bondage, it proved faulty, had poor promises, and vanished away - all because the people failed to obey their part of the agreement. Putting all these things together we can see why a new covenant was desperately needed, which would have better promises.

How were the New Covenant promises better? Because God made them, and they guaranteed successful obedience through His strength alone. "I will put my laws into their mind ... I will be to them a God ... I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Hebrews 8:10-12.

How was the New Covenant ratified? In the same manner that the Old was confirmed - by the shedding of blood. But instead of an ox having to shed its blood, the sinless Son of God would provide the blood of sprinkling: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ." Hebrews 13:20, 21.

What a contrast to the weak promises of the flesh made by Israel at Sinai. Instead of the people's "we will do," God's New Covenant promise is to "make you perfect in every good work ... working in you." It is no longer human effort. It is not so much you working, but Him "working in you." And how is this power made available? "Through the blood of the everlasting covenant." Because of what Jesus did on the cross.

### **The New Covenant Based On Conversion**



This brings us to the very heart of the New Covenant operation. Obedience is made possible by the writing of God's law on the heart. Through spiritual regeneration the mind and heart are transformed. Christ actually enters into the life of the believer and imparts His own strength for obedience. By partaking of the divine nature, the weakest human being begins to live the very life of Jesus Christ, manifesting His victory, and crucifying the flesh.

Paul describes that transaction this way: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:3, 4.

The word for righteousness is "dikaima," meaning "just requirement" of the law. In other words, because of Jesus' sinless life in the flesh, the requirement of the law can be fulfilled in us. He overcame sin in the same kind of body we have, so that He could impart that victory to us. He will actually live out His own holy life of separation from sin in our earthly bodies if we will permit Him to do so. This is the New Covenant promise for every believing, trusting child of God. And it is absolutely the only way that anyone can meet the requirements of the law: "Christ in you, the hope of glory." Colossians 1:27. "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Galatians 2:20.

It is most important for us to understand that the New Covenant law written on the heart is exactly the same law that was graven on the stone. Those great spiritual principles reflect the very character of God, and form the basis for His government. The difference is not in the law but in the ministration of the law. Written only upon the tables of stone, they can only condemn and minister death, "because the carnal mind ... is not subject to the law of God." Romans 8:7. Received into the heart which has been spiritualized by the converting grace of Christ, the same law becomes a delight. The beloved John declared, "For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:3. Not only is the law not grievous for the Spirit-filled child of God, but obedience becomes a joyful possibility. The psalmist wrote, "I delight to do thy will, O my God: yea, thy law is within my heart." Psalms 40:8.

### **No Change in the New Covenant After Calvary**

Since the New Covenant was ratified by the blood of Christ, it obviously could not have gone into effect until after Jesus died on the cross. This crucial fact must not be overlooked. Eternal life or death could hinge upon the proper understanding of this key point. Paul wrote, "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Hebrews 9:16, 17. The word "testament" is the same as the word "covenant." Only after a man's last will and testament has been ratified by his death can the provisions be executed. In the same way, Christ's covenant or testament would begin to operate just as soon as He had confirmed the covenant by His death at Calvary.

Another text leaves no question on this issue: "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." Galatians 3:15. Paul is saying here that after a man's death, his will or covenant cannot be changed. Not one new addition can be made after the death of the testator. The covenant stands forever exactly as it stood when the testator died. After the death of Christ, no change whatsoever could be made in His provisions to save mankind. The conditions were all sealed and ratified by the shedding of blood. Every requirement had been laid down clearly by the perfect pattern of His sinless life and provision had been made for the writing of His magnified law, by the Holy Spirit, upon the mind of each believer.

Under the terms of that New Covenant not one soul would be left to struggle helplessly against the powerful urges of a fallen nature. "Where sin abounded, grace did much more abound." Romans 5:20. Eternal promises rooted in the changeless nature of God would provide power to overcome every inherited and cultivated weakness. No wonder the Bible emphasizes the "better promises" of this glorious new agreement!

Now it is easy to understand some of the things Jesus did just before He died. For example, why did He institute the Lord's Supper before His body had been broken? On the Thursday night before His agonizing death on Friday, Jesus met with His disciples in that upper room. Holding the cup in His hands, He said, "This is my blood of the new testament, which is shed for many for the remission of sins." Matthew 26:28.

Isn't it curious that Christ would say those words before His blood had been shed? He was commanding a memorial for an event which had not even happened yet! Why? Because it had to be introduced before His death in order to come under the New Covenant. Nothing could be added after His death.

Now, let me come back to the story I started to tell at the beginning of the book. I had just finished preaching on the subject of the Sabbath in one of my evangelistic crusades. As I stepped off the platform to greet the people as they left, three young men blocked my way in the aisle. One of them addressed me in quite a loud voice - loud enough to cause about fifty people near the front of the auditorium to stop and listen.

"Brother Joe," he said, "we were disappointed tonight with the way you put us back under the Old Covenant. Don't you realize that we are living under the New Covenant now, and should keep Sunday instead of the Sabbath?"

Although most of the congregation were leaving the building, the group near the front gathered closer to hear all that the young men were saying. It was obvious that I would have to take the time to answer this trio's challenging question. As I suspected, they turned out to be young seminarians in training at a local Bible college. Eagerly they held their Bibles in their hands and waited triumphantly for me to answer.

Usually, I do not like to debate controversial matters in a public forum, for fear of stirring combative natures, but there seemed no way to avoid dealing with these ministerial students. Anyway, they had my path completely blocked, and the circle of listeners looked at me expectantly for some explanation.

"Well, it seems as though you have studied the subject of the covenants quite deeply," I suggested.

"Oh, yes," they affirmed, "we know all about the covenants."

"Good," I replied. "You undoubtedly know when the Old Covenant was instituted." One of them spoke up quickly, "It was started at Mt. Sinai."

"And how was it ratified?" I asked. Without a moment's hesitation one of them answered, "By the sprinkling of the blood of an ox."

"Very good," I commented, "and how was the New Covenant ratified?" All three chorused the answer, "By the blood of Jesus on the cross."

I commended the young men for their knowledge of the Scriptures and asked them to read me two verses out of their own Bibles - Hebrews 9:16, 17 and Galatians 3:15. They responded eagerly to the invitation, and read the verses, commenting on each one after reading. "We agree that the New Covenant did not go into effect until after Christ died, and nothing can be added or taken away after He ratified it on the cross," the spokesman for the group asserted. All three nodded their heads emphatically over this point.

I said, "Now you must answer two more questions for me. Here's the first one, and you must think carefully to give me the correct answer: When did Sunday-keeping begin?" There was a moment of shocked silence, and then another, and another. The boys looked at each other, and then down at their feet, and then back at me. I gently prodded them for the answer, "Surely you can tell me the answer to this question. You have known all the others, and have answered correctly. When and why do you think people began keeping Sunday?"

Finally, one of them said, "We keep Sunday in honor of the resurrection of Jesus." I said, "Then I must ask you my last question. How could Sundaykeeping be a part of the New Covenant? You just stated that nothing could be added after the death of Christ. He died on Friday and was resurrected on Sunday. If Sunday was added after Jesus died, it could never be a part of the New Covenant, could it?"

The three young men shuffled their feet, looked helplessly around, and one of them said, "We'll study into that and talk to you later." Then they fled from that auditorium as fast as they could go. I can assure you, also, that they never returned to talk further about the covenants.

The fact is that Sundaykeeping, even if it had started on the day of the resurrection, would have been three days too late to get into the New Covenant. Both Bible and history prove that Sunday was never observed by the apostolic church. It was added

much, much later as a result of the gradual apostasy which developed in the early centuries of the church and which culminated in the pagan accommodation of Constantine in 330 A.D.

Millions of modern church members regard Sunday as a sacred day which memorializes the resurrection of Christ. It is certainly true that Christ arose on the first day of the week, but nowhere in the Bible are we commanded to keep that day holy. Events such as the crucifixion and resurrection should mean much to every Christian, but not one intimation is given in the Bible for observing either Friday or Sunday. The only day ever commanded for weekly worship is the seventh day of the week - the same Sabbath Jesus kept during creation week and the one He will keep with His people throughout all eternity. Genesis 2: 1-3; Isaiah 66: 22, 23.

The very strongest reason for rejecting Sunday worship is that it was not included in the New Covenant requirements which were ratified by the death of Jesus. If Christ had desired His resurrection to be memorialized by Sundaykeeping, He could have introduced it on that same Thursday night of the Last Supper. Then it would have become a part of the New Covenant, along with the Communion service and foot-washing. Jesus did not hesitate to command the observance of His death, even though it had not taken place yet. Just as easily He could have commanded the observance of His resurrection, which was still future, in order that it might become a New Covenant requirement. *But He did not!* And no one else ever did either, until Paul's prophecy began to be fulfilled about an apostasy following his departure. Acts 20: 29, 30. He spoke also of a falling away which would lead to the enthronement of Antichrist. 2 Thessalonians 2: 3, 4. But true it is that no hint of any change of the law is given in the Scriptures. The unchangeable moral law was preserved in both Old and New Covenants as the perfect revelation of God's will.

### **Ishmael and Isaac Represent Two Covenants**

With this background, we are now prepared to examine Galatians 4. Many have been confused over the allegory Paul used to illustrate the Old and New Covenants. Here is the way he wrote about it: "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free-woman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." Verses 22-25.

Paul portrays Isaac and Ishmael, the two sons of Abraham, as representing the Old and New Covenants. He plainly shows that Hagar's son, Ishmael, symbolizes the Old Covenant, and Sarah's son, Isaac, is a type of the New Covenant. "Now we, brethren, as Isaac was, are the children of promise. ... So then, brethren, we are not children of the bondwoman, but of the free." Verses 28-31.

This is interesting. How do those sons of those two women represent the two covenants? Actually, they are a perfect illustration according to everything we have learned so far. God had promised Abraham a son by his wife Sarah, but because she was almost 90 years old, neither of them believed such a thing could happen. Sarah knew that her womb was dead and that she was long past the age for bearing children. So she suggested that her husband take Hagar, her handmaid, and have a child by her. It seemed the only way to rescue God from an impossible promise. In time, Abraham yielded to the face-saving device and had a child by Hagar.

Here is an exact illustration of the Old Covenant principle of "we will do." Abraham tried to work it out in the flesh, according to human effort and planning. The old arrangement failed just as surely as the Old Covenant promises failed, because there was no dependence on divine power. God did not ever recognize Ishmael as the promised seed.

When Isaac was born, it was a miracle. God actually created a new life out of a biologically barren womb. The physical impossibilities yielded to the supernatural, creative power of God. Isaac perfectly represents the principle of the New Covenant relationship based upon regeneration, a new-birth experience, which begets the life of the Son of God in all who believe. The natural, physical womb of Sarah was totally incapable of producing any fruit. In the same way, the natural, carnal body and mind of a sinner cannot bring forth the fruit of obedience. When God used His power to create a new life within Sarah, the impossible happened, and she bore a son. When God uses His power to create new life in the soul, the impossible happens again - a human being becomes spiritual and obedient.

Isaac was not "born after the flesh," but "after the Spirit." Galatians 4:29. Because man is carnal and "weak in the flesh," he has no power to attain to the righteousness of the law. He, too, must be born after the Spirit. Every attempt to obey on the Old-Covenant basis of human effort will produce only children of bondage. The law must be written into the heart by the Holy Spirit and fulfilled by "Christ in you."

This allegory of Hagar and Sarah clears up another very important point of truth. Those who are under the Old Covenant are the commandment breakers, and those under the New Covenant are the commandment keepers. It was only when Abraham disobeyed God by taking Hagar that he fulfilled the principle of the Old Covenant. When he trusted God to give him a son through Sarah, he was being obedient to God's will, and properly represents the New-Covenant Christians. Yet how often do modern interpreters get these facts confused! Like the three young preachers, they accuse law-keepers of being under the Old Covenant. The truth is exactly the opposite. The law is not really kept until it is written on the heart of the transformed believer. Then it becomes the mark of identification - the love symbol - for those who are born of the Spirit. Jesus said, "If ye love me, keep my commandments." John 14:15. John wrote, "For this is the love of God, that we keep his commandments." 1 John 5:3.

### **True Circumcision is Not Physical**

Have you ever wondered why God gave circumcision to Abraham as a sign of the Old Covenant? Doesn't that seem to be a rather crude way to represent such an important agreement? Think about it for a moment and it might begin to make a lot of sense. God gave Abraham the sign of circumcision to remind him of how he failed by trusting the flesh. All through the Scriptures, physical circumcision is related to dependence on the flesh. Paul wrote, "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Philippians 3:3.

Paul was comparing true circumcision with "that which is called circumcision." The cutting off of the flesh was not true circumcision at all: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Romans 2:28, 29. Notice how Paul turns from the flesh to the Spirit. He says real circumcision happens to the heart, and it exalts what God does, and not man. It is the cutting off of the fleshly nature through conversion. The new birth is the true circumcision experience.

The clearest explanation is found in Paul's epistle to the Colossians: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Colossians 2:11.

Here the spiritual work of Christ on the heart is called circumcision. It is done without hands, indicating that no human effort could perform this act. It is not cutting off the physical flesh, but cutting off the fleshly nature of sin through the indwelling of Christ. It will be available to all on exactly the same basis: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29. All who receive Christ become heirs of all the promises made to Abraham. Those experiencing true heart-circumcision constitute the real Jews.

No longer can anyone boast of belonging to the right physical family. There is no more Jew or Gentile, male or female. Acceptance is based upon personal faith in Jesus Christ as Saviour. Neither can any man claim special favor for cutting off the physical foreskin of flesh. Those things were done by people who based everything on "we will do." They sought justification and salvation through works of the flesh. God's new plan through Christ is not of works, but of grace through faith.

Does this mean that works are no longer important? Since the law cannot justify, should it be abolished by the believer? The doctrine of the covenants establishes beyond any doubt that the law is just as important under the New as under the Old. Instead of being graven on stone, it is written in the heart. Instead of being fulfilled by us, it is fulfilled by Jesus in us. Instead of keeping the law in order to be saved, we keep it because we are saved. The same works of obedience are there, but they are there for a different reason and from a different motive.

Sometimes, without realizing it, we can begin to trust our traditional round of religious exercises far more than we ought. No merit system must clog the free channels of faith, love, and grace. Obedience in its proper position is important and necessary, but it must always be in that position - following grace and accompanied by love.

In fact, it is possible to put ourselves back under the Old Covenant even today if we

begin to trust our works to save us. Just as the saints of old could have received true circumcision by accepting spiritual regeneration, we may fall back under the Old Covenant by trusting the flesh to save us.

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"Everything you wanted to know about the **Sabbath**."

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

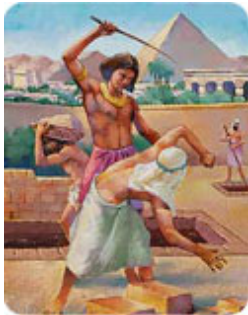
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## Keep the Sabbath Holy - It is The Day of Delight!

**Bible Principles:** While this list of Bible principles on keeping the Sabbath holy is not comprehensive, it should help you as you search the Bible to learn how to be like Jesus and "do those things that are pleasing in His sight." [1 John 3:22](#)

**God will Teach You:** In His word, God has given sufficient instructions on how to keep the Sabbath holy so that we can know His will without a doubt. As we read the Bible we can ask God for help in understanding His instructions.

*"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."* [James 1:5](#)



**Laboring to Rest - How to keep the Sabbath Part #1** (A transcript of a sermon given by Pastor Doug Batchelor.)

**Holiday or Holy Day - How to keep the Sabbath Part #2** (A transcript of a sermon given by Pastor Doug Batchelor.)

**A Day to Live the Life of Eden:** The value of the Sabbath as a means of education is beyond estimate. Whatever of ours God claims from us, He returns again, enriched, transfigured, with His own glory. . . . The Sabbath and the family were alike instituted in Eden, and in God's purpose they are indissolubly linked together. On this day more than on any other, it is possible for us to live the life of Eden.

*"And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good:"* [Genesis 2:8-12](#)

*"And God saw every thing that he had made, and, behold, it was very good."* [Genesis 1:31](#)

It was God's plan for the members of the family to be associated in work and study, in worship and recreation, the father as priest of his household, and both father and mother as teachers and companions of their children. But the results of sin, having changed the conditions of life, to a great degree prevent this association. Often the father hardly sees the faces of his children throughout the week. He is almost wholly deprived of opportunity for companionship or instruction. But God's love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family opportunity for communion with Him, with nature, and

Enter a description of what you are looking for.

> "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it." [Isaiah 58:13-14](#)

> Christ often led His disciples out by the lakeside or up to the mountains and taught them.



"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven." [Matthew 5:1-3](#)

with one another.

Take your children outdoors to view God in nature. They can be pointed to the blooming flowers and the opening buds, the lofty trees and beautiful spires of grass, and taught that God made all these in six days and rested on the seventh day and hallowed it. Thus the parents may bind up their lessons of instruction to their children, so that when these children look upon the things of nature, they will call to mind the great Creator of them all. Their thoughts will be carried up to nature's God-- back to the creation of our world, when the foundation of the Sabbath was laid, and all the sons of God shouted for joy. Such are the lessons to be impressed on the minds of our children.

*"But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the LORD hath wrought this?" [Job 12:7-9](#)*

Teach your children other lessons from nature. Teach the children to see Christ in nature. Take them out into the open air, under the noble trees, into the garden; and in all the wonderful works of creation teach them to see an expression of His love. Teach them that He made the laws which govern all living things, that He has made laws for us, and that these laws are for our happiness and joy. Do not weary them with long prayers and tedious exhortations, but through nature's object lessons teach them obedience to the law of God.

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**God Promises to Bless your Obedience:** God has made many wonderful promises that will be fulfilled if we love and obey His instructions regarding the Sabbath.

*"If thou... call the sabbath a delight,... Then shalt thou delight thyself in the LORD;" [Isaiah 58:13-14](#)*

*"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." [Acts 5:32](#)*

God designed the Sabbath to be the best day of the week, one that we look forward to as it approaches and a day that we are sad to see come to a close. Through the gift of God's grace and by following His instructions this will be our experience.

*"For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people." [Isaiah 56:4-7](#)*

All who love God should do what they can to make the Sabbath a delight, holy and honorable. They cannot do this by seeking their own pleasure in sinful, forbidden amusements. Yet they can do much to exalt the Sabbath in their families and make it the most interesting day of the week.

The Sabbath should be made so interesting to our families that its weekly return will be hailed with joy. In no better way can parents exalt and honor the Sabbath than by devising means to impart proper instruction to their families and interesting them in spiritual things, giving them correct views of the character of God and what He requires of us in order to perfect Christian characters and attain to eternal life. Parents, make the Sabbath a delight, that your children may look forward to it and have a welcome in their hearts for it.

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**Remember the Sabbath:** We are to *"Remember the Sabbath day, to keep it holy"* [Exodus 20:8](#). God made the Sabbath holy at the end of the creation week and He has commanded us to keep it holy. The Sabbath is a special day for God and His people to spend together.

*"Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation;" [Leviticus 23:3](#)*

*"And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." [Hebrews 10:24-25](#)*

All through the week keep the Lord's holy Sabbath in view, for that day is to be devoted to the service of God. It is a day when the hands are to rest from worldly employment, when the soul's needs are to receive especial attention. When the Sabbath is remembered, the temporal will not be allowed to encroach upon the spiritual. No duty pertaining to the six working days will be left for the Sabbath.

*"In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?" [Nehemiah 13:15-17](#)*

The Sabbath is not to be treated like a common business day, buying and selling, including eating in restaurants on the Sabbath is prohibited by the word of God. We are not only to rest ourselves but our servants should rest also.

*"But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:" [Exodus 20:10](#)*

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**Prepare for the Sabbath:** Prepare for the Sabbath throughout the week and take care of the last minute items on Friday.

*"And that day was the preparation, and the sabbath drew on." [Luke 23:54](#)*

Examples of things that can be done during the common working days include having our clothing ready, shining our shoes, filling the car with gas, and cooking. The Sabbath is holy and should not be spent in preparing garments, cooking food, pleasure seeking, or engaging in other worldly employment.

**Note:** While cooking upon the Sabbath should be avoided, it is not necessary to eat cold food. In cold weather the food prepared the day before can be heated.

*"And he said unto them, This is that which the LORD hath said, Tomorrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." [Exodus 16:23](#)*

Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment. The children should prepare their clothing with their own hands under the direction of the mother, so that they can dress quietly, without any confusion or rushing about and hasty speeches in the morning.

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**Provide more Simple Food:** We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this, the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things.

*"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [1 Corinthians 10:31](#)*

Overeating clouds the brain. The most precious words may be heard and not appreciated, because the mind is confused by an improper diet. By overeating

on the Sabbath, many have done more than they think to dishonor God. The meals, though simple, should be palatable and attractive. If possible, make the meals special by providing something that will be regarded as a treat, something the family does not have every day.

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**Take Care of Yourself:** The hours of the Sabbath are too precious to sleep away. None should permit themselves, through the week, to become so absorbed in their temporal interests, and so exhausted by their efforts for worldly gain, that on the Sabbath they have no strength or energy to give to the service of God.

*"It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep."* [Psalms 127:2](#)

We are robbing the Lord when we unfit ourselves to worship Him upon His holy day. And we are robbing ourselves as well; for we need the warmth and glow of association, as well as the strength to be gained from the wisdom and experience of other Christians.

*"I love them that love me; and those that seek me early shall find me."* [Proverbs 8:17](#)

Let not the precious hours of the Sabbath be wasted in bed. On Sabbath morning the family should be astir early. If they rise late, there is confusion and bustle in preparing for breakfast and Sabbath school. There is hurrying, jostling, and impatience. Thus unholy feelings come into the home. The Sabbath, thus desecrated, becomes a weariness, and its coming is dreaded rather than loved.

*"Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread."* [Proverbs 20:13](#)

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**Heal Relationships:** There is another work that should receive attention on the preparation day. On this day all differences between brethren, whether in the family or in the church, should be put away.

*"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."* [Matthew 5:23](#)

The Sabbath is a day for rejoicing in relationships that have been restored.

*"Behold, how good and how pleasant it is for brethren to dwell together in unity!"* [Psalm 133:1](#)

*"And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses."* [Mark 11:25](#)

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**The Sabbath Begins Friday Night:** The day begins and ends at sundown so the Sabbath begins at sundown on Friday and ends on sundown on Saturday. *"...And the evening and the morning were the first day"* [Genesis 1:5](#) See also [Leviticus 23:32](#) and [Mark 1:32](#).

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**Guard your Time with Jesus:** We should guard the edges of the Sabbath, before the setting of the sun the family should put all secular work aside, and put all secular papers out of sight. Assemble the family for prayer, reading of the Bible, and singing. If you are the only Sabbath keeper in your family you can do this alone or get together with some friends. See also [Psalm 55:17](#), [Hebrews 10:25](#) We should begin anew to make special arrangements that every member of the family may be prepared to honor the day which God has blessed and sanctified.

*"Six days shalt thou labour, and do all thy work:..." [Exodus 20:9-10](#)*

The Sabbath Hours are not ours but God's. God has given us the whole of six days in which to do our work, and has reserved only one to Himself. This should be a day of blessing to us--a day when we should lay aside all our secular matters and center our thoughts upon God and heaven. We should place a guard upon ourselves, upon our acts and our words, lest we rob God by appropriating to our own use that time which is strictly the Lord's.

*"...not doing thine own ways, nor finding thine own pleasure..." [Isaiah 58:13](#)*

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**Speak Jesus' Words:** Plan suitable reading and conversation and make the Sabbath the sweetest, the most blessed day of the week.

*"...nor speaking thine own words:" [Isaiah 58:13](#)*

Parents can and should give attention to their children, reading to them the most attractive portions of Bible history, educating them to reverence the Sabbath day, keeping it according to the commandment. This cannot be done if the parents feel no burden to interest their children. But they can make the Sabbath a delight if they will take the proper course. The children can be interested in good reading or in conversation about the salvation of their souls. But they will have to be educated and trained. The natural heart does not love to think of God, of heaven, or of heavenly things. There must be a continual pressing back of the current of worldliness and inclination to evil and a letting in of heavenly light.

*"Pleasant words are as an honeycomb, sweet to the soul, and health to the bones." [Proverbs 16:24](#)*

God requires not only that we refrain from physical labor upon the Sabbath, but that the mind be disciplined to dwell upon sacred themes. Many transgress the Fourth Commandment by conversing upon worldly things or by engaging in light and trifling conversation. Talking upon anything or everything which may come into the mind is speaking our own words.

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**Love, Respect, and Honor God:** We should wear comely garments in the house of worship. We should not enter the presence of God in the common clothing worn during the week. All should have a special Sabbath suit, to be worn when attending service in God's house. While we should not conform to worldly fashions, we are not to be indifferent in regard to our outward appearance. We are to be neat and trim, though without adornment. The children of God should be pure within and without.

*"God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." [Psalm 89:7](#)*

If there are worthy persons who, with their whole heart would honor the Lord of the Sabbath, and the worship of God, and who cannot obtain a change of clothing, let those who are able, donate to such a Sabbath suit, that they may appear in the house of God with cleanly, fitting apparel. A greater uniformity in dress would be pleasing to God. Those who expend means on costly apparel and extra fixings, can by a little self-denial exemplify pure religion, by simplicity of clothing, and then use the means they have usually expended needlessly in aiding some poor brother or sister, whom God loves, to obtain neat and modest apparel. See also [Genesis 28:16-17](#), [Exodus 3:4-5](#), and [Joshua 5:15](#)

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**Worship God with Your Family:** Fathers and mothers should make it a rule that their children attend public worship on the Sabbath, and should enforce the rule by their own example. It is our duty to command our children and our household after us, as did Abraham. By example as well as precept we should impress upon them the importance of religious teaching. All who have taken the baptismal vow have solemnly consecrated themselves to the service of God; they are under covenant obligation to place themselves and their children where they may obtain all possible incentives and encouragement in the



Christian life.

*"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."* [Luke 1:17](#)

But while we worship God, we are not to consider this a drudgery. The Sabbath of the Lord is to be made a blessing to us and to our children. They are to look upon the Sabbath as a day of delight, a day which God has sanctified; and they will so consider it if they are properly instructed.

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**The Most Precious Family Time:** The Sabbath school and the meeting for worship occupy only a part of the Sabbath. The portion remaining to the family may be made the most sacred and precious season of all the Sabbath hours. Much of this time parents should spend with their children.

*"Lo, children are an heritage of the LORD: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate."* [Psalms 127:3-5](#)

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**Teach Children Reverence:** Many have no true appreciation of the sacredness of eternal things. Nearly all need to be taught how to conduct themselves in the house of God. Parents should not only teach, but command, their children to enter the sanctuary with sobriety and reverence.

*"The Lord is in his holy temple: let all the earth keep silence before him."* [Habakkuk 2:20](#)

Elevate the standard of Christianity in the minds of your children; help them to weave Jesus into their experience; teach them to have the highest reverence for the house of God and to understand that when they enter the Lord's house, it should be with hearts that are softened and subdued by such thoughts as these: "God is here; this is His house. I must have pure thoughts and the holiest motives. I must have no pride, envy, jealousy, evil surmising, hatred, or deception in my heart; for I am coming into the presence of the holy God. This is the place where God meets with and blesses His people. The high and holy One who inhabiteth eternity looks upon me, searches my heart, and reads the most secret thoughts and acts of my life."

Explain the sabbath sermon to their children. Ministers are engaged in a sacred, solemn work, but upon those who hear rests just as sacred a responsibility. They are to hear with a determination to follow the instruction that all must practice who gain eternal life. Each hearer should strive to understand each presentation of Bible truth as God's message to him, to be received by faith and put into practice in the daily life. Parents should explain to their children the words spoken from the pulpit, that they also may understand and have that knowledge which if put into practice brings abundant grace and peace.

Take a disturbing child out. Your child should be taught to obey as the children of God obey Him. If this standard is maintained, a word from you will have some weight when your child is restless in the house of God. But if the children cannot be restrained, if the parents feel that the restraint is too much of an exaction, the child should be removed from the church at once; it should not be left to divert the minds of the hearers by talking or running about. God is dishonored by the loose way in which parents manage their children while at church. Parents, above everything take care of your children upon the Sabbath.

*"Chasten thy son while there is hope, and let not thy soul spare for his crying."* [Proverbs 19:18](#)

We can walk out with them in the open air; we can sit with them in the groves and in the bright sunshine, and give their restless minds something to feed upon by conversing with them upon the works of God, and can inspire them with love and reverence by calling their attention to the beautiful objects in nature. You can direct their minds to the lovely birds making the air musical with their happy songs, to the spires of grass and the gloriously tinted flowers in their perfection perfuming the air. All these proclaim the love and skill of the

heavenly Artist and show forth the glory of God.

Do not suffer them to violate God's holy day by playing in the house or out-of-doors. How can children receive a more correct knowledge of God, and their minds be better impressed, than in spending a portion of their time out-of-doors, not in play, but in company with their parents? Use the precious lessons which God has given us in the book of nature, to give children a correct idea of His character. Let their young minds be associated with God in the beautiful scenery of nature; let their attention be called to the tokens of His love to man in His created works, and they will be attracted and interested. They will not be in danger of associating the character of God with everything that is stern and severe; but as they view the beautiful things which He has created for the happiness of man, they will be led to regard Him as a tender, loving Father. They will see that His prohibitions and injunctions are not made merely to show His power and authority, but that He has the happiness of His children in view.

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**Close the Sabbath with Worship:** As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours, and invite God's presence through the cares of the week of labor.

*"Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the LORD: for he commanded, and they were created."*

[Psalm 148:3-5](#)

Thus parents can make the Sabbath, as it should be, the most joyful day of the week. They can lead their children to regard it as a delight, the day of days, the holy of the Lord, honorable.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Chapter 1 - The Mail Carrier Who Found Peace

I once heard a minister say that in the secular world, surrender means defeat - but in God's world, surrender means victory. Such was the case of Ron.

Ron Suden listened with interest as the evangelist read text after Bible text proving that God's ten commandment laws are valid and important to mankind today. "If ye love me, keep my commandments," he read in John 14:15.



*"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.*

*"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17-18*

For a while, the idea of following God lifted Ron's spirits. Something deep within him yearned for a relationship with the Creator of the universe. To be at peace, complete peace, would be the ultimate experience, he thought.

During the next four weeks this young man delved deeper into the Bible, discovering scriptures that had been obscure and meaningless before. He came to the conclusion that God's laws had been pushed aside by man. Particularly the fourth commandment.

*"Remember the sabbath day, to keep it holy." Exodus 20:8*

Having been raised a Catholic, Ron knew the Roman Church had instituted Sunday as the day of worship in place of Saturday. That was explained clearly in the Catechism. To confirm the fact that Saturday is the Bible Sabbath, he looked up the word "Saturday" in the dictionary. "The seventh day of the week," it read.

How could he go to church on Saturday? He loved his job as a mail carrier. The U.S. Postal Service's motto promised that not even rain, sleet, or snow prevents the mail from being delivered. He had never heard of a mail carrier receiving Saturdays off. What was he to do?

For weeks Ron agonized and prayed that somehow God would work a miracle. His wife and two small children depended on him to make the house payments and provide food and clothes. How could he let them down? Was poverty the reward for obedience?

As he agonized on his knees, the parable of the treasure hidden in the field came into his mind. In the story, a man, who was probably leasing the field, found a treasure buried in the ground. He sold all that he had to purchase the field so that the treasure could be lawfully his. In Ron's mind, the Sabbath was the treasure and he would have to sell everything in order to keep it. Yet he wondered, would God honor His word and feed His children? How could God cause this postal carrier to ride on the high places of the earth as promised in Isaiah 58:13-14?

*"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:*

*"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."*

Stepping forward in faith, Ron approached his superior and informed him of his decision to honor the Sabbath.

Enter a description of what you are looking for.

"If you don't work on Saturday, you will lose your job," came the tart reply.

Ron said nothing but went home to pray. He reminded his boss on Friday that he would not work the following day.

"Suden, you know that the mail has to be delivered on Saturdays," he answered. "You've delivered mail faithfully for 13 years. Why are you forcing me to dismiss you now?"

A hard punch in the nose wouldn't have felt any worse.

Ron couldn't eat at the dinner table that night. Instead, he sat quietly surveying the scene before him. Their house was spacious and well built. Three-year-old Jenni sat on the carpet dressing a doll while the baby slept peacefully in his bassinet. His children never lacked food, clothes, or toys. What would become of them if the house payments couldn't be met? What would they do if it took a month to get another job - or longer?

"Honey, we are all in this together," his wife told him. "It will be all right. I'm behind you all the way."

"Faith is believing in something that you can't see," said Ron, quoting the evangelist. "Right now I know how a blind man must feel. How can you walk forward when you can't see anything but darkness?"

Ron spent the next three weeks using vacation time so he could worship on Sabbath. The devil stayed on one shoulder to discourage him, but the Holy Spirit kept leading him from one Bible text to another that answered his questions. Isaiah 48:18 clinched his decision.

"O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea."

He needed the peace of God more than anything. Somehow God would provide for his family. He couldn't enjoy his material success if he were willfully disobeying God's word. He fasted and prayed for God to intercede. In the process, he lost 30 pounds.

Concerned, the evangelist phoned the postmaster general, who arranged a district meeting to decide the case. Ron was asked to appear before the committee when the meeting was ended.

The chairperson motioned for him to sit down. "Your records show that you've been faithful with your work," he began. "But as you know, the mail has to be delivered on Saturday. I'm afraid that mail carriers aren't exempt. We'll have to find someone to take your place. I'm sorry, but this is one job that you can't keep if you persist to worship on Saturday."

"I understand," Ron replied. He held his head high and breathed deeply. So it had come to this. What now?

The chairperson cleared his throat and smiled. "There is a little post office in the western part of the state that needs a postmaster. You know, they don't have to work on Saturdays. We'd be honored if you would accept that position."

*Epilogue: Ron continues to serve the U.S. Postal Service today as a postmaster.*

Crystal Earnhardt, Trials and Triumphs - Miraculous Stories of Sabbath Victories (Roseville CA: Amazing Facts, 1999). [Order this Book](#)

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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"It is certain that the ancient Sabbath did remain and was observed (together with the celebration of the Lord's day) by the Christians of the East Church, above three hundred years after our Saviour's death."

"A Learned Treatise of the Sabbath," p. 77

### Early Christians

"The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the Apostles themselves, as appears by several scriptures to the purpose." "Dialogues on the Lord's Day," p. 189. London: 1701, By Dr. T.H. Morer (A Church of England divine).

### Early Christians

"...The Sabbath was a strong tie which united them with the life of the whole people, and in keeping the Sabbath holy they followed not only the example but also the command of Jesus." "Geschichte des Sonntags," pp.13, 14

### 2nd Century Christians

"The Gentile Christians observed also the Sabbath," Gieseler's "Church History," Vol.1, ch. 2, par. 30, 93.

### Early Christians

"The primitive Christians did keep the Sabbath of the Jews;...therefore the Christians, for a long time together, did keep their conventions upon the Sabbath, in which some portions of the law were read: and this continued till the time of the Laodicean council." "The Whole Works" of Jeremy Taylor, Vol. IX, p. 416 (R. Heber's Edition, Vol XII, p. 416).

### Early Church

"It is certain that the ancient Sabbath did remain and was observed (together with the celebration of the Lord's day) by the Christians of the East Church, above three hundred years after our Saviour's death." "A Learned Treatise of the Sabbath," p. 77

Note: By the "Lord's day" here the writer means Sunday and not the true Sabbath," which the Bible says is the Sabbath. This quotation shows Sunday coming into use in the early centuries soon after the death of the Apostles. Paul the Apostle foretold a great "falling away" from the Truth that would take place soon after his death.

### 2nd, 3rd, 4th Centuries

"From the apostles' time until the council of Laodicea, which was about the year 364, the holy observance of the Jews' Sabbath continued, as may be proved out of many authors: yea, notwithstanding the decree of the council against it." "Sunday a Sabbath." John Ley, p.163. London: 1640.

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### Persecution in the First Centuries



When Jesus revealed to His disciples the fate of Jerusalem and the scenes of the second advent, He foretold also the experience of His people from the time when He should be taken from them, to His return in power and glory for their deliverance.

From Olivet the Saviour beheld the storms about to fall upon the apostolic church; and penetrating deeper into the future, His eye discerned the fierce, wasting tempests that were to beat upon His followers in the coming ages of darkness and persecution.

In a few brief utterances of awful significance He foretold the portion which the rulers of this world would mete out to the church of God. Matthew 24:9, 21, 22.

[Persecution in the First Centuries](#)



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"The seventh-day Sabbath was...solemnised by Christ, the Apostles, and primitive Christians, till the Laodicean Council did in manner quite abolish the observations of it." "Dissertation on the Lord's Day," pp. 33, 34

### Egypt (Oxyrhynchus Papyrus) (200-250 A.D.)

"Except ye make the sabbath a real sabbath (sabbatize the Sabbath," Greek), ye shall not see the Father." "The oxyrhynchus Papyri," pt.1, p.3, Logion 2, verso 4-11 (London Offices of the Egypt Exploration Fund, 1898).

### Early Christians-C 3rd

"Thou shalt observe the Sabbath, on account of Him who ceased from His work of creation, but ceased not from His work of providence: it is a rest for meditation of the law, not for idleness of the hands." "The Anti-Nicene Fathers," Vol 7, p. 413. From "Constitutions of the Holy Apostles," a document of the 3rd and 4th Centuries.

### Africa (Alexandria) Origen

"After the festival of the unceasing sacrifice (the crucifixion) is put the second festival of the Sabbath, and it is fitting for whoever is righteous among the saints to keep also the festival of the Sabbath. There remaineth therefore a sabbatismus, that is, a keeping of the Sabbath, to the people of God (Hebrews 4:9)." "Homily on Numbers 23," par.4, in Migne, "Patrologia Graeca," Vol. 12, cols. 749, 750.

### Palestine to India (Church of the East)

As early as A.D. 225 there existed large bishoprics or conferences of the Church of the East (Sabbath-keeping) stretching from Palestine to India. Mingana, "Early Spread of Christianity," Vol.10, p. 460.

### India (Buddhist Controversy, 220 A.D.)

The Kushan Dynasty of North India called a famous council of Buddhist priests at Vaisalia to bring uniformity among the Buddhist monks on the observance of their weekly Sabbath. Some had been so impressed by the writings of the Old Testament that they had begun to keep holy the Sabbath. Lloyd, "The Creed of Half Japan," p. 23.

### Early Christians

"The seventh-day Sabbath was...solemnised by Christ, the Apostles, and primitive Christians, till the Laodicean Council did in manner quite abolish the observations of it." "Dissertation on the Lord's Day," pp. 33, 34

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"When you are in Rome, do as Rome does."

**Ambrose, the celebrated bishop of Milan** gave rise to this proverb by stating that when he was in Milan he observed Saturday, but when in Rome he observed Sunday. (See page 70 in this [Online version](#) of Truth Triumphant)

### Italy AND EAST-C 4th

"It was the practice generally of the Easterne Churches; and some churches of the west...For in the Church of Millaine (Milan);...it seems the Saturday was held in a farre esteeme... Not that the Easterne Churches, or any of the rest which observed that day, were inclined to Iudaisme (Judaism); but that they came together on the Sabbath day, to worship Iesus (Jesus) Christ the Lord of the Sabbath." "History of the Sabbath" (original spelling retained), Part 2, par. 5, pp.73, 74. London: 1636. Dr. Heylyn.

### Italy - Milan

"Ambrose, the celebrated bishop of Milan, said that when he was in Milan he observed Saturday, but when in Rome observed Sunday. This gave rise to the proverb, 'When you are in Rome, do as Rome does.'" Heylyn, "The History of the Sabbath" (1612)

### Orient And Most Of World

"The ancient Christians were very careful in the observance of Saturday, or the seventh day... It is plain that all the Oriental churches, and the greatest part of the world, observed the Sabbath as a festival...Athanasius likewise tells us that they held religious assembles on the Sabbath, not because they were infected with Judaism, but to worship Jesus, the Lord of the Sabbath, Epiphanius says the same." "Antiquities of the Christian Church," Vol.II Book XX, chap. 3, sec.1, 66. 1137,1138.

### Abyssinia - Remnants of Philip's Evangelism

"In the last half of that century St. Ambrose of Milan stated officially that the Abyssinian bishop, Museus, had 'traveled almost everywhere in the country of the Seres' (China). For more than seventeen centuries the Abyssinian Church continued to sanctify Saturday as the holy day of the fourth commandment." Ambrose, DeMoribus, Brachmanorium Opera Omnia, 1132, found in Migne, Patrologia Latima, Vol.17, pp.1131,1132.

### Arabia, Persia, India, China

"Mingana proves that in 370 A.D. Abyssinian Christianity (a Sabbath keeping church) was so popular that its famous director, Musacus, travelled extensively in the East promoting the church in Arabia, Persia, India and China." "Truth Triumphant,"p.308 (Footnote 27). (Page numbers vary in this [Online version](#))

### Spain - Council Elvira (A.D.305)

Canon 26 of the Council of Elvira reveals that the Church of Spain at that time kept Saturday, the seventh day. "As to fasting every Sabbath: Resolved, that the error be corrected of fasting every Sabbath." This resolution of the council is in direct opposition to the policy the church at Rome had inaugurated, that of commanding Sabbath as a fast day in order to humiliate it and make it repugnant to the people.

Enter a description of what you are looking for.

### An Era of Spiritual Darkness



"On the venerable day of the Sun let the Magistrates and the people residing in the cities rest, and let all workshops be closed." Edict of Constantine A.D. 321

The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.

This compromise between paganism and Christianity resulted in the development of "the man of sin" foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power--a monument of his efforts to seat himself upon the throne to rule the earth according to his will.

[An Era of Spiritual Darkness](#)

### Spain

It is a point of further interest to note that in north-eastern Spain near the city of Barcelona is a city called Sabadell, in a district originally inhabited by a people called both "Valldenses" and Sabbatati."

### Persia-A.D. 335-375 (40 Years Persecution Under Shapur II)

The popular complaint against the Christians-"They despise our sun-god, they have divine services on Saturday, they desecrate the sacred earth by burying their dead in it." Truth Triumphant," ([Online Version](#) p. 261)

### Persia-A.D. 335-375

"They despise our sun-god. Did not Zoroaster, the sainted founder of our divine beliefs, institute Sunday one thousand years ago in honour of the sun and supplant the Sabbath of the Old Testament. Yet these Christians have divine services on Saturday." O'Leary, "The Syriac Church and Fathers," pp.83, 84.

### Council Laodicea - A.D. 365

"Canon 16-On Saturday the Gospels and other portions of the Scripture shall be read aloud."  
"Canon 29-Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor, and as being Christians, shall, if possible, do no work on that day." Hefele's "Councils," Vol. 2, b. 6. (See an online version of this council on the [Roman Catholic New Advent](#) website - see Canon 29)

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## Sabbath History - 5th Century

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"The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which custom is never observed at Rome or at Alexandria." **Socrates, "Ecclesiastical History," Book 7, chap.19.**

### The World

"For although almost all churches throughout The World celebrated the sacred mysteries (the Lord's Supper) on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do this." The footnote which accompanies the foregoing quotation explains the use of the word "Sabbath." It says: "That is, upon the Saturday. It should be observed, that Sunday is never called 'the Sabbath' by the ancient Fathers and historians." Socrates, "Ecclesiastical History," Book 5, chap. 22, p. 289.

### Constantinople

"The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which custom is never observed at Rome or at Alexandria." Socrates, "Ecclesiastical History," Book 7, chap.19.

### The World - Augustine, Bishop Of Hippo (North Africa)

Augustine shows here that the Sabbath was observed in his day "in the greater part of the Christian world," and his testimony in this respect is all the more valuable because he himself was an earnest and consistent Sunday-keeper. See "Nicene and Post-Nicene Fathers," 1st Series, Vol.1, pp. 353, 354.

### Pope Innocent (402-417)

Pope Sylvester (314-335) was the first to order the churches to fast on Saturday, and Pope Innocent (402-417) made it a binding law in the churches that obeyed him, (In order to bring the Sabbath into disfavour.) "Innocentius did ordain the Saturday or Sabbath to be always fasted." Dr. Peter Heylyn, "History of the Sabbath, Part 2, p. 44.

### 5th Century Christians

Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church. "Ancient Christianity Exemplified," Lyman Coleman, ch. 26, sec. 2, p. 527.

In Jerome's day (420 A.D.) the devoutest Christians did ordinary work on Sunday. "Treatise of the Sabbath Day," by Dr. White, Lord Bishop of Ely, p. 219.

### France

"Wherefore, except Vespers and Nocturns, there are no public services among them in the day except on Saturday (Sabbath) and Sunday." John Cassian, A French monk, "Institutes," Book 3, ch. 2.

### Africa

"Augustine deplored the fact that in two neighbouring churches in Africa one observes the seventh-day Sabbath, another fasted on it." Dr. Peter Heylyn, "The History of the Sabbath."

Enter a description of what you are looking for.

### Portrait from History



[Who Was Saint Patrick?](#)

p. 416.

#### **Spain (400 A.D.)**

"Ambrose sanctified the seventh day as the Sabbath (as he himself says). Ambrose had great influence in Spain, which was also observing the Saturday Sabbath." [Truth Triumphant](#), p. 68.

#### **Sidonius** (Speaking Of King Theodoric Of The Goths, A.D. 454-526)

"It is a fact that it was formerly the custom in the East to keep the Sabbath in the same manner as the Lord's day and to hold sacred assemblies: while on the other hand, the people of the West, contending for the Lord's day have neglected the celebration of the Sabbath." "Apollinarius Sidonii Epistolae," lib.1, 2; Migne, 57.

#### **Church Of The East**

"Mingana proves that in 410 Isaac, supreme director of the Church of the East, held a world council,-stimulated, some think, by the trip of Musacus,-attended by eastern delegates from forty grand metropolitan divisions. In 411 he appointed a metropolitan director for China. These churches were sanctifying the seventh day."

#### **Egypt**

"There are several cities and villages in Egypt where, contrary to the usage established elsewhere, the people meet together on Sabbath evenings, and, although they have dined previously, partake of the mysteries." Sozomen. "Ecclesiastical History Book 7, ch. 119

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### Scottish Church

"In this latter instance they seemed to have followed a custom of which we find traces in the early monastic church of Ireland by which they held Saturday to be the Sabbath on which they rested from all their labours." W.T. Skene, "Adamnan Llife of St. Columbs" 1874, p.96.

### Scotland, Ireland

"We seem to see here an allusion to the custom, observed in the early monastic Church of Ireland, of keeping the day of rest on Saturday, or the Sabbath." "History of the Catholic Church in Scotland," Vol.1, p. 86, by Catholic historian Bellesheim.

### Scotland - Columba

"Having continued his labours in Scotland thirty-four years, he clearly and openly foretold his death, and on Saturday, the month of June, said to his disciple Diermit: "This day is called the Sabbath, that is the rest day, and such will it truly be to me; for it will put an end to my labours."" "Butler's Lives of the Saints," Vol.1, A.D. 597, art. "St. Columba" p. 762

### Columba (Re Dr. Butler's Description Of His Death)

The editor of the best biography of Columbia says in a footnote: "Our Saturday. The custom to call the Lord's day Sabbath did not commence until a thousand years later." Adamnan's "Life of Columba" (Dublin, 1857), p. 230.

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### Columba and the church in Scotland



The traditional practice of the Celtic Church was to observe Saturday instead of Sunday as the day of rest. This position is supported by a host of authors.

The Roman Catholic historian, Bellesheim,... describes the practice of the Scots as follows:

The queen further protested against the prevailing abuse of Sunday desecration. "Let us," she said, "venerate the Lord's day, inasmuch as upon it our Savior rose from the dead: let us do not servile work on that day."...The Scots in this matter had no doubt kept up the traditional practice of the ancient monastic Church of Ireland, which observed Saturday rather than Sunday as a day of rest."<sup>39</sup> [View "Problems of the Council"](#)

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### Scotland and Ireland

Professor James C. Moffatt, D.D., Professor of Church History at Princeton, says: It seems to have been customary in the Celtic churches of early times, in Ireland as well as Scotland, to keep Saturday, the Jewish Sabbath, as a day of rest from labour. They obeyed the fourth commandment literally upon the seventh day of week." "The Church in Scotland," p.140.

### Scotland and Ireland

"The Celts used a Latin Bible unlike the Vulgate (R.C.) and kept Saturday as a day of rest, with special religious services on Sunday." Flick, "The Rise of Mediaeval Church," p. 237

### Rome

Gregory I (A.D. 590-640) wrote against "Roman citizens (who) forbid any work being done on the Sabbath day." "Nicene and Post- Nicene Fathers," Second Series, Vol, XIII, p.13, epist. 1

### Rome (Pope Gregory I, A.D.590 TO 604)

"Gregory, bishop by the grace of God to his well-beloved sons, the Roman citizens: It has come to me that certain men of perverse spirit have disseminated among you things depraved and opposed to the holy faith, so that they forbid anything to be done on the day of the Sabbath. What shall I call them except preachers of anti-Christ?" Epistles, b.13:1

### Rome (Pope Gregory I)

Declared that when anti-Christ should come he would keep Saturday as the Sabbath. "Epistles of Gregory I, "b 13, epist.1. found in "Nicene and Post-Nicene Fathers."

"Moreover, this same Pope Gregory had issued an official pronouncement against a section of the city of Rome itself because the Christian believers there rested and worshipped on the Sabbath." Same reference.

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### Council Of Friaul, Italy-A.D. 791 (Canon 13)

"We command all Christians to observe the Lord's day to be held not in honour of the past Sabbath, but on account of that holy night of the first of the week called the Lord's day. When speaking of that Sabbath which the Jews observe, the last day of the week, and which also our peasants observe.." Mansi, 13, 851

### Persia and Mesopotamia

"The hills of Persia and the valleys of the Tigris and Euphrates reechoed their songs of praise. They reaped their harvests and paid their tithes. They repaired to their churches on the Sabbath day for the worship of God." "Realencyclopaedie fur Protestantische and Krche," art. "Nestorianer"; also Yule, "The Book of ser Marco Polo," Vol.2, p.409.

### India, China, Persia, ETC

"Widespread and enduring was the observance of the seventh-day Sabbath among the believers of the Church of the East and the St. Thomas Christians of India, who never were connected with Rome. It also was maintained among those bodies which broke off from Rome after the Council of Chalcedon namely, the Abyssinians, the Jacobites, the Maronites, and the Armenians," Schaff-Herzog, The New Enclopadia of Religious Knowledge," art. "Nestorians"; also Realencyclopaedie fur Protestantische Theologie und Kirche," art. "Nestorianer."

### Council Of Liftinae, Belgium - A.D.745 (Attended By Boniface)

"The third allocution of this council warns against the observance of the Sabbath, referring to the decree of the council of Laodicea." Dr. Hefele, Counciliengfesch, 3, 512, sec. 362

### China - A.D.781

In A.D. 781 the famous ChinaMonument was inscribed in marble to tell of the growth of Christianity in Chinaat that time. The inscription, consisting of 763 words, was unearthed in 1625 near the city of Changan and now stands in the "Forest of Tablets," Changan. The following extract from the stone shows that the Sabbath was observed:

"On the seventh day we offer sacrifices, after having purified our hearts, and received absolution for our sins. This religion, so perfect and so excellent, is difficult to name, but it enlightens darkness by its brilliant precepts." Christianity in China, M. l'Abbe Huc, Vol. I, ch.2, pp. 48, 49

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### Bulgaria

"Bulgaria in the early season of its evangelization had been taught that no work should be performed on the Sabbath." Responsa Nicolai Papae I and Con-Consulta Bulllllgarorum, Responsum 10, found in Mansi, Sacrorum Conciliorum Nova et Amplissima Colectio, Vol.15; p. 406; also Hefele, Conciliengeschichte, Vol.4, sec. 478

### Bulgaria

(Pope Nicholas I, in answer to letter from Bogaris, ruling prince of Bulgaria.) "Ques. 6- Bathing is allowed on Sunday. Ques. 10-One is to cease from work on Sunday, but not also on the Sabbath." Hefele, 4,346-352, sec. 478

The Bulgarians had been accustomed to rest on the Sabbath. Pope Nicholas writes against this practice.

### Constantinople

(Photius, Patriarch of Constantinople {in counter- synod that deposed Nicolas}, thus accused Papacy). Against the canons, they induced the Bulgarians to fast on the Sabbath." Photius, vonKard, Hergenrother, 1, 643

Note: The Papacy tried to bring the seventh-day Sabbath into disrepute by insisting that all should fast on that day. In this manner (she sought to turn people towards Sunday, the first day, the day that Rome had adopted).

### Athingians

Cardinal Hergenrother says that they stood in intimate relation with Emperor Michael II (821-829) and testifies that they observed the Sabbath. Kirchengeschichte, 1, 527

### India, Abyssinia

"Widespread and enduring was the observance of the seventh-day Sabbath among the believers of the Church of the East and the St. Thomas Christians of India. It was also maintained by the Abyssinians.

### Bulgaria

"Pope Nicholas I, in the ninth century, sent the ruling prince of Bulgaria a long document saying in it that one is to cease from work on Sunday, but not on the Sabbath. The head of the Greek Church, offended at the interference of the Papacy, declared the Pope ex-communicated." [Truth Triumphant](#), p. 223

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### Scotland

"They worked on Sunday, but kept Saturday in a Sabbatical manner." A history of Scotland from the Roman Occupation, Vol. I, p.96. Andrew Lang

### Church Of The East - Kurdistan

"The Nestorians eat no pork and keep the Sabbath. They believe in neither auricular confession nor purgatory." Schaff-Herzog, "The New Encyclopaedia of Religious Knowledge," art. "Nestorians."

### Waldenses

"And because they observed no other day of rest but the Sabbath days, they called them Insabathas, as much as to say, as they observed no Sabbath." Luther's "Fore-Runners" (original spelling), PP. 7, 8

### Waldenses

Roman Catholic writers try to evade the apostolic origin of the Waldenses, so as to make it appear that the Roman is the only apostolic church, and that all others are later novelties. And for this reason they try to make out that the Waldenses originated with Peter Waldo of the twelfth century. Dr. Peter Allix says:

"Some Protestants, on this occasion, have fallen into the snare that was set for them...It is absolutely false, that these churches were ever found by Peter Waldo...it is a pure forgery." Ancient Church of Piedmont, pp.192, Oxford: 1821

### Waldenses

"It is not true, that Waldo gave this name to the inhabitants of the valleys: they were called Waldenses, or Vaudes, before his time, from the valleys in which they dwelt." "Id., p. 182

### Waldenses

On the other hand, he "was called Valdus, or Waldo, because he received his religious notions from the inhabitants of the valleys." History of the Christian Church, William Jones, Vol II, p.2

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### > The Waldenses



The blamelessness of the Waldenses passed into a proverb, so that one more than ordinarily exempt from the vices of his time was sure to be suspected of being a Vaudes(Waldensian). *History of the Waldenses* by J. A. Wylie [Learn More Here](#)

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### Scotland

They held that Saturday was properly the Sabbath on which they abstained from work. "Celtic Scotland," Vol. 2, p. 350

### Scotland

"They worked on Sunday, but kept Saturday in a sabbatical manner...These things Margaret abolished." A History of Scotland from the Roman Occupation," Vol.1, p. 96.

### Scotland

"It was another custom of theirs to neglect the reverence due to the Lord's day, by devoting themselves to every kind of worldly business upon it, just as they did upon other days. That this was contrary to the law, she (Queen Margaret) proved to them as well by reason as by authority. 'Let us venerate the Lord's day,' said she, 'because of the resurrection of our Lord, which happened upon that day, and let us no longer do servile works upon it; bearing in mind that upon this day we were redeemed from the slavery of the devil. The blessed Pope Gregory affirms the same.'" Life of Saint Margaret, Turgot, p. 49 (British Museum Library)

### Scotland

(Historian Skene commenting upon the work of Queen Margaret) "Her next point was that they did not duly reverence the Lord's day, but in this latter instance they seemed to have followed a custom of which we find traces in the early Church of Ireland, by which they held Saturday to be the Sabbath on which they rested from all their labours." Skene, "Celtic Scotland," Vol.2, p. 349

### Scotland And Ireland

"T. Ratcliffe Barnett, in his book on the fervent Catholic queen of Scotland who in 1060 was first to attempt the ruin of Columba's brethren, writes: 'In this matter the Scots had perhaps kept up the traditional usage of the ancient Irish Church which observed Saturday instead of Sunday as the day of rest.'" Barnett, "Margaret of Scotland: Queen and Saint," p.97

### Council Of Clermont

"During the first crusade, Pope Urban II decreed at the council of Clermont (A.D.1095) that the Sabbath be set aside in honour of the Virgin Mary." History of the Sabbath, p.672

### Constantinople

"Because you observe the Sabbath with the Jews and the Lord's Day with us, you seem to imitate with such observance the sect of Nazarenes." Migne, "Patrologia Latina," Vol. 145, p.506; also Hergenroether, "Photius," Vol. 3, p.746. (The Nazarenes were a Christian denomination.)

### Greek Church

"The observance of Saturday is, as everyone knows, the subject of a bitter dispute between the Greeks and the Latins." Neale, "A History of the Holy Eastern Church," Vol 1, p. 731. (Referring to the separation of the Greek Church from the Latin in 1054)

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"Robinson gives an account of some of the Waldenses of the Alps, who were called Sabbati, Sabbatati, Insabbatati, but more frequently Inzabbatati. "One says they were so named from the Hebrew word Sabbath, because they kept the Saturday for the Lord's day.'" **General History of the Baptist Denomination, Vol.II, P. 413**

### Lombardy

"Traces of Sabbath-keepers are found in the times of Gregory I, Gregory VII, and in the twelfth century in Lombardy." Strong's Cyclopaedia, 1, 660

### Spain (Alphonse of Aragon)

"Alphonse, king of Aragon, etc., to all archbishops, bishops and to all others...'We command you that heretics, to wit, Waldenses and Insabbathi, should be expelled away from the face of God and from all Catholics and ordered to depart from our kingdom.'" Marianse, Praefatio in Lucam Tudensem, found in "Macima Gibliotheca Veterum Patrum," Vol.25, p.190

**Hungary France, England, Italy, Germany.** (Referring to the Sabbath- keeping Pasagini) "The spread of heresy at this time is almost incredible. From Gulgaria to the Ebro, from nothern France to the Tiber, everywhere we meet them. Whole countries are infested, like Hungary and southern France; they abound in many other countries, in Germany, in Italy, in the Netherlands and even in England they put forth their efforts." Dr. Hahn, "Gesch. der Ketzer." 1, 13, 14

### Waldenses

"Among the documents. we have by the same peoples, an explanation of the Ten Commandments dated by Boyer 1120. Observance of the Sabbath by ceasing from worldly labours, is enjoined." Blair, History of the Waldenses, Vol.1, p. 220

"Robinson gives an account of some of the Waldenses of the Alps, who were called Sabbati, Sabbatati, Insabbatati, but more frequently Inzabbatati. "One says they were so named from the Hebrew word Sabbath, because they kept the Saturday for the Lord's day.'" General History of the Baptist Denomination, Vol.II, P. 413

### Wales

"There is much evidence that the Sabbath prevailed in Wales university until A.D.1115, when the first Roman bishop was seated at St. David's. The old Welsh Sabbath-keeping churches did not even then altogether bow the knee to Rome, but fled to their hiding places." Lewis, "Seventh Day Baptists in Europe and America," Vol.1, p.29

### France

"For twenty years Peter de Bruys stirred southern France. He especialy emphasised a day of worship that was recognized at that time among the Celtic churches of the British Isles, among the Paulicians, and in the great Church of the East namely, the the seventh day of the fourth commandment."

### Pasagini

The papal author, Bonacursus, wrote the following against the "Pasagaini": "Not a few, but

many know what are the errors of those who are called Pasaagini...First, they teach that we should obey the Sabbath. Furthermore, to increase their error, they condemn and reject all the church Fathers, and the whole Roman Church." D'Achery, Spicilegium I,f.211-214; Muratory, Antiq. med. aevi.5, f.152, Hahn, 3, 209

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"The inquisitors...[declare] that the sign of a Vaudois (Waldenses of France), deemed worthy of death, was that he followed Christ and sought to obey the commandments of God." **History of the Inquisition of the Middle Ages,** H.C.Les, vol.1

### Waldenses

"They say that the blessed Pope Sylvester was the Antichrist of whom mention is made in the Epistles of St. Paul as having been the son of perdition. [They also say] that the keeping of the Sabbath ought to take place." **Ecclesiastical History of the Ancient Churches of Piedmont,** p.169 (by prominent Roman Catholic author writing about Waldenses)

### France (Waldenses)

To destroy completely these heretics Pope Innocent III sent Dominican inquisitors into France, and also crusaders, promising "a plenary remission of all sins, to those who took on them the crusade...against the albigenses." **Catholic Encyclopaedia, Vol.XII, art."Raymond VI,"** p. 670

### France

Thousands of God's people were tortured to death by the Inquisition, buried alive, burned to death, or hacked to pieces by the crusaders. While devastating the city of Biterre the soldiers asked the Catholic leaders how they should know who were heretics; "Slay them all, for the Lord knows who is His." **History of the Inquisition,** pp.96

### France-King Louis IX, 1229

Published the statute "Cupientes" in which he charges himself to clear southern France from heretics as the Sabbath-keepers were called.

### Waldenses Of France

"The heresy of the Vaudois, or poor people of Lyons, is of great antiquity, for some say that it has been continued down ever since the time of Pope Sylvester; and others, ever since that of the apostles." **The Roman Inquisitor, Reinerus Sacho,** writing about 1230

### FRANCE-Council Toulouse, 1229

Canons against Sabbath-keepers: "Canon 3.-The lords of the different districts shall have the villas, houses and woods diligently searched, and the hiding-places of the heretics destroyed.

"Canon 14-Lay members are not allowed to possess the books of either the Old or the New Testaments." **Hefele,** 5, 931, 962

### Europe

"The Paulicians, Petrobusinas, Passaginians, Waldenses, Insabbatati were great Sabbath-keeping bodies of Europe down to 1250 A.D."

### Pasaginians

Dr. Hahn says that if the Pasaginians referred to the 4th Commandment to support the Sabbath, the Roman priests answered, "The Sabbath symbolised the eternal rest of the saints."

### Mongolia

"The Mongolian conquest did not injure the Church of the East. (Sabbath-keeping.) On the contrary, a number of the Mongolian princes and a larger number of Mongolian queens were members of this church."

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"Also the priests have caused the people to keep Saturdays as Sundays." **Evangelical Lutheran Church in Norway (See below), Vol.1, p.184 Oslo**

### Waldenses

"That we are to worship one only God, who is able to help us, and not the Saints departed; that we ought to keep holy the Sabbath day." Luther's Fore-runners," p. 38

### Insabbati

"For centuries evangelical bodies, especially the Waldenses, were called Insabbati because of Sabbath-keeping." Gui, Manueld' Inquisiteur

### Bohemia, 1310 (Modern Czechoslovakia)

"In 1310, two hundred years before Luther's theses, the Bohemian brethren constituted one-fourth of the population of Bohemia, and that they were in touch with the Waldenses who abounded in Austria, Lombardy, Bohemia, north Germany, Thuringia, Brandenburg, and Moravia. Erasmus pointed out how strictly Bohemian Waldenses kept the seventh day Sabbath." Armitage, "A History of the Baptists," p.313; Cox, "The Literature of the Sabbath Question," vol. 2, pp. 201-202

### Norway

Then, too, in the "Catechism" that was used during the fourteenth century, the Sabbath commandment read thus; "Thou shalt not forget to keep the seventh day." This is quoted from "Documents and Studies Concerning the History of the Lutheran Catechism in the Nordish Churches," p.89. Christiania 1893

### Norway

"Also the priests have caused the people to keep Saturdays as Sundays." Theological Periodicals for the Evangelical Lutheran Church in Norway, Vol.1, p.184 Oslo

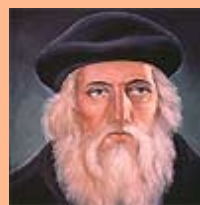
### England, Holland, Bohemia

"We wrote of the Sabbatarians in Bohemia, Transylvania, England and Holland between 1250 and 1600 A.D." Truth Triumphant, Wilkinson, p.309

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 **John Wyclif**  
(1324-1384)



John Wycliffe, also known as The Morning Star of the Reformation, completed the 1st English translation of the Bible. [Learn More...](#)

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"The accused [Sabbath-keepers] were summoned; they openly acknowledged the new faith, and defended the same. The most eminent of them, the secretary of state, Kuritzyn, Ivan Maximow, Kassian, archimandrite of the Fury Monastery of Novgorod, were condemned to death, and burned publicly in cages, at Moscow; Dec. 17, 1503." *Geschichte der Juden* (Leipsig, 1873), pp.117-122

### Bohemia

"Erasmus testifies that even as late as about 1500 these Bohemians not only kept the seventh day scrupulously, but also were called Sabbatarians." Cox, "The Literature of the Sabbath Question," Vol.2, pp.201, 202 ["Truth Triumphant,"](#) p.264

### Norway

(Church Council held at Bergin, August 22, 1435) "The first matter concerned a keeping holy of Saturday. It had come to the ear of the archbishop that people in different places of the kingdom had ventured the keeping holy of Saturday. It is strictly forbidden-it is stated-in the Church Law, for any one to keep or to adopt holy-days, outside of those which the pope, archbishop, or bishops appoint." *The History of the Norwegian Church under Catholicism*, R. Keyser, Vol.II, p. 488.Oslo: 1858

### Norway, 1435 (Catholic Provincial Council at Bergin)

"We are informed that some people in different districts of the kingdom, have adopted and observed Saturday-keeping. It is severely forbidden-in holy church canon-one and all to observe days excepting those which the holy Pope archbishop, or the bishops command. Saturday-keeping must under no circumstances be permitted hereafter further than the church canon commands. ,Therefore we ccounsel all the friends of God throughout all Norway who want to be obedient towards the holy church to let this evil of Saturday- keeping alone; and the rest we forbid under penalty of sever church punishment to keep Saturday holy." *Dip. Norveg.*, 7, 397

### Norway, 1436

(Church Conference at Oslo) "It is forbidden under the same penalty to keep Saturday holy by refraining from labour." *History of the Norwegian Church*, p.401

### Russia (Council, Moscow, 1490)

"The accused [Sabbath-keepers] were summoned; they openly acknowledged the new faith, and defended the same. The most eminent of them, the secretary of state, Kuritzyn, Ivan Maximow, Kassian, archimandrite of the Fury Monastery of Novgorod, were condemned to death, and burned publicly in cages, at Moscow; Dec. 17, 1503." H.Sternberfi, "Geschichte der Juden" (Leipsig, 1873), pp.117-122

### France - Waldenses

"Louis XII, King of France (1498-1515), being informed by the enemies of the Waldense inhabiting a part of the province, that several heinous crimes were laid to their account, sent the Master of Requests, and a certain doctor of the Sorbonne, to make inquiry into this matter. On their return they reported that they had visited all the parishes, but could not discover any traces of those crimes with which they were charged. On the contrary, they kept

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> **Martin Luther**  
(1483-1546)



Foremost among those who were called to lead the church from the darkness of popery into the light of a purer faith, stood Martin Luther. Zealous, ardent, and devoted, knowing no fear but the fear of God, and acknowledging no foundation for religious faith but the Holy Scriptures, Luther was the man for his time; through him God accomplished a great work for the reformation of the church and the enlightenment of the world.

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the Sabbath day, observed the ordinance of baptism, according to the primitive church, instructed their children in the articles of the Christian faith, and the commandments of God. The King having heard the report of his commissioners, said with an oath that they were better men than himself or his people." History of the Christian Church, Vol.II, pp. 71, 72, third edition. London: 1818

#### India

"Separated from the Western world for a thousand years, they were naturally ignorant of many novelties introduced by the councils and decrees of the Lateran. 'We are Christians, and not idolaters,' was their expressive reply when required to do homage to the image of the Virgin Mary."

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"The famous Jesuit, Francis Xavier, called for the Inquisition, which was set up in Goa, India, in 1560, to check the 'Jewish wickedness' (Sabbath-keeping)." Adeney, "The Greek and Eastern Churches," p.527, 528

### England

"In the reign of Elizabeth, it occurred to many conscientious and independent thinkers (as it previously had done to some Protestants in Bohemia) that the fourth commandment required of them the observance, not of the first, but of the specified 'seventh' day of the week." Chambers' Cyclopaedia, article "Sabbath," Vol. 8, p. 462, 1537

### Sweden

"This zeal for Saturday-keeping continued for a long time: even little things which might strengthen the practice of keeping Saturday were punished." Bishop Anjou, "Svenska Kirkans Historia after Motetthiers, Upsala

### Lichenstein Family

(estates in Austria, Bohemia, Moravia, Hungary. Lichenstein in the Rhine Valley wasn't their country until the end of the 7th century). "The Sabbatarians teach that the outward Sabbath, i.e. Saturday, still must be observed, They say that Sunday is the Pope's invention." Refutation of Sabbath, by Wolfgang Capito, published 1599

### Bohemia (the Bohemian Brethren)

Dr. R. Cox says: "I find from a passage in Erasmus that at the early period of the Reformation when he wrote, there were Sabbatarians in Bohemia, who not only kept the seventh day, but were said to be...scrupulous in resting on it." Literature of the Sabbath Question, Cox, Vol. II, pp. 201, 202

### Historian's List Of Churches (16th Century)

"Sabbatarians, so called because they reject the observance of the Lord's day as not commanded in Scripture, they consider the Sabbath alone to be holy, as God rested on that day and commanded to keep it holy and to rest on it." A. Ross

### Germany

-Dr. Eck (while refuting the Reformers) "However, the church has transferred the observance from Saturday to Sunday by virtue of her own power, without Scripture." Dr. Eck's "Enchiridion," 1533, pp.78,79

### Princes Of Lichtenstein (Europe)

About the year 1520 many of these Sabbath-keepers found shelter on the estate of Lord Leonhardt of Lichtensein held to the observance of the true Sabbath." J.N.Andrews, History of the Sabbath, p. 649, ed.

### India

"The famous Jesuit, Francis Xavier, called for the Inquisition, which was set up in Goa, India, in 1560, to check the 'Jewish wickedness' (Sabbath-keeping)." Adeney, "The Greek and

Enter a description of what you are looking for.

> **Huldreich Zwingli**  
(1484-1531)



**The Swiss Reformer** - In the choice of instrumentalities for the reforming of the church, the same divine plan is seen as in that for the planting of the church. The heavenly Teacher passed by the great men of the earth, the titled and wealthy, who were accustomed to receive praise and homage as leaders of the people... To the unlearned, toiling fishermen of Galilee was the call addressed: "Follow Me, and I will make you fishers of men." Matthew 4:19.

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Eastern Churches," p.527, 528

**Norway - 1544**

"Some of you, contrary to the warning, keep Saturday. You ought to be severely punished. Whoever shall be found keeping Saturday, must pay a fine of ten marks." History of King Christian the Third," Niels Krag and S. Stephanus

**Austria**

"Sabatarians now exist in Austria." Luther, "Lectures on Genesis," A.D.1523-27

**Abyssinia - A.D. 1534**

(Abyssinian legate at court of Lisbon) "It is not therefore, in imitation of the Jews, but in obedience to Christ and His holy apostles, that we observe the day." Gedde's "Church History of Ethiopia," pp. 87,8

**Dr. Martin Luther**

"God blessed the Sabbath and sanctified it to Himself. God willed that this command concerning the Sabbath should remain. He willed that on the seventh day the word should be preached." Commentary on Genesis, Vol.1, pp.138-140

**Baptists**

"Some have suffered torture because they would not rest when others kept Sunday, for they declared it to be the holiday and law of Antichrist." Sebastian Frank (A.D. 1536)

**Finland - Dec. 6,1554**

(King Gustavus Vasa I, of Sweden's letter to the people of Finland) "Some time ago we heard that some people in Finland had fallen into a great error and observed the seventh day, called Saturday." State Library at Helsingfors, Reichsregister, Vom J., 1554, Teil B.B. leaf 1120, pp.175-180a

**Switzerland**

"The observance of the Sabbath is a part of the moral law. It has been kept holy since the beginning of the world." Ref. Noted Swiss writer, R Hospinian, 1592

**Holland And Germany**

Barbara of Thiers, who was executed in 1529, declared: "God has commanded us to rest on the seventh day." Another martyr, Christina Tolingerin, is mentioned thus: "Concerning holy days and Sundays, she said: 'In six days the Lord made the world, on the seventh day he rested. The other holy days have been instituted by popes, cardinals, and archbishops.'" Martyrology of the Churches of Christ, commonly called Baptists, during the era of the Reformation, from the Dutch of T.J. Van Bright, London, 1850,1, pp.113-4.

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"A Christian keeping the commandment of God and the faith of Jesus, being baptised about the year 1648, and keeping the seventh day for the Sabbath above thirty-two years."

**Monument over the grave of Dr. Peter Chamberlain** ([view it](#))

### Hungary, Romania

"But as they rejected Sunday and rested on the Sabbath, Prince Sigmond Bathory ordered their persecution. Pechi advanced to position of chancellor of state and next in line to throne of Transylvania. He studied his Bible, and composed a number of hymns, mostly in honour of the Sabbath. Pechi was arrested and died in 1640.

### Sweden And Finland

"We can trace these opinions over almost the whole extent of Sweden of that day-from Finland and northern Sweden. "In the district of Upsala the farmers kept Saturday in place of Sunday. "About the year 1625 this religious tendency became so pronounced in these countries that not only large numbers of the common people began to keep Saturday as the rest day, but even many priests did the same." History of the Swedish Church, Vol.I, p.256

### Muscovit Russian Church

"They solemnize Saturday (the old Sabbath). Samuel Purchase- "His Pilgrims." Vol. I, p. 350

### India - 1625 (Jacobites)

"They kept Saturday holy. They have solemn service on Saturdays." Pilgrimages, Part 2, p.1269

### America - 1664

"Stephen Mumford, the first Sabbath-keeper in America come from London in 1664." History of the Seventh-day Baptist Gen. Conf. by Jas. Bailey, pp. 237, 238

### America - 1671 (Seventh-day Baptists)

"Broke from Baptist Church in order to keep Sabbath." See Bailey's History, pp. 9,10

**America 1603-1683** "The pretended Vicar of Christ on earth, ... speaking against the God of heaven, thinking to change times and laws; but he is the son of perdition." Roger Williams, First Baptist pastor in America (1603-1683) -- The Bloody Tenet of Persecution, quoted in L. E. Froom, The Prophetic Faith of Our Fathers, vol. 3, p. 52. *Emphasis supplied.*

### England

Charles I, 1647 (when querying the Parliament Commissioners) "For it will not be found in Scripture where Saturday is no longer to be kept, or turned into the Sunday wherefore it must be the Church's authority that changed the one and instituted the other." Cox, "Sabbath Laws," p.333

### England - John Milton

"It will surely be far safer to observe the seventh day, according to express commandment of

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### Later English Reformers



While Luther was opening a closed Bible to the people of Germany, Tyndale was impelled by the Spirit of God to do the same for England. Wycliffe's Bible had been translated from the Latin text, which contained many errors. It had never been printed, and the cost of manuscript copies was so great that few but wealthy men or nobles could procure it; and, furthermore, being strictly proscribed by the church, it had had a comparatively narrow circulation...

[Later English Reformers](#)



God, than on the authority of mere human conjecture to adopt the first." Sab. Lit. 2, 46-54

#### **England**

"Upon the publication of the 'Book of Sports' in 1618 a violent controversy arose among English divines on two points: first, whether the Sabbath of the fourth commandment was in force; and, secondly, on what ground the first day of the week was entitled to be observed as 'the Sabbath.'" Haydn's Dictionary of Dates, art. "Sabbatarians." p.602

#### **England - 1618**

"At last for teaching only five days in the week, and resting upon Saturday she was carried to the new prison in Maiden Lane, a place then appointed for the restraint of several other persons of different opinions from the Church of England. Mrs. Traske lay fifteen or sixteen years a prisoner for her opinion about the Saturday Sabbath." Pagitt's "Heresiography." p.196

#### **England - 1668**

"Here in England are about nine or ten churches that keep the Sabbath, besides many scattered disciples, who have eminently preserved." Stennet's letters, 1668 and 1670. Cox, Sab., 1, 268

#### **Ethiopia - 1604**

Jesuits tried to induce the Abyssinian church to accept Roman Catholicism. They influenced King Zadenghel to propose to submit to the Papacy (A.D.1604). "Prohibiting all his subjects, upon severe penalties, to observe Saturday any longer." Gedde's "Church History of Ethiopia." p.311, also Gibbon's "Decline and Fall," ch. 47

#### **Bohemia, Moravia, Switzerland, Germany**

"one of the counsellors and lords of the court was John Gerendi, head of the Sabbatarians, a people who did not keep Sunday, but Saturday." Lamy, "The History of Socinianism." p. 60

#### **Telegraph Print, Napier**

The inscription on the [monument](#) over the grave of Dr. Peter Chamberlain, physician to King James and Queen Anne, King Charles I and Queen Katherine says that Dr. Chamberlain was "a Christian keeping the commandment of God and the faith of Jesus, being baptised about the year 1648, and keeping the seventh day for the Sabbath above thirty-two years."

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"It cannot be shown that Sunday has taken the place of the Sabbath (P.366). the Lord God has sanctified the last day of the week. Antichrist, on the other hand, has appointed the first day of the week." Ki Auszug aus Tennhardt's "Schriften," P.49 (printed 1712)

### Abyssinia

"The Jacobites assembled on the Sabbath day, before the Domical day, in the temple, and kept that day, as do also the Abyssinians as we have seen from the confession of their faith by the Ethiopian king Claudius." Abundacnus, 'Historia Jacobatarum,' p.118-9 (18th Century)

### Romania, 1760 (and what is today) Yugoslavia, Czechoslovakia

"Joseph II's edict of tolerance did not apply to the Sabbatarians, some of whom again lost all of their possessions." Jahrgang 2, 254

"Catholic priests aided by soldiers forcing them to accept Romanism nominally, and compelling the remainder to labour on the Sabbath and to attend church on Sunday, -these were the methods employed for two hundred fifty years to turn the Sabbatarians.

### Germany-Tennhardt of Nuremberg

"He holds strictly to the doctrine of the Sabbath, because it is one of the ten commandments." Bengel's "Leban und Wirken," Burk, p.579

He himself says: "It cannot be shown that Sunday has taken the place of the Sabbath (P.366). the Lord God has sanctified the last day of the week. Antichrist, on the other hand, has appointed the first day of the week." Ki Auszug aus Tennhardt's "Schriften," P.49 (printed 1712)

### Bohemia and Moravia (Today Czechoslovakia).

Their history from 1635 to 1867 is thus described by Adolf Dux: "The condition of the Sabbatarians was dreadful. Their books and writings had to be delivered to the Karlsburg Consistory to become the spoils of flames." Aus Ungarn, pp. 289-291. Leipzig, 1850

### Holland and Germany

"Dr. Cornelius stated of East Friesland, that when Baptists were numerous, "Sunday and holidays were not observed," (they were Sabbath-keepers). Der Anteil Ostfrieslands and Ref. Muenster," 1852, pp 129, 34

### Moravia-Count Zinzendorf

In 1738 Zinzendorf wrote of his keeping the Sabbath thus: "That I have employed the Sabbath for rest many years already, and our Sunday for the proclamation of the gospel." Budingsche Sammlung, Sec. 8, p. 224. Leipzig, 1742

### America - 1741

-Moravian Brethren (after Zinzendorf arrived from Europe). "As a special instance it deserves to be noticed that he is resolved with the church at Bethlehem to observe the seventh day as

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### > The French Revolution (1793)



The war against the Bible, carried forward for so many centuries in France, culminated in the scenes of the Revolution. That terrible outbreaking was but the legitimate result of Rome's suppression of the Scriptures.

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rest day. Id., pp. 5, 1421, 1422

#### **America**

But before Zinzendorf and the Moravians at Bethlehem thus began the observance of the Sabbath and prospered, there was a small body of German Sabbath-keepers in Pennsylvania. See Rupp's "History of Religious Denominations in the United States," pp.109- 123

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"But the majority moved to the Crimea and the Caucasus, where they remain true to their doctrine in spite of persecution until this present time. The people call them Subotniki, or Sabbatarians,"

Sternberg, "Geschichte der Juden in Polen," p.124

### China

"At this time Hung prohibited the use of opium, and even tobacco, and all intoxicating drinks, and the Sabbath was religiously observed." The Ti-Ping Revolution," by Llin-Le, and officer among them, Vol. 1, pp.36-48, 84

"The seventh day is most religiously and strictly observed. The Taiping Sabbath is kept upon our Saturday." P. 319

### China

"The Taipings when asked why they observed the seventh day Sabbath, replied that it was, first, because the Bible taught it, and, second, because their ancestors observed it as a day of worship." A Critical History of the Sabbath and the Sunday.

### India and Persia

"Besides, they maintain the solemn observance of Christian worship throughout our Empire, on the seventh day." Christian Researches in Asia," p.143

### Denmark

"This agitation was not without its effect. Pastor M.A. Sommer began observing the seventh day, and wrote in his church paper. "Indovet Kristendom" No.5, 1875 an impressive article about the true Sabbath. In a letter to Elder John G. Matteson, he says:

"Among the Baptists here in Denmark there is a great agitation regarding the Sabbath commandment..However, I am probably the only preacher in Denmark who stands so near to the Adventists and who for many years has proclaimed Christ's second coming." Advent Tidende," May, 1875

### Russia

"But the majority moved to the Crimea and the Caucasus, where they remain true to their doctrine in spite of persecution until this present time. The people call them Subotniki, or Sabbatarians," Sternberg, "Geschichte der Juden in Polen," p.124

### Sweden (Baptists)

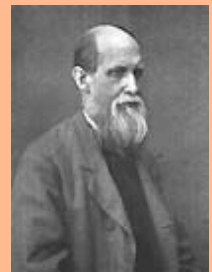
"We will now endeavour to show that the sanctification of the Sabbath has its foundation and its origin in a law which God at creation itself established for the whole world, and as a consequence thereof is binding on all men in all ages." Evangelisten (The Evangelist). Stockholm, May 30 to August 15, 1863 (Swedish Baptist Church)

### America - 1845

"Thus we see Dan. 7, 25, fulfilled, the little horn changing 'times and laws. 'Therefore it

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### > The Sabbath in the World's Languages



[View](#) an article about the True Sabbath revealed in the Languages of the world.

appears to me that all who keep the first day for the Sabbath are Pope's Sunday-keepers and God's Sabbath- breakers." Elder T.M. Preble, Feb.13, 1845

#### **America** (Seventh-day Adventists)

In 1844 Seventh-day Adventists arose and had spread to nearly all the world by the close of the 19th Century. Their name is derived from their teaching of the seventh-day Sabbath and the Advent of Jesus. In 1874 their work was established in Europe, 1885 -Australasia, 1887-South Africa, 1888-Asia, 1888-South America. Seventh-day Adventists uphold the same Sabbath that Jesus and His followers kept. The sacred Torch of Truth was not extinguished through the long centuries. Adventists are working today in nearly 1000 languages of earth and have over 27,000 churches. Over ten million members around the globe welcome the sacred Sabbath hours.

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### Baptist Convention

"The first four commandments set forth man's obligations directly toward God.... But when we keep the first four commandments, we are likely to keep the other six. . . . The fourth commandment sets forth God's claim on man's time and thought.... The six days of labour and the rest on the Sabbath are to be maintained as a witness to God's toil and rest in the creation. . . . No one of the ten words is of merely racial significance.... The Sabbath was established originally (long before Moses) in no special connection with the Hebrews, but as an institution for all mankind, in commemoration of God's rest after the six days of creation. It was designed for all the descendants of Adam."-Adult Quarterly, Southern Baptist Convention series, Aug. 15, 1937.

### Roman Catholic

"It is well to remind the Presbyterians, Baptists, Methodists, and all other Christians, that the Bible does not support them anywhere in their observance of Sunday. Sunday is an institution of the Roman Catholic Church, and those who observe the day observe a commandment of the Catholic Church." Priest Brady, in an address, reported in the Elizabeth, NJ 'News' on March 18, 1903. See [This Rock](#)

### Roman Catholic

"The Church, on the other hand, after changing the day of rest from the Jewish Sabbath, or seventh day of the week, to the first, made the Third Commandment refer to Sunday as the day to be kept holy as the Lord's Day. The Council of Trent (Sess. VI, can. xix) condemns those who deny that the Ten Commandments are binding on Christians." [The Catholic Encyclopedia](#), Commandments of God, Volume IV, © 1908 by Robert Appleton Company - Online Edition © 1999 by Kevin Knight, Nihil Obstat - Remy Lafort, Censor Imprimatur - +John M. Farley, Archbishop of New York, page 153.

### Roman Catholic

'Deny the authority of the Church and you have no adequate or reasonable explanation or justification for the substitution of Sunday for Saturday in the Third - Protestant Fourth - Commandment of God... The Church is above the Bible, and this transference of Sabbath observance is proof of that fact.'" [Catholic Record](#), September 1, 1923.

### Roman Catholic

"If Protestants would follow the Bible, they would worship God on the Sabbath Day. In keeping the Sunday they are following a law of the Catholic Church." Albert Smith, Chancellor of the Archdiocese of Baltimore, replying for the Cardinal, in a letter dated February 10, 1920.

### Episcopal

"The Bible commandment says on the seventh-day thou shalt rest. That is Saturday. Nowhere in the Bible is it laid down that worship should be done on Sunday." Phillip Carrington, quoted in Toronto Daily Star, Oct 26, 1949 [Carrington (1892-), Anglican archbishop of Quebec, spoke the above in a message on this subject delivered to a packed assembly of clergymen. It was widely reported at the time in the news media].

### Lutheran

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### > The Roman Catholic Church says:



"...pastoral intuition suggested to the Church the christianization of the notion of Sunday as "the day of the sun" John Paul II, 1998

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"We have seen how gradually the impression of the Jewish Sabbath faded from the mind of the Christian church, and how completely the newer thought underlying the observance of the first day took possession of the church. We have seen that the Christian of the first three centuries never confused one with the other, but for a time celebrated both." The Sunday Problem, a study book by the Lutheran Church (1923) p.36

#### **Church of Christ**

"But we do not find any direct command from God, or instruction from the risen Christ, or admonition from the early apostles, that the first day is to be substituted for the seventh day Sabbath." "Let us be clear on this point. Though to the Christian 'that day, the first day of the week' is the most memorable of all days ... there is no command or warrant in the New Testament for observing it as a holy day." "The Roman Church selected the first day of the week in honour of the resurrection of Christ. ..." Bible Standard, May, 1916, Auckland, New Zealand.

#### **Church of England**

"Nowhere in the Bible is it laid down that worship should be done on Sunday. Remember the Sabbath day to keep it holy. ...! That is Saturday." P. Carrington, Archbishop of Quebec, Oct. 27, 1949.

#### **Smithsonian Institute**

"The evaluation of Sunday, the traditionally accepted day of the resurrection of Christ, has varied greatly throughout the centuries of the Christian Era. From time to time it has been confused with the seventh day of the week, the Sabbath. English -speaking peoples have been the most consistent in perpetuating the erroneous assumption that the obligation of the fourth commandment has passed over to Sunday. In popular speech, Sunday is frequently, but erroneously, spoken of as the Sabbath."-F. M. SETZLER, Head Curator, Department of Anthropology, Smithsonian Institute, from a letter dated Sept. 1, 1949.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Sabbath History - 21st Century and Beyond!

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"And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD." **Isaiah 66:23**

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." **Genesis 2:1-3**

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it." **Exodus 20:8-11**

"Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant: Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people." **Isaiah 56:1-7**

"And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD." **Isaiah 66:23**

"And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it." **Luke 11:27-28**

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." **Matthew 5:17-20**

"If ye love me, keep my commandments." **John 14:15**

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The question has been raised, and is now much agitated, if a theocracy was good in the time of Israel, why would not a theocratical form of government be equally good for this time?

[Separation of Church and State](#)

"But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." **Acts 4:19-20**

"Then Peter and the other apostles answered and said, We ought to obey God rather than men." **Acts 5:29**

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." **Revelation 14:6-7**

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." **Revelation 22:11-14**

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Destruction of Jerusalem - a Faint Shadow of the Future

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19:42-44.



From the crest of Olivet, Jesus looked upon Jerusalem. Fair and peaceful was the scene spread out before Him. It was the season of the Passover, and from all lands the children of Jacob had gathered there to celebrate the great national festival. In the midst of gardens and vineyards, and green slopes studded with pilgrims' tents, rose the terraced hills, the stately palaces, and massive bulwarks of Israel's capital. The daughter of Zion seemed in her pride to say, I sit a queen and shall see no sorrow; as lovely then, and deeming herself as secure in Heaven's favor, as when, ages before, the royal minstrel sang: "Beautiful for situation, the joy of the whole earth, is Mount Zion, . . . the city of the great King." Psalm 48:2. In full view were the magnificent buildings of the temple. The rays of the setting sun lighted up the snowy whiteness of its marble walls and gleamed from golden gate and tower and pinnacle. "The perfection of beauty" it stood, the pride of the Jewish nation. What child of Israel could gaze upon the scene without a thrill of joy and admiration! But far other thoughts occupied the mind of Jesus. "When He was come near, He beheld the city, and wept over it." Luke 19:41. Amid the universal rejoicing of the triumphal entry, while palm branches waved, while glad hosannas awoke the echoes of the hills, and thousands of voices declared Him king, the world's Redeemer was overwhelmed with a sudden and mysterious sorrow. He, the Son of God, the Promised One of Israel, whose power had conquered death and called its captives from the grave, was in tears, not of ordinary grief, but of intense, irrepressible agony.

His tears were not for Himself, though He well knew whither His feet were tending. Before Him lay Gethsemane, the scene of His approaching agony. The sheepgate also was in sight, through which for centuries the victims for sacrifice had been led, and which was to open for Him when He should be "brought as a lamb to the slaughter." Isaiah 53:7. Not far distant was Calvary, the place of crucifixion. Upon the path which Christ was soon to tread must fall the horror of great darkness as He should make His soul an offering for sin. Yet it was not the contemplation of these scenes that cast the shadow upon Him in this hour of gladness. No foreboding of His own superhuman anguish clouded that unselfish spirit. He wept for the doomed thousands of Jerusalem--because of the blindness and impenitence of those whom He came to bless and to save.



The history of more than a thousand years of God's special favor and guardian care, manifested to the chosen people, was open to the eye of Jesus. There was Mount Moriah, where the son of promise, an unresisting victim, had been bound to the altar--emblem of the offering of the Son of God. There the covenant of blessing, the glorious Messianic promise, had been confirmed to the father of the faithful. Genesis 22:9, 16-18. There the flames of the sacrifice ascending to heaven from the threshing floor of Ornan had turned 19 aside the sword of the destroying angel (1

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Chronicles 21)--fitting symbol of the Saviour's sacrifice and mediation for guilty men. Jerusalem had been honored of God above all the earth. The Lord had "chosen Zion," He had "desired it for His habitation." Psalm 132: 13. There, for ages, holy prophets had uttered their messages of warning. There priests had waved their censers, and the cloud of incense, with the prayers of the worshipers, had ascended before God. There daily the blood of slain lambs had been offered, pointing forward to the Lamb of God. There Jehovah had revealed His presence in the cloud of glory above the mercy seat. There rested the base of that mystic ladder connecting earth with heaven (Genesis 28: 12; John 1: 51)--that ladder upon which angels of God descended and ascended, and which opened to the world the way into the holiest of all. Had Israel as a nation preserved her allegiance to Heaven, Jerusalem would have stood forever, the elect of God. Jeremiah 17: 21-25. But the history of that favored people was a record of backsliding and rebellion. They had resisted Heaven's grace, abused their privileges, and slighted their opportunities.

Although Israel had "mocked the messengers of God, and despised His words, and misused His prophets" (2 Chronicles 36: 16), He had still manifested Himself to them, as "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth" (Exodus 34: 6); notwithstanding repeated rejections, His mercy had continued its pleadings. With more than a father's pitying love for the son of his care, God had "sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place." 2 Chronicles 36: 15. When remonstrance, entreaty, and rebuke had failed, He sent to them the best gift of heaven; nay, He poured out all heaven in that one Gift.

The Son of God Himself was sent to plead with the impenitent city. It was Christ that had brought Israel as a goodly vine out of Egypt. Psalm 80: 8. His own hand had cast out the heathen before it. He had planted it "in a very fruitful hill." His guardian care had hedged it about. His servants had been sent to nurture it. "What could have been done more to My vineyard," He exclaims, "that I have not done in it?" Isaiah 5: 1-4. Though when He looked that it should bring forth grapes, it brought forth wild grapes, yet with a still yearning hope of fruitfulness He came in person to His vineyard, if haply it might be saved from destruction. He dug about His vine; He pruned and cherished it. He was unwearied in His efforts to save this vine of His own planting.

For three years the Lord of light and glory had gone in and out among His people. He "went about doing good, and healing all that were oppressed of the devil," binding up the brokenhearted, setting at liberty them that were bound, restoring sight to the blind, causing the lame to walk and the deaf to hear, cleansing the lepers, raising the dead, and preaching the gospel to the poor. Acts 10: 38; Luke 4: 18; Matthew 11: 5. To all classes alike was addressed the gracious call: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11: 28.

Though rewarded with evil for good, and hatred for His love (Psalm 109: 5), He had steadfastly pursued His mission of mercy. Never were those repelled that sought His grace. A homeless wanderer, reproach and penury His daily lot, He lived to minister to the needs and lighten the woes of men, to plead with them to accept the gift of life. The waves of mercy, beaten back by those stubborn hearts, returned in a stronger tide of pitying, inexpressible love. But Israel had turned from her best Friend and only Helper. The pleadings of His love had been despised, His counsels spurned, His warnings ridiculed.



The hour of hope and pardon was fast passing; the cup of God's long-deferred wrath was almost full. The cloud that had been gathering through ages of apostasy and rebellion, now black with woe, was about to burst upon a guilty people; and He who alone could save them from their impending fate had been slighted, abused, rejected, and was soon to be crucified. When Christ should hang upon the cross of Calvary, Israel's day as a nation favored and blessed of God would be ended. The loss of even one soul is a calamity infinitely outweighing the gains and treasures of a world; but as Christ looked upon Jerusalem, the doom of a whole city, a whole nation, was before Him--that city, that nation, which had once been the chosen of God, His peculiar treasure.

Prophets had wept over the apostasy of Israel and the terrible desolations by which their sins

were visited. Jeremiah wished that his eyes were a fountain of tears, that he might weep day and night for the slain of the daughter of his people, for the Lord's flock that was carried away captive. Jeremiah 9:1; 13:17. What, then, was the grief of Him whose prophetic glance took in, not years, but ages! He beheld the destroying angel with sword uplifted against the city which had so long been Jehovah's dwelling place. From the ridge of Olivet, the very spot afterward occupied by Titus and his army, He looked across the valley upon the sacred courts and porticoes, and with tear-dimmed eyes He saw, in awful perspective, the walls surrounded by alien hosts. He heard the tread of armies marshaling for war. He heard the voice of mothers and children crying for bread in the besieged city. He saw her holy and beautiful house, her palaces and towers, given to the flames, and where once they stood, only a heap of smoldering ruins.

Looking down the ages, He saw the covenant people scattered in every land, "like wrecks on a desert shore." In the temporal retribution about to fall upon her children, He saw but the first draft from that cup of wrath which at the final judgment she must drain to its dregs. Divine pity, yearning love, found utterance in the mournful words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" O that thou, a nation favored above every other, hadst known the time of thy visitation, and the things that belong unto thy peace! I have stayed the angel of justice, I have called thee to repentance, but in vain. It is not merely servants, delegates, and prophets, whom thou hast refused and rejected, but the Holy One of Israel, thy Redeemer. If thou art destroyed, thou alone art responsible. "Ye will not come to Me, that ye might have life." Matthew 23:37; John 5:40.

Christ saw in Jerusalem a symbol of the world hardened in unbelief and rebellion, and hastening on to meet the retributive judgments of God. The woes of a fallen race, pressing upon His soul, forced from His lips that exceeding bitter cry. He saw the record of sin traced in human misery, tears, and blood; His heart was moved with infinite pity for the afflicted and suffering ones of earth; He yearned to relieve them all. But even His hand might not turn back the tide of human woe; few would seek their only Source of help. He was willing to pour out His soul unto death, to bring salvation within their reach; but few would come to Him that they might have life.



The Majesty of heaven in tears! the Son of the infinite God troubled in spirit, bowed down with anguish! The scene filled all heaven with wonder. That scene reveals to us the exceeding sinfulness of sin; it shows how hard a task it is, even for Infinite Power, to save the guilty from the consequences of transgressing the law of God. Jesus, looking down to the last generation, saw the world involved in a deception similar to that which caused the destruction of Jerusalem. The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in heaven and earth. The precepts of Jehovah would be despised and set at naught. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would refuse to listen to the words of truth in their day of visitation. Terrible blindness! strange infatuation!

Two days before the Passover, when Christ had for the last time departed from the temple, after denouncing the hypocrisy of the Jewish rulers, He again went out with His

disciples to the Mount of Olives and seated Himself with them upon the grassy slope overlooking the city. Once more He gazed upon its walls, its towers, and its palaces. Once more He beheld the temple in its dazzling splendor, a diadem of beauty crowning the sacred mount.

A thousand years before, the psalmist had magnified God's favor to Israel in making her holy house His dwelling place: "In Salem also is His tabernacle, and His dwelling place in Zion." He "chose the tribe of Judah, the Mount Zion which He loved. And He built His sanctuary like high palaces." Psalms 76:2; 78:68, 69. The first temple had been erected during the most prosperous period of Israel's history. Vast stores of treasure for this purpose had been collected by King David, and the plans for its construction were made by divine inspiration. 1 Chronicles 28:12, 19. Solomon, the wisest of Israel's monarchs, had completed the work. This temple was the most magnificent building which the world ever saw. Yet the Lord had declared by the prophet Haggai, concerning the second temple: "The glory of this latter house shall be greater than of the former." "I will shake all nations, and the Desire of all



nations shall come: and I will fill this house with glory, saith the Lord of hosts." Haggai 2: 9, 7.

After the destruction of the temple by Nebuchadnezzar it was rebuilt about five hundred years before the birth of Christ by a people who from a lifelong captivity had returned to a wasted and almost deserted country. There were then among them aged men who had seen the glory of Solomon's temple, and who wept at the foundation of the new building, that it must be so inferior to the former. The feeling that prevailed is forcibly described by the prophet: "Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?" Haggai 2: 3; Ezra 3: 12. Then was given the promise that the glory of this latter house should be greater than that of the former.

But the second temple had not equaled the first in magnificence; nor was it hallowed by those visible tokens of the divine presence which pertained to the first temple. There was no manifestation of supernatural power to mark its dedication. No cloud of glory was seen to fill the newly erected sanctuary. No fire from heaven descended to consume the sacrifice upon its altar. The Shekinah no longer abode between the cherubim in the most holy place; the ark, the mercy seat, and the tables of the testimony were not to be found therein. No voice sounded from heaven to make known to the inquiring priest the will of Jehovah.

For centuries the Jews had vainly endeavored to show wherein the promise of God given by Haggai had been fulfilled; yet pride and unbelief blinded their minds to the true meaning of the prophet's words. The second temple was not honored with the cloud of Jehovah's glory, but with the living presence of One in whom dwelt the fullness of the Godhead bodily--who was God Himself manifest in the flesh. The "Desire of all nations" had indeed come to His temple when the Man of Nazareth taught and healed in the sacred courts. In the presence of Christ, and in this only, did the second temple exceed the first in glory. But Israel had put from her the proffered Gift of heaven. With the humble Teacher who had that day passed out from its golden gate, the glory had forever departed from the temple. Already were the Saviour's words fulfilled: "Your house is left unto you desolate." Matthew 23: 38.

The disciples had been filled with awe and wonder at Christ's prediction of the overthrow of the temple, and they desired to understand more fully the meaning of His words. Wealth, labor, and architectural skill had for more than forty years been freely expended to enhance its splendors. Herod the Great had lavished upon it both Roman wealth and Jewish treasure, and even the emperor of the world had enriched it with his gifts. Massive blocks of white marble, of almost fabulous size, forwarded from Rome for this purpose, formed a part of its structure; and to these the disciples had called the attention of their Master, saying: "See what manner of stones and what buildings are here!" Mark 13: 1.



To these words, Jesus made the solemn and startling reply: "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matthew 24: 2.

With the overthrow of Jerusalem the disciples associated the events of Christ's personal coming in temporal glory to take the throne of universal empire, to punish the impenitent Jews, and to break from off the nation the Roman yoke. The Lord had told them that He would come the second time. Hence at the mention of judgments upon Jerusalem, their minds reverted to that coming; and as they were gathered about the Saviour upon the Mount of Olives, they asked: "When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Verse 3.

The future was mercifully veiled from the disciples. Had they at that time fully comprehend the two awful facts--the Redeemer's sufferings and death, and the destruction of their city and temple--they would have been overwhelmed with horror. Christ presented before them an outline of the prominent events to take place before the close of time. His words were not then fully understood; but their meaning was to be unfolded as His people should need the instruction therein given. The prophecy which He uttered was twofold in its meaning; while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day.

Jesus declared to the listening disciples the judgments that were to fall upon apostate Israel, and especially the retributive vengeance that would come upon them for their rejection and crucifixion of the Messiah. Unmistakable signs would precede the awful climax. The dreaded hour would come suddenly and swiftly. And the Saviour warned His followers: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains." Matthew 24: 15, 16; Luke 21: 20, 21. When the idolatrous standards of

the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight. When the warning sign should be seen, those who would escape must make no delay. Throughout the land of Judea, as well as in Jerusalem itself, the signal for flight must be immediately obeyed. He who chanced to be upon the housetop must not go down into his house, even to save his most valued treasures. Those who were working in the fields or vineyards must not take time to return for the outer garment laid aside while they should be toiling in the heat of the day. They must not hesitate a moment, lest they be involved in the general destruction.

In the reign of Herod, Jerusalem had not only been greatly beautified, but by the erection of towers, walls, and fortresses, adding to the natural strength of its situation, it had been rendered apparently impregnable. He who would at this time have foretold publicly its destruction, would, like Noah in his day, have been called a crazed alarmist. But Christ had said: "Heaven and earth shall pass away, but My words shall not pass away." Matthew 24:35. Because of her sins, wrath had been denounced against Jerusalem, and her stubborn unbelief rendered her doom certain.

The Lord had declared by the prophet Micah: "Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." Micah 3:9-11.

These words faithfully described the corrupt and self-righteous inhabitants of Jerusalem. While claiming to observe rigidly the precepts of God's law, they were transgressing all its principles. They hated Christ because His purity and holiness revealed their iniquity; and they accused Him of being the cause of all the troubles which had come upon them in consequence of their sins. Though they knew Him to be sinless, they had declared that His death was necessary to their safety as a nation. "If we let Him thus alone," said the Jewish leaders, "all men will believe on Him: and the Romans shall come and take away both our place and nation." John 11:48. If Christ were sacrificed, they might once more become a strong, united people. Thus they reasoned, and they concurred in the decision of their high priest, that it would be better for one man to die than for the whole nation to perish.

Thus the Jewish leaders had built up "Zion with blood, and Jerusalem with iniquity." Micah 3:10. And yet, while they slew their Saviour because He reproved their sins, such was their self-righteousness that they regarded themselves as God's favored people and expected the Lord to deliver them from their enemies. "Therefore," continued the prophet, "shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." Verse 12.

For nearly forty years after the doom of Jerusalem had been pronounced by Christ Himself, the Lord delayed His judgments upon the city and the nation. Wonderful was the long-suffering of God toward the rejectors of His gospel and the murderers of His Son. The parable of the unfruitful tree represented God's dealings with the Jewish nation. The command had gone forth, "Cut it down; why cumbereth it the ground?" (Luke 13:7) but divine mercy had spared it yet a little longer. There were still many among the Jews who were ignorant of the character and the work of Christ. And the children had not enjoyed the opportunities or received the light which their parents had spurned. Through the preaching of the apostles and their associates, God would cause light to shine upon them; they would be permitted to see how prophecy had been fulfilled, not only in the birth and life of Christ, but in His death and resurrection. The children were not condemned for the sins of the parents; but when, with a knowledge of all the light given to their parents, the children rejected the additional light granted to themselves, they became partakers of the parents' sins, and filled up the measure of their iniquity.

The long-suffering of God toward Jerusalem only confirmed the Jews in their stubborn impenitence. In their hatred and cruelty toward the disciples of Jesus they rejected the last offer of mercy. Then God withdrew His protection from them and removed His restraining power from Satan and his angels, and the nation was left to the control of the leader she had chosen. Her children had spurned the grace of Christ, which would have enabled them to subdue their evil impulses, and now these became the conquerors. Satan aroused the fiercest and most debased passions of the soul. Men did not reason; they were beyond reason--controlled by impulse and blind rage. They became satanic in their cruelty. In the family and in the nation, among the highest and the lowest classes alike, there was suspicion, envy, hatred, strife, rebellion, murder. There was no safety anywhere. Friends and kindred betrayed one another. Parents slew their children, and children their parents. The rulers of the people had no power to rule themselves. Uncontrolled passions made them tyrants. The Jews had accepted false testimony to condemn the innocent Son of God. Now false accusations made their own lives uncertain. By their actions they had long been saying: "Cause the Holy One of Israel to cease from before us." Isaiah 30:11. Now their desire was granted. The fear of God no longer disturbed them. Satan was at the head of the nation, and the highest civil and religious authorities were under his sway.

The leaders of the opposing factions at times united to plunder and torture their wretched

victims, and again they fell upon each other's forces and slaughtered without mercy. Even the sanctity of the temple could not restrain their horrible ferocity. The worshipers were stricken down before the altar, and the sanctuary was polluted with the bodies of the slain. Yet in their blind and blasphemous presumption the instigators of this hellish work publicly declared that they had no fear that Jerusalem would be destroyed, for it was God's own city. To establish their power more firmly, they bribed false prophets to proclaim, even while Roman legions were besieging the temple, that the people were to wait for deliverance from God. To the last, multitudes held fast to the belief that the Most High would interpose for the defeat of their adversaries. But Israel had spurned the divine protection, and now she had no defense. Unhappy Jerusalem! rent by internal dissensions, the blood of her children slain by one another's hands crimsoning her streets, while alien armies beat down her fortifications and slew her men of war!

All the predictions given by Christ concerning the destruction of Jerusalem were fulfilled to the letter. The Jews experienced the truth of His words of warning: "With what measure ye mete, it shall be measured to you again." Matthew 7:2.

Signs and wonders appeared, foreboding disaster and doom. In the midst of the night an unnatural light shone over the temple and the altar. Upon the clouds at sunset were pictured chariots and men of war gathering for battle. The priests ministering by night in the sanctuary were terrified by mysterious sounds; the earth trembled, and a multitude of voices were heard crying: "Let us depart hence." The great eastern gate, which was so heavy that it could hardly be shut by a score of men, and which was secured by immense bars of iron fastened deep in the pavement of solid stone, opened at midnight, without visible agency.--Milman, *The History of the Jews*, book 13.

For seven years a man continued to go up and down the streets of Jerusalem, declaring the woes that were to come upon the city. By day and by night he chanted the wild dirge: "A voice from the east! a voice from the west! a voice from the four winds! a voice against Jerusalem and against the temple! a voice against the bridegrooms and the brides! a voice against the whole people!"--Ibid. This strange being was imprisoned and scourged, but no complaint escaped his lips. To insult and abuse he answered only: "Woe, woe to Jerusalem!" "woe, woe to the inhabitants thereof!" His warning cry ceased not until he was slain in the siege he had foretold.

Not one Christian perished in the destruction of Jerusalem. Christ had given His disciples warning, and all who believed His words watched for the promised sign. "When ye shall see Jerusalem compassed with armies," said Jesus, "then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out." Luke 21:20, 21. After the Romans under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for an immediate attack. The besieged, despairing of successful resistance, were on the point of surrender, when the Roman general withdrew his forces without the least apparent reason. But God's merciful providence was directing events for the good of His own people. The promised sign had been given to the waiting Christians, and now an opportunity was offered for all who would, to obey the Saviour's warning. Events were so overruled that neither Jews nor Romans should hinder the flight of the Christians. Upon the retreat of Cestius, the Jews, sallying from Jerusalem, pursued after his retiring army; and while both forces were thus fully engaged, the Christians had an opportunity to leave the city. At this time the country also had been cleared of enemies who might have endeavored to intercept them. At the time of the siege, the Jews were assembled at Jerusalem to keep the Feast of Tabernacles, and thus the Christians throughout the land were able to make their escape unmolested. Without delay they fled to a place of safety--the city of Pella, in the land of Perea, beyond Jordan.

The Jewish forces, pursuing after Cestius and his army, fell upon their rear with such fierceness as to threaten them with total destruction. It was with great difficulty that the Romans succeeded in making their retreat. The Jews escaped almost without loss, and with their spoils returned in triumph to Jerusalem. Yet this apparent success brought them only evil. It inspired them with that spirit of stubborn resistance to the Romans which speedily brought unutterable woe upon the doomed city.

Terrible were the calamities that fell upon Jerusalem when the siege was resumed by Titus. The city was invested at the time of the Passover, when millions of Jews were assembled within its walls. Their stores of provision, which if carefully preserved would have supplied the inhabitants for years, had previously been destroyed through the jealousy and revenge of the contending factions, and now all the horrors of starvation were experienced. A measure of wheat was sold for a talent. So fierce were the pangs of hunger that men would gnaw the leather of their belts and sandals and the covering of their shields. Great numbers of the people would steal out at night to gather wild plants growing outside the city walls, though many were seized and put to death with cruel torture, and often those who returned in safety were robbed of what they had gleaned at so great peril. The most inhuman tortures were inflicted by those in power, to force from the want-stricken people the last scanty supplies which they might have concealed. And these cruelties were not infrequently practiced by men who were themselves well fed, and who were merely desirous of laying up a store of provision for the future.

Thousands perished from famine and pestilence. Natural affection seemed to have been destroyed. Husbands robbed their wives, and wives their husbands. Children would be seen snatching the food from the mouths of their aged parents. The question of the prophet, "Can a woman forget her sucking child?" received the answer within the walls of that doomed city: "The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people." Isaiah 49:15; Lamentations 4:10. Again was fulfilled the warning prophecy given fourteen centuries before: "The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, . . . and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates." Deuteronomy 28:56, 57.

The Roman leaders endeavored to strike terror to the Jews and thus cause them to surrender. Those prisoners who resisted when taken, were scourged, tortured, and crucified before the wall of the city. Hundreds were daily put to death in this manner, and the dreadful work continued until, along the Valley of Jehoshaphat and at Calvary, crosses were erected in so great numbers that there was scarcely room to move among them. So terribly was visited that awful imprecation uttered before the judgment seat of Pilate: "His blood be on us, and on our children." Matthew 27:25.

Titus would willingly have put an end to the fearful scene, and thus have spared Jerusalem the full measure of her doom. He was filled with horror as he saw the bodies of the dead lying in heaps in the valleys. Like one entranced, he looked from the crest of Olivet upon the magnificent temple and gave command that not one stone of it be touched. Before attempting to gain possession of this stronghold, he made an earnest appeal to the Jewish leaders not to force him to defile the sacred place with blood. If they would come forth and fight in any other place, no Roman should violate the sanctity of the temple. Josephus himself, in a most eloquent appeal, entreated them to surrender, to save themselves, their city, and their place of worship. But his words were answered with bitter curses. Darts were hurled at him, their last human mediator, as he stood pleading with them. The Jews had rejected the entreaties of the Son of God, and now expostulation and entreaty only made them more determined to resist to the last. In vain were the efforts of Titus to save the temple; One greater than he had declared that not one stone was to be left upon another.

The blind obstinacy of the Jewish leaders, and the detestable crimes perpetrated within the besieged city, excited the horror and indignation of the Romans, and Titus at last decided to take the temple by storm. He determined, however, that if possible it should be saved from destruction. But his commands were disregarded. After he had retired to his tent at night, the Jews, sallying from the temple, attacked the soldiers without. In the struggle, a firebrand was flung by a soldier through an opening in the porch, and immediately the cedar-lined chambers about the holy house were in a blaze. Titus rushed to the place, followed by his generals and legionaries, and commanded the soldiers to quench the flames. His words were unheeded. In their fury the soldiers hurled blazing brands into the chambers adjoining the temple, and then with their swords they slaughtered in great numbers those who had found shelter there. Blood flowed down the temple steps like water. Thousands upon thousands of Jews perished. Above the sound of battle, voices were heard shouting: "Ichabod!"--the glory is departed.

"Titus found it impossible to check the rage of the soldiery; he entered with his officers, and surveyed the interior of the sacred edifice. The splendor filled them with wonder; and as the flames had not yet penetrated to the holy place, he made a last effort to save it, and springing forth, again exhorted the soldiers to stay the progress of the conflagration. The centurion Liberalis endeavored to force obedience with his staff of office; but even respect for the emperor gave way to the furious animosity against the Jews, to the fierce excitement of battle, and to the insatiable hope of plunder. The soldiers saw everything around them radiant with gold, which shone dazzlingly in the wild light of the flames; they supposed that incalculable treasures were laid up in the sanctuary. A soldier, unperceived, thrust a lighted torch between the hinges of the door: the whole building was in flames in an instant. The blinding smoke and fire forced the officers to retreat, and the noble edifice was left to its fate.

"It was an appalling spectacle to the Roman--what was it to the Jew? The whole summit of the hill which commanded the city, blazed like a volcano. One after another the buildings fell in, with a tremendous crash, and were swallowed up in the fiery abyss. The roofs of cedar were like sheets of flame; the gilded pinnacles shone like spikes of red light; the gate towers sent up tall columns of flame and smoke. The neighboring hills were lighted up; and dark groups of people were seen watching in horrible anxiety the progress of the destruction: the walls and heights of the upper city were crowded with faces, some pale with the agony of despair, others scowling unavailing vengeance. The shouts of the Roman soldiery as they ran to and fro, and the howlings of the insurgents who were perishing in the flames, mingled with the roaring of the conflagration and the thundering sound of falling timbers. The echoes of the mountains replied or brought back the shrieks of the people on the heights; all along the walls resounded screams and wailings; men who were expiring with famine rallied their remaining strength to utter a cry of anguish and desolation.

"The slaughter within was even more dreadful than the spectacle from without. Men and



women, old and young, insurgents and priests, those who fought and those who entreated mercy, were hewn down in indiscriminate carnage. The number of the slain exceeded that of the slayers. The legionaries had to clamber over heaps of dead to carry on the work of extermination."--Milman, *The History of the Jews*, book 16.

After the destruction of the temple, the whole city soon fell into the hands of the Romans. The leaders of the Jews forsook their impregnable towers, and Titus found them solitary. He gazed upon them with amazement, and declared that God had given them into his hands; for no engines, however powerful, could have prevailed against those stupendous battlements. Both the city and the temple were razed to their foundations, and the ground upon which the holy house had stood was "plowed like a field." Jeremiah 26:18. In the siege and the slaughter that followed, more than a million of the people perished; the survivors were carried away as captives, sold as slaves, dragged to Rome to grace the conqueror's triumph, thrown to wild beasts in the amphitheaters, or scattered as homeless wanderers throughout the earth.

The Jews had forged their own fetters; they had filled for themselves the cup of vengeance. In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, they were but reaping the harvest which their own hands had sown. Says the prophet: "O Israel, thou hast destroyed thyself;" "for thou hast fallen by thine iniquity." Hosea 13:9; 14:1. Their sufferings are often represented as a punishment visited upon them by the direct decree of God. It is thus that the great deceiver seeks to conceal his own work. By stubborn rejection of divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will. The horrible cruelties enacted in the destruction of Jerusalem are a demonstration of Satan's vindictive power over those who yield to his control.

We cannot know how much we owe to Christ for the peace and protection which we enjoy. It is the restraining power of God that prevents mankind from passing fully under the control of Satan. The disobedient and unthankful have great reason for gratitude for God's mercy and long-suffering in holding in check the cruel, malignant power of the evil one. But when men pass the limits of divine forbearance, that restraint is removed. God does not stand toward the sinner as an executioner of the sentence against transgression; but He leaves the rejectors of His mercy to themselves, to reap that which they have sown. Every ray of light rejected, every warning despised or unheeded, every passion indulged, every transgression of the law of God, is a seed sown which yields its unfailing harvest. The Spirit of God, persistently resisted, is at last withdrawn from the sinner, and then there is left no power to control the evil passions of the soul, and no protection from the malice and enmity of Satan. The destruction of Jerusalem is a fearful and solemn warning to all who are trifling with the offers of divine grace and resisting the pleadings of divine mercy. Never was there given a more decisive testimony to God's hatred of sin and to the certain punishment that will fall upon the guilty.

The Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon His law. Dark are the records of human misery that earth has witnessed during its long centuries of crime. The heart sickens, and the mind grows faint in contemplation. Terrible have been the results of rejecting the authority of Heaven. But a scene yet darker is presented in the revelations of the future. The records of the past,--the long procession of tumults, conflicts, and revolutions, the "battle of the warrior . . . with confused noise, and garments rolled in blood" (Isaiah 9:5),--what are these, in contrast with the terrors of that day when the restraining Spirit of God shall be wholly withdrawn from the wicked, no longer to hold in check the outburst of human passion and satanic wrath! The world will then behold, as never before, the results of Satan's rule.

But in that day, as in the time of Jerusalem's destruction, God's people will be delivered, everyone that shall be found written among the living. Isaiah 4:3. Christ has declared that He will come the second time to gather His faithful ones to Himself: "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24:30, 31. Then shall they that obey not the gospel be consumed with the spirit of His mouth and be destroyed with the brightness of His coming. 2 Thessalonians 2:8. Like Israel of old the wicked destroy themselves; they fall by their iniquity. By a life of sin, they have placed themselves so out of harmony with God, their natures have become so debased with evil, that the manifestation of His glory is to them a consuming fire.

Let men beware lest they neglect the lesson conveyed to them in the words of Christ. As He warned His disciples of Jerusalem's destruction, giving them a sign of the approaching ruin, that they might make their escape; so He has warned the world of the day of final destruction and has given them tokens of its approach, that all who will may flee from the wrath to come. Jesus declares: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations." Luke 21:25; Matthew 24:29; Mark 13:24-26; Revelation 6:12-17. Those who behold these harbingers of His coming are to "know that it is near, even at the doors." Matthew 24:33. "Watch ye therefore," are His words of admonition.

Mark 13:35. They that heed the warning shall not be left in darkness, that that day should overtake them unawares. But to them that will not watch, "the day of the Lord so cometh as a thief in the night." 1 Thessalonians 5:2-5.



The world is no more ready to credit the message for this time (Revelation 14:6-12) than were the Jews to receive the Saviour's warning concerning Jerusalem. Come when it may, the day of God will come unawares to the ungodly. When life is going on in its unvarying round; when men are absorbed in pleasure, in business, in traffic, in money-making; when religious leaders are magnifying the world's progress and enlightenment, and the people are lulled in a false security--then, as the midnight thief steals within the unguarded dwelling, so shall sudden destruction come upon the careless and ungodly, "and they shall not escape." Verse 3.

To read this in its original source see chapter #1 of [The Great Controversy between Christ and Satan](#) (a [.pdf](#) viewer is required)

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# **The Great Controversy**

## **By Ellen G White**

Please note that Page numbers follow those of the printed volume

# PREFACE

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This book, reader, is not published to tell us that there is sin and woe and misery in this world. We know it all too well. This book is not published to tell us that there is an irreconcilable controversy between darkness and light, sin and righteousness, wrong and right, death and life. In our heart of hearts we know it, and know that we are participators, actors, in the conflict.

But to every one of us comes at times a longing to know more of the great controversy. How did the controversy begin? Or was it always here? What elements enter into its awfully complex aspect? How am I related to it? What is my responsibility? I find myself in this world by no choice of my own. Does that mean to me evil or good?

What are the great principles involved? How long will the controversy continue? What will be its ending? Will this earth sink, as some scientists say, into the depths of a sunless, frozen, eternal night? Or is there a better future?

The question comes closer still: how may the controversy in my own heart, the strife between inflowing selfishness and outgoing love, be settled in the victory of good, and settled forever? What does the Bible say? What has God to teach us upon this eternally important question?

It is the aim of this book, reader, to help the troubled soul to a right solution of all these problems. It is written by one who has tasted and found that God is good, and who has learned in communion with God and the study of His word that the secret of the Lord is with them that fear Him, and that He will show them His covenant.

That we may better understand the principles of the all-important controversy, in which the life of a universe is involved, the author has set it before us in great, concrete object lessons of the last twenty centuries.

The book opens with the sad closing scenes of Jerusalem's history, the city of God's chosen, after her rejection of the

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Man of Calvary, who came to save. Thence onward along the great highway of the nations, it points us to the persecutions of God's children in the first centuries; the great apostasy which followed in His church; the world-awakening of the Reformation, in which some of the great principles of the controversy are clearly manifest; the awful lesson of the rejection of right principles by France; the revival and exaltation of the Scriptures, and their beneficent, life-saving influence; the religious awakening of the last days; the unsealing of the radiant fountain of God's word, with its wonderful revelations of light and knowledge to meet the baleful upspringing of every delusion of darkness.

The present impending conflict, with the vital principles involved, in which no one can be neutral, is simply, lucidly, strongly, set forth.

Last of all, we are told of the eternal and glorious victory of good over evil, right over wrong, light over darkness, joy over sorrow, hope over despair, glory over shame, life over death, and everlasting, long-suffering love over vindictive hate.

Beginning with its first edition (1888), followed by an author's revision (1911), this outstanding work has achieved worldwide circulation through many editions and translations. The reader will find that the author writes frankly and vigorously, pointing out errors and suggesting solutions based on the infallible word of God. And even though the last few decades have witnessed shifts and adjustments in the socioreligious world, the main scheme and the future projections presented in this book maintain today full timeliness and absorbing interest.

Former editions of this book have brought many souls to the True Shepherd; it is the prayer of the publisher that this edition may be even more fruitful of eternal good.

The Publishers.

# **The Great Controversy**

## **Introduction**

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Before the entrance of sin, Adam enjoyed open communion with his Maker; but since man separated himself from God by transgression, the human race has been cut off from this high privilege. By the plan of redemption, however, a way has been opened whereby the inhabitants of the earth may still have connection with heaven. God has communicated with men by His Spirit, and divine light has been imparted to the world by revelations to His chosen servants. "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

During the first twenty-five hundred years of human history, there was no written revelation. Those who had been taught of God, communicated their knowledge to others, and it was handed down from father to son, through successive generations. The preparation of the written word began in the time of Moses. Inspired revelations were then embodied in an inspired book. This work continued during the long period of sixteen hundred years--from Moses, the historian of creation and the law, to John, the recorder of the most sublime truths of the gospel.

The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all "given by inspiration of God" (2 Timothy 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed have themselves embodied the thought in human language.

The Ten Commandments were spoken by God Himself, and were written by His own hand. They are of divine,

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and not of human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that "the Word was made flesh, and dwelt among us." John 1:14.

Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony.

As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of the subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and each, under the guidance of the Holy Spirit, presents what is most forcibly

impressed upon his own mind--a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life.

God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, nonetheless, from Heaven. The testimony is

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conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.

In His word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." 2 Timothy 3:16, 17, R.V.

Yet the fact that God has revealed His will to men through His word, has not rendered needless the continued presence and guiding of the Holy Spirit. On the contrary, the Spirit was promised by our Saviour, to open the word to His servants, to illuminate and apply its teachings. And since it was the Spirit of God that inspired the Bible, it is impossible that the teaching of the Spirit should ever be contrary to that of the word.

The Spirit was not given--nor can it ever be bestowed-- to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested. Says the apostle John, "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1. And Isaiah declares, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20.

Great reproach has been cast upon the work of the Holy Spirit by the errors of a class that, claiming its enlightenment, profess to have no further need of guidance from the word of God. They are governed by impressions which they regard as the voice of God in the soul. But the spirit that controls them is not the Spirit of God. This following of

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impressions, to the neglect of the Scriptures, can lead only to confusion, to deception and ruin. It serves only to further the designs of the evil one. Since the ministry of the Holy Spirit is of vital importance to the church of Christ, it is one of the devices of Satan, through the errors of extremists and fanatics, to cast contempt upon the work of the Spirit and cause the people of God to neglect this source of strength which our Lord Himself has provided.

In harmony with the word of God, His Spirit was to continue its work throughout the period of the gospel dispensation. During the ages while the Scriptures of both the Old and the New Testament

were being given, the Holy Spirit did not cease to communicate light to individual minds, apart from the revelations to be embodied in the Sacred Canon. The Bible itself relates how, through the Holy Spirit, men received warning, reproof, counsel, and instruction, in matters in no way relating to the giving of the Scriptures. And mention is made of prophets in different ages, of whose utterances nothing is recorded. In like manner, after the close of the canon of the Scripture, the Holy Spirit was still to continue its work, to enlighten, warn, and comfort the children of God.

Jesus promised His disciples, "The Comforter which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "When He, the Spirit of truth, is come, He will guide you into all truth: . . . and He will show you things to come." John 14:26; 16:13. Scripture plainly teaches that these promises, so far from being limited to apostolic days, extend to the church of Christ in all ages. The Saviour assures His followers, "I am with you alway, even unto the end of the world." Matthew 28:20. And Paul declares that the gifts and manifestations of the Spirit were set in the church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and

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of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Ephesians 4:12, 13.

For the believers at Ephesus the apostle prayed, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the *Spirit of wisdom and revelation* in the knowledge of Him: *the eyes of your understanding being enlightened*; that ye may know what is the hope of His calling, and . . . what is the *exceeding greatness* of His power to usward who believe." Ephesians 1:17-19. The ministry of the divine Spirit in enlightening the understanding and opening to the mind the deep things of God's holy word, was the blessing which Paul thus besought for the Ephesian church.

After the wonderful manifestation of the Holy Spirit on the Day of Pentecost, Peter exhorted the people to repentance and baptism in the name of Christ, for the remission of their sins; and he said: "Ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

In immediate connection with the scenes of the great day of God, the Lord by the prophet Joel has promised a special manifestation of His Spirit. Joel 2:28. This prophecy received a partial fulfillment in the outpouring of the Spirit on the Day of Pentecost; but it will reach its full accomplishment in the manifestation of divine grace which will attend the closing work of the gospel.

The great controversy between good and evil will increase in intensity to the very close of time. In all ages the wrath of Satan has been manifested against the church of Christ; and God has bestowed His grace and Spirit upon His people to strengthen them to stand against the power of the evil one. When the apostles of Christ were to bear His gospel to the world and to record it for all future ages, they were especially endowed with the enlightenment of the Spirit. But as the

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church approaches her final deliverance, Satan is to work with greater power. He comes down "having great wrath, because he knoweth that he hath but a short time." Revelation 12:12. He will



work "with all power and signs and lying wonders." 2 Thessalonians 2:9. For six thousand years that mastermind that once was highest among the angels of God has been wholly bent to the work of deception and ruin. And all the depths of satanic skill and subtlety acquired, all the cruelty developed, during these struggles of the ages, will be brought to bear against God's people in the final conflict. And in this time of peril the followers of Christ are to bear to the world the warning of the Lord's second advent; and a people are to be prepared to stand before Him at His coming, "without spot, and blameless." 2 Peter 3:14. At this time the special endowment of divine grace and power is not less needful to the church than in apostolic days.

Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been opened to the writer of these pages. From time to time I have been permitted to behold the working, in different ages, of the great controversy between Christ, the Prince of life, the Author of our salvation, and Satan, the prince of evil, the author of sin, the first transgressor of God's holy law. Satan's enmity against Christ has been manifested against His followers. The same hatred of the principles of God's law, the same policy of deception, by which error is made to appear as truth, by which human laws are substituted for the law of God, and men are led to worship the creature rather than the Creator, may be traced in all the history of the past. Satan's efforts to misrepresent the character of God, to cause men to cherish a false conception of the Creator, and thus to regard Him with fear and hate rather than with love; his endeavors to set aside the divine law, leading the people to think themselves free from its requirements; and his persecution of those who dare to resist his deceptions, have been steadfastly pursued in all ages. They may be traced

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in the history of patriarchs, prophets, and apostles, of martyrs and reformers.

In the great final conflict, Satan will employ the same policy, manifest the same spirit, and work for the same end as in all preceding ages. That which has been, will be, except that the coming struggle will be marked with a terrible intensity such as the world has never witnessed. Satan's deceptions will be more subtle, his assaults more determined. If it were possible, he would lead astray the elect. Mark 13:22, R.V.

As the Spirit of God has opened to my mind the great truths of His word, and the scenes of the past and the future, I have been bidden to make known to others that which has thus been revealed--to trace the history of the controversy in past ages, and especially so to present it as to shed a light on the fast-approaching struggle of the future. In pursuance of this purpose, I have endeavored to select and group together events in the history of the church in such a manner as to trace the unfolding of the great testing truths that at different periods have been given to the world, that have excited the wrath of Satan, and the enmity of a world-loving church, and that have been maintained by the witness of those who "loved not their lives unto the death."

In these records we may see a foreshadowing of the conflict before us. Regarding them in the light of God's word, and by the illumination of His Spirit, we may see unveiled the devices of the wicked one, and the dangers which they must shun who would be found "without fault" before the Lord at His coming.

The great events which have marked the progress of reform in past ages are matters of history, well known and universally acknowledged by the Protestant world; they are facts which none can gainsay. This history I have presented briefly, in accordance with the scope of the book, and the

brevity which must necessarily be observed, the facts having been condensed into as little space as seemed consistent with

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a proper understanding of their application. In some cases where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has summarized details in a convenient manner, his words have been quoted; but in some instances no specific credit has been given, since the quotations are not given for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject. In narrating the experience and views of those carrying forward the work of reform in our own time, similar use has been made of their published works.

It is not so much the object of this book to present new truths concerning the struggles of former times, as to bring out facts and principles which have a bearing on coming events. Yet viewed as a part of the controversy between the forces of light and darkness, all these records of the past are seen to have a new significance; and through them a light is cast upon the future, illumining the pathway of those who, like the reformers of past ages, will be called, even at the peril of all earthly good, to witness "for the word of God, and for the testimony of Jesus Christ."

To unfold the scenes of the great controversy between truth and error; to reveal the wiles of Satan, and the means by which he may be successfully resisted; to present a satisfactory solution of the great problem of evil, shedding such a light upon the origin and the final disposition of sin as to make fully manifest the justice and benevolence of God in all His dealings with His creatures; and to show the holy, unchanging nature of His law, is the object of this book. That through its influence souls may be delivered from the power of darkness, and become "partakers of the inheritance of the saints in light," to the praise of Him who loved us, and gave Himself for us, is the earnest prayer of the writer.

E.G.W.

# 1. The Destruction of Jerusalem

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19:42-44.

From the crest of Olivet, Jesus looked upon Jerusalem. Fair and peaceful was the scene spread out before Him. It was the season of the Passover, and from all lands the children of Jacob had gathered there to celebrate the great national festival. In the midst of gardens and vineyards, and green slopes studded with pilgrims' tents, rose the terraced hills, the stately palaces, and massive bulwarks of Israel's capital. The daughter of Zion seemed in her pride to say, I sit a queen and shall see no sorrow; as lovely then, and deeming herself as secure in Heaven's favor, as when, ages before, the royal minstrel sang: "Beautiful for situation, the joy of the whole earth, is Mount Zion, . . . the city of the great King." Psalm 48:2. In full view were the magnificent buildings of the temple. The rays of the setting sun lighted up the snowy whiteness of its marble walls and gleamed from golden gate and tower and pinnacle. "The perfection of

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beauty" it stood, the pride of the Jewish nation. What child of Israel could gaze upon the scene without a thrill of joy and admiration! But far other thoughts occupied the mind of Jesus. "When He was come near, He beheld the city, and wept over it." Luke 19:41. Amid the universal rejoicing of the triumphal entry, while palm branches waved, while glad hosannas awoke the echoes of the hills, and thousands of voices declared Him king, the world's Redeemer was overwhelmed with a sudden and mysterious sorrow. He, the Son of God, the Promised One of Israel, whose power had conquered death and called its captives from the grave, was in tears, not of ordinary grief, but of intense, irrepressible agony.

His tears were not for Himself, though He well knew whither His feet were tending. Before Him lay Gethsemane, the scene of His approaching agony. The sheepgate also was in sight, through which for centuries the victims for sacrifice had been led, and which was to open for Him when He should be "brought as a lamb to the slaughter." Isaiah 53:7. Not far distant was Calvary, the place of crucifixion. Upon the path which Christ was soon to tread must fall the horror of great darkness as He should make His soul an offering for sin. Yet it was not the contemplation of these scenes that cast the shadow upon Him in this hour of gladness. No foreboding of His own superhuman anguish clouded that unselfish spirit. He wept for the doomed thousands of Jerusalem--because of the blindness and impenitence of those whom He came to bless and to save.

The history of more than a thousand years of God's special favor and guardian care, manifested to the chosen people, was open to the eye of Jesus. There was Mount Moriah, where the son of promise, an unresisting victim, had been bound to the altar--emblem of the offering of the Son of God. There the covenant of blessing, the glorious Messianic promise, had been confirmed to the father of the faithful. Genesis 22:9, 16-18. There the flames of the sacrifice ascending to heaven from the threshing floor of Ornan had turned

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aside the sword of the destroying angel (1 Chronicles 21)-- fitting symbol of the Saviour's sacrifice and mediation for guilty men. Jerusalem had been honored of God above all the earth. The Lord had "chosen Zion," He had "desired it for His habitation." Psalm 132:13. There, for ages, holy prophets had uttered their messages of warning. There priests had waved their censers, and the cloud of incense, with the prayers of the worshipers, had ascended before God. There daily the blood of slain lambs had been offered, pointing forward to the Lamb of God. There Jehovah had revealed His presence in the cloud of glory above the mercy seat. There rested the base of that mystic ladder connecting earth with heaven (Genesis 28:12; John 1:51)--that ladder upon which angels of God descended and ascended, and which opened to the world the way into the holiest of all. Had Israel as a nation preserved her allegiance to Heaven, Jerusalem would have stood forever, the elect of God. Jeremiah 17:21-25. But the history of that favored people was a record of backsliding and rebellion. They had resisted Heaven's grace, abused their privileges, and slighted their opportunities.

Although Israel had "mocked the messengers of God, and despised His words, and misused His prophets" (2 Chronicles 36:16), He had still manifested Himself to them, as "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth" (Exodus 34:6); notwithstanding repeated rejections, His mercy had continued its pleadings. With more than a father's pitying love for the son of his care, God had "sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place." 2 Chronicles 36:15. When remonstrance, entreaty, and rebuke had failed, He sent to them the best gift of heaven; nay, He poured out all heaven in that one Gift.

The Son of God Himself was sent to plead with the impenitent city. It was Christ that had brought Israel as a goodly vine out of Egypt. Psalm 80:8. His own hand had cast

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out the heathen before it. He had planted it "in a very fruitful hill." His guardian care had hedged it about. His servants had been sent to nurture it. "What could have been done more to My vineyard," He exclaims, "that I have not done in it?" Isaiah 5:1-4. Though when He looked that it should bring forth grapes, it brought forth wild grapes, yet with a still yearning hope of fruitfulness He came in person to His vineyard, if haply it might be saved from destruction. He digged about His vine; He pruned and cherished it. He was unwearied in His efforts to save this vine of His own planting.

For three years the Lord of light and glory had gone in and out among His people. He "went about doing good, and healing all that were oppressed of the devil," binding up the brokenhearted, setting at liberty them that were bound, restoring sight to the blind, causing the lame to walk and the deaf to hear, cleansing the lepers, raising the dead, and preaching the gospel to the poor. Acts 10:38; Luke 4:18; Matthew 11:5. To all classes alike was addressed the gracious call: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28.

Though rewarded with evil for good, and hatred for His love (Psalm 109:5), He had steadfastly pursued His mission of mercy. Never were those repelled that sought His grace. A homeless wanderer, reproach and penury His daily lot, He lived to minister to the needs and lighten the woes of men, to plead with them to accept the gift of life. The waves of mercy, beaten back by those stubborn hearts, returned in a stronger tide of pitying, inexpressible love. But Israel had turned from her best Friend and only Helper. The pleadings of His love had been despised, His counsels spurned, His warnings ridiculed.

The hour of hope and pardon was fast passing; the cup of God's long-deferred wrath was almost full. The cloud that had been gathering through ages of apostasy and rebellion, now black with woe, was about to burst upon a guilty people;

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and He who alone could save them from their impending fate had been slighted, abused, rejected, and was soon to be crucified. When Christ should hang upon the cross of Calvary, Israel's day as a nation favored and blessed of God would be ended. The loss of even one soul is a calamity infinitely outweighing the gains and treasures of a world; but as Christ looked upon Jerusalem, the doom of a whole city, a whole nation, was before Him--that city, that nation, which had once been the chosen of God, His peculiar treasure.

Prophets had wept over the apostasy of Israel and the terrible desolations by which their sins were visited. Jeremiah wished that his eyes were a fountain of tears, that he might weep day and night for the slain of the daughter of his people, for the Lord's flock that was carried away captive. Jeremiah 9:1; 13:17. What, then, was the grief of Him whose prophetic glance took in, not years, but ages! He beheld the destroying angel with sword uplifted against the city which had so long been Jehovah's dwelling place. From the ridge of Olivet, the very spot afterward occupied by Titus and his army, He looked across the valley upon the sacred courts and porticoes, and with tear-dimmed eyes He saw, in awful perspective, the walls surrounded by alien hosts. He heard the tread of armies marshaling for war. He heard the voice of mothers and children crying for bread in the besieged city. He saw her holy and beautiful house, her palaces and towers, given to the flames, and where once they stood, only a heap of smoldering ruins.

Looking down the ages, He saw the covenant people scattered in every land, "like wrecks on a desert shore." In the temporal retribution about to fall upon her children, He saw but the first draft from that cup of wrath which at the final judgment she must drain to its dregs. Divine pity, yearning love, found utterance in the mournful words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I

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have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" O that thou, a nation favored above every other, hadst known the time of thy visitation, and the things that belong unto thy peace! I have stayed the angel of justice, I have called thee to repentance, but in vain. It is not merely servants, delegates, and prophets, whom thou hast refused and rejected, but the Holy One of Israel, thy Redeemer. If thou art destroyed, thou alone art responsible. "Ye will not come to Me, that ye might have life." Matthew 23:37; John 5:40.

Christ saw in Jerusalem a symbol of the world hardened in unbelief and rebellion, and hastening on to meet the retributive judgments of God. The woes of a fallen race, pressing upon His soul, forced from His lips that exceeding bitter cry. He saw the record of sin traced in human misery, tears, and blood; His heart was moved with infinite pity for the afflicted and suffering ones of earth; He yearned to relieve them all. But even His hand might not turn back the tide of human woe; few would seek their only Source of help. He was willing to pour out His soul unto death, to bring salvation within their reach; but few would come to Him that they might have life.

The Majesty of heaven in tears! the Son of the infinite God troubled in spirit, bowed down with anguish! The scene filled all heaven with wonder. That scene reveals to us the exceeding sinfulness

of sin; it shows how hard a task it is, even for Infinite Power, to save the guilty from the consequences of transgressing the law of God. Jesus, looking down to the last generation, saw the world involved in a deception similar to that which caused the destruction of Jerusalem. The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in heaven and earth. The precepts of Jehovah would be despised and set at naught. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would

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refuse to listen to the words of truth in their day of visitation. Terrible blindness! strange infatuation!

Two days before the Passover, when Christ had for the last time departed from the temple, after denouncing the hypocrisy of the Jewish rulers, He again went out with His disciples to the Mount of Olives and seated Himself with them upon the grassy slope overlooking the city. Once more He gazed upon its walls, its towers, and its palaces. Once more He beheld the temple in its dazzling splendor, a diadem of beauty crowning the sacred mount.

A thousand years before, the psalmist had magnified God's favor to Israel in making her holy house His dwelling place: "In Salem also is His tabernacle, and His dwelling place in Zion." He "chose the tribe of Judah, the Mount Zion which He loved. And He built His sanctuary like high palaces." Psalms 76:2; 78:68, 69. The first temple had been erected during the most prosperous period of Israel's history. Vast stores of treasure for this purpose had been collected by King David, and the plans for its construction were made by divine inspiration. 1 Chronicles 28:12, 19. Solomon, the wisest of Israel's monarchs, had completed the work. This temple was the most magnificent building which the world ever saw. Yet the Lord had declared by the prophet Haggai, concerning the second temple: "The glory of this latter house shall be greater than of the former." "I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." Haggai 2:9, 7.

After the destruction of the temple by Nebuchadnezzar it was rebuilt about five hundred years before the birth of Christ by a people who from a lifelong captivity had returned to a wasted and almost deserted country. There were then among them aged men who had seen the glory of Solomon's temple, and who wept at the foundation of the new building, that it must be so inferior to the former. The feeling that prevailed is forcibly described by the prophet: "Who is

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left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?" Haggai 2:3; Ezra 3:12. Then was given the promise that the glory of this latter house should be greater than that of the former.

But the second temple had not equaled the first in magnificence; nor was it hallowed by those visible tokens of the divine presence which pertained to the first temple. There was no manifestation of supernatural power to mark its dedication. No cloud of glory was seen to fill the newly erected sanctuary. No fire from heaven descended to consume the sacrifice upon its altar. The Shekinah no longer abode between the cherubim in the most holy place; the ark, the mercy seat, and the tables of the testimony were not to be found therein. No voice sounded from heaven to make known to the inquiring priest the will of Jehovah.



For centuries the Jews had vainly endeavored to show wherein the promise of God given by Haggai had been fulfilled; yet pride and unbelief blinded their minds to the true meaning of the prophet's words. The second temple was not honored with the cloud of Jehovah's glory, but with the living presence of One in whom dwelt the fullness of the Godhead bodily--who was God Himself manifest in the flesh. The "Desire of all nations" had indeed come to His temple when the Man of Nazareth taught and healed in the sacred courts. In the presence of Christ, and in this only, did the second temple exceed the first in glory. But Israel had put from her the proffered Gift of heaven. With the humble Teacher who had that day passed out from its golden gate, the glory had forever departed from the temple. Already were the Saviour's words fulfilled: "Your house is left unto you desolate." Matthew 23:38.

The disciples had been filled with awe and wonder at Christ's prediction of the overthrow of the temple, and they desired to understand more fully the meaning of His words. Wealth, labor, and architectural skill had for more than forty years been freely expended to enhance its splendors. Herod

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the Great had lavished upon it both Roman wealth and Jewish treasure, and even the emperor of the world had enriched it with his gifts. Massive blocks of white marble, of almost fabulous size, forwarded from Rome for this purpose, formed a part of its structure; and to these the disciples had called the attention of their Master, saying: "See what manner of stones and what buildings are here!" Mark 13:1.

To these words, Jesus made the solemn and startling reply: "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matthew 24:2.

With the overthrow of Jerusalem the disciples associated the events of Christ's personal coming in temporal glory to take the throne of universal empire, to punish the impenitent Jews, and to break from off the nation the Roman yoke. The Lord had told them that He would come the second time. Hence at the mention of judgments upon Jerusalem, their minds reverted to that coming; and as they were gathered about the Saviour upon the Mount of Olives, they asked: "When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Verse 3.

The future was mercifully veiled from the disciples. Had they at that time fully comprehend the two awful facts-- the Redeemer's sufferings and death, and the destruction of their city and temple--they would have been overwhelmed with horror. Christ presented before them an outline of the prominent events to take place before the close of time. His words were not then fully understood; but their meaning was to be unfolded as His people should need the instruction therein given. The prophecy which He uttered was twofold in its meaning; while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day.

Jesus declared to the listening disciples the judgments that were to fall upon apostate Israel, and especially the retributive vengeance that would come upon them for their rejection and crucifixion of the Messiah. Unmistakable signs would precede the awful climax. The dreaded hour would come

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suddenly and swiftly. And the Saviour warned His followers: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso

readeth, let him understand:) then let them which be in Judea flee into the mountains." Matthew 24:15, 16; Luke 21:20, 21. When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight. When the warning sign should be seen, those who would escape must make no delay. Throughout the land of Judea, as well as in Jerusalem itself, the signal for flight must be immediately obeyed. He who chanced to be upon the housetop must not go down into his house, even to save his most valued treasures. Those who were working in the fields or vineyards must not take time to return for the outer garment laid aside while they should be toiling in the heat of the day. They must not hesitate a moment, lest they be involved in the general destruction.

In the reign of Herod, Jerusalem had not only been greatly beautified, but by the erection of towers, walls, and fortresses, adding to the natural strength of its situation, it had been rendered apparently impregnable. He who would at this time have foretold publicly its destruction, would, like Noah in his day, have been called a crazed alarmist. But Christ had said: "Heaven and earth shall pass away, but My words shall not pass away." Matthew 24:35. Because of her sins, wrath had been denounced against Jerusalem, and her stubborn unbelief rendered her doom certain.

The Lord had declared by the prophet Micah: "Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." Micah 3:9-11.

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These words faithfully described the corrupt and self-righteous inhabitants of Jerusalem. While claiming to observe rigidly the precepts of God's law, they were transgressing all its principles. They hated Christ because His purity and holiness revealed their iniquity; and they accused Him of being the cause of all the troubles which had come upon them in consequence of their sins. Though they knew Him to be sinless, they had declared that His death was necessary to their safety as a nation. "If we let Him thus alone," said the Jewish leaders, "all men will believe on Him: and the Romans shall come and take away both our place and nation." John 11:48. If Christ were sacrificed, they might once more become a strong, united people. Thus they reasoned, and they concurred in the decision of their high priest, that it would be better for one man to die than for the whole nation to perish.

Thus the Jewish leaders had built up "Zion with blood, and Jerusalem with iniquity." Micah 3:10. And yet, while they slew their Saviour because He reproved their sins, such was their self-righteousness that they regarded themselves as God's favored people and expected the Lord to deliver them from their enemies. "Therefore," continued the prophet, "shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." Verse 12.

For nearly forty years after the doom of Jerusalem had been pronounced by Christ Himself, the Lord delayed His judgments upon the city and the nation. Wonderful was the long-suffering of God toward the rejectors of His gospel and the murderers of His Son. The parable of the unfruitful tree represented God's dealings with the Jewish nation. The command had gone forth, "Cut it down; why cumbereth it the ground?" (Luke 13:7) but divine mercy had spared it yet a little longer. There were still many among the Jews who were ignorant of the character and the work of Christ. And the children had not enjoyed the opportunities or

received the light which their parents had spurned. Through the preaching of the apostles and their associates, God would cause light to shine upon them; they would be permitted to see how prophecy had been fulfilled, not only in the birth and life of Christ, but in His death and resurrection. The children were not condemned for the sins of the parents; but when, with a knowledge of all the light given to their parents, the children rejected the additional light granted to themselves, they became partakers of the parents' sins, and filled up the measure of their iniquity.

The long-suffering of God toward Jerusalem only confirmed the Jews in their stubborn impenitence. In their hatred and cruelty toward the disciples of Jesus they rejected the last offer of mercy. Then God withdrew His protection from them and removed His restraining power from Satan and his angels, and the nation was left to the control of the leader she had chosen. Her children had spurned the grace of Christ, which would have enabled them to subdue their evil impulses, and now these became the conquerors. Satan aroused the fiercest and most debased passions of the soul. Men did not reason; they were beyond reason--controlled by impulse and blind rage. They became satanic in their cruelty. In the family and in the nation, among the highest and the lowest classes alike, there was suspicion, envy, hatred, strife, rebellion, murder. There was no safety anywhere. Friends and kindred betrayed one another. Parents slew their children, and children their parents. The rulers of the people had no power to rule themselves. Uncontrolled passions made them tyrants. The Jews had accepted false testimony to condemn the innocent Son of God. Now false accusations made their own lives uncertain. By their actions they had long been saying: "Cause the Holy One of Israel to cease from before us." Isaiah 30:11. Now their desire was granted. The fear of God no longer disturbed them. Satan

was at the head of the nation, and the highest civil and religious authorities were under his sway.

The leaders of the opposing factions at times united to plunder and torture their wretched victims, and again they fell upon each other's forces and slaughtered without mercy. Even the sanctity of the temple could not restrain their horrible ferocity. The worshipers were stricken down before the altar, and the sanctuary was polluted with the bodies of the slain. Yet in their blind and blasphemous presumption the instigators of this hellish work publicly declared that they had no fear that Jerusalem would be destroyed, for it was God's own city. To establish their power more firmly, they bribed false prophets to proclaim, even while Roman legions were besieging the temple, that the people were to wait for deliverance from God. To the last, multitudes held fast to the belief that the Most High would interpose for the defeat of their adversaries. But Israel had spurned the divine protection, and now she had no defense. Unhappy Jerusalem! rent by internal dissensions, the blood of her children slain by one another's hands crimsoning her streets, while alien armies beat down her fortifications and slew her men of war!

All the predictions given by Christ concerning the destruction of Jerusalem were fulfilled to the letter. The Jews experienced the truth of His words of warning: "With what measure ye mete, it shall be measured to you again." Matthew 7:2.

Signs and wonders appeared, foreboding disaster and doom. In the midst of the night an unnatural light shone over the temple and the altar. Upon the clouds at sunset were pictured chariots and men of war gathering for battle. The priests ministering by night in the sanctuary were terrified by mysterious sounds; the earth trembled, and a multitude of voices were heard crying: "Let us depart

hence." The great eastern gate, which was so heavy that it could hardly be shut by a score of men, and which was secured by

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immense bars of iron fastened deep in the pavement of solid stone, opened at midnight, without visible agency.--Milman, *The History of the Jews*, book 13.

For seven years a man continued to go up and down the streets of Jerusalem, declaring the woes that were to come upon the city. By day and by night he chanted the wild dirge: "A voice from the east! a voice from the west! a voice from the four winds! a voice against Jerusalem and against the temple! a voice against the bridegrooms and the brides! a voice against the whole people!"-- *Ibid* . This strange being was imprisoned and scourged, but no complaint escaped his lips. To insult and abuse he answered only: "Woe, woe to Jerusalem!" "woe, woe to the inhabitants thereof!" His warning cry ceased not until he was slain in the siege he had foretold.

Not one Christian perished in the destruction of Jerusalem. Christ had given His disciples warning, and all who believed His words watched for the promised sign. "When ye shall see Jerusalem compassed with armies," said Jesus, "then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out." Luke 21:20, 21. After the Romans under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for an immediate attack. The besieged, despairing of successful resistance, were on the point of surrender, when the Roman general withdrew his forces without the least apparent reason. But God's merciful providence was directing events for the good of His own people. The promised sign had been given to the waiting Christians, and now an opportunity was offered for all who would, to obey the Saviour's warning. Events were so overruled that neither Jews nor Romans should hinder the flight of the Christians. Upon the retreat of Cestius, the Jews, sallying from Jerusalem, pursued after his retiring army; and while both forces were thus fully engaged, the Christians had an opportunity to leave the city. At this time the country also

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had been cleared of enemies who might have endeavored to intercept them. At the time of the siege, the Jews were assembled at Jerusalem to keep the Feast of Tabernacles, and thus the Christians throughout the land were able to make their escape unmolested. Without delay they fled to a place of safety--the city of Pella, in the land of Perea, beyond Jordan.

The Jewish forces, pursuing after Cestius and his army, fell upon their rear with such fierceness as to threaten them with total destruction. It was with great difficulty that the Romans succeeded in making their retreat. The Jews escaped almost without loss, and with their spoils returned in triumph to Jerusalem. Yet this apparent success brought them only evil. It inspired them with that spirit of stubborn resistance to the Romans which speedily brought unutterable woe upon the doomed city.

Terrible were the calamities that fell upon Jerusalem when the siege was resumed by Titus. The city was invested at the time of the Passover, when millions of Jews were assembled within its walls. Their stores of provision, which if carefully preserved would have supplied the inhabitants for years, had previously been destroyed through the jealousy and revenge of the contending factions, and now all the horrors of starvation were experienced. A measure of wheat was sold for a talent. So fierce were the pangs of hunger that men would gnaw the leather of their belts and sandals and

the covering of their shields. Great numbers of the people would steal out at night to gather wild plants growing outside the city walls, though many were seized and put to death with cruel torture, and often those who returned in safety were robbed of what they had gleaned at so great peril. The most inhuman tortures were inflicted by those in power, to force from the want-stricken people the last scanty supplies which they might have concealed. And these cruelties were not infrequently practiced by men who were themselves well fed, and who were merely desirous of laying up a store of provision for the future.

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Thousands perished from famine and pestilence. Natural affection seemed to have been destroyed. Husbands robbed their wives, and wives their husbands. Children would be seen snatching the food from the mouths of their aged parents. The question of the prophet, "Can a woman forget her sucking child?" received the answer within the walls of that doomed city: "The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people." Isaiah 49:15; Lamentations 4:10. Again was fulfilled the warning prophecy given fourteen centuries before: "The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, . . . and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates." Deuteronomy 28:56, 57.

The Roman leaders endeavored to strike terror to the Jews and thus cause them to surrender. Those prisoners who resisted when taken, were scourged, tortured, and crucified before the wall of the city. Hundreds were daily put to death in this manner, and the dreadful work continued until, along the Valley of Jehoshaphat and at Calvary, crosses were erected in so great numbers that there was scarcely room to move among them. So terribly was visited that awful imprecation uttered before the judgment seat of Pilate: "His blood be on us, and on our children." Matthew 27:25.

Titus would willingly have put an end to the fearful scene, and thus have spared Jerusalem the full measure of her doom. He was filled with horror as he saw the bodies of the dead lying in heaps in the valleys. Like one entranced, he looked from the crest of Olivet upon the magnificent temple and gave command that not one stone of it be touched. Before attempting to gain possession of this stronghold,

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he made an earnest appeal to the Jewish leaders not to force him to defile the sacred place with blood. If they would come forth and fight in any other place, no Roman should violate the sanctity of the temple. Josephus himself, in a most eloquent appeal, entreated them to surrender, to save themselves, their city, and their place of worship. But his words were answered with bitter curses. Darts were hurled at him, their last human mediator, as he stood pleading with them. The Jews had rejected the entreaties of the Son of God, and now expostulation and entreaty only made them more determined to resist to the last. In vain were the efforts of Titus to save the temple; One greater than he had declared that not one stone was to be left upon another.

The blind obstinacy of the Jewish leaders, and the detestable crimes perpetrated within the besieged city, excited the horror and indignation of the Romans, and Titus at last decided to take the temple by storm. He determined, however, that if possible it should be saved from destruction. But his commands were disregarded. After he had retired to his tent at night, the Jews, sallying from the

temple, attacked the soldiers without. In the struggle, a firebrand was flung by a soldier through an opening in the porch, and immediately the cedar-lined chambers about the holy house were in a blaze. Titus rushed to the place, followed by his generals and legionaries, and commanded the soldiers to quench the flames. His words were unheeded. In their fury the soldiers hurled blazing brands into the chambers adjoining the temple, and then with their swords they slaughtered in great numbers those who had found shelter there. Blood flowed down the temple steps like water. Thousands upon thousands of Jews perished. Above the sound of battle, voices were heard shouting: "Ichabod!"--the glory is departed.

"Titus found it impossible to check the rage of the soldiery; he entered with his officers, and surveyed the interior of the sacred edifice. The splendor filled them with wonder; and as the flames had not yet penetrated to the holy place,

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he made a last effort to save it, and springing forth, again exhorted the soldiers to stay the progress of the conflagration. The centurion Liberalis endeavored to force obedience with his staff of office; but even respect for the emperor gave way to the furious animosity against the Jews, to the fierce excitement of battle, and to the insatiable hope of plunder. The soldiers saw everything around them radiant with gold, which shone dazzlingly in the wild light of the flames; they supposed that incalculable treasures were laid up in the sanctuary. A soldier, unperceived, thrust a lighted torch between the hinges of the door: the whole building was in flames in an instant. The blinding smoke and fire forced the officers to retreat, and the noble edifice was left to its fate.

"It was an appalling spectacle to the Roman--what was it to the Jew? The whole summit of the hill which commanded the city, blazed like a volcano. One after another the buildings fell in, with a tremendous crash, and were swallowed up in the fiery abyss. The roofs of cedar were like sheets of flame; the gilded pinnacles shone like spikes of red light; the gate towers sent up tall columns of flame and smoke. The neighboring hills were lighted up; and dark groups of people were seen watching in horrible anxiety the progress of the destruction: the walls and heights of the upper city were crowded with faces, some pale with the agony of despair, others scowling unavailing vengeance. The shouts of the Roman soldiery as they ran to and fro, and the howlings of the insurgents who were perishing in the flames, mingled with the roaring of the conflagration and the thundering sound of falling timbers. The echoes of the mountains replied or brought back the shrieks of the people on the heights; all along the walls resounded screams and wailings; men who were expiring with famine rallied their remaining strength to utter a cry of anguish and desolation.

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"The slaughter within was even more dreadful than the spectacle from without. Men and women, old and young, insurgents and priests, those who fought and those who entreated mercy, were hewn down in indiscriminate carnage. The number of the slain exceeded that of the slayers. The legionaries had to clamber over heaps of dead to carry on the work of extermination."--Milman, *The History of the Jews*, book 16.

After the destruction of the temple, the whole city soon fell into the hands of the Romans. The leaders of the Jews forsook their impregnable towers, and Titus found them solitary. He gazed upon them with amazement, and declared that God had given them into his hands; for no engines, however powerful, could have prevailed against those stupendous battlements. Both the city and the temple were razed to their foundations, and the ground upon which the holy house had stood was



"plowed like a field." Jeremiah 26:18. In the siege and the slaughter that followed, more than a million of the people perished; the survivors were carried away as captives, sold as slaves, dragged to Rome to grace the conqueror's triumph, thrown to wild beasts in the amphitheaters, or scattered as homeless wanderers throughout the earth.

The Jews had forged their own fetters; they had filled for themselves the cup of vengeance. In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, they were but reaping the harvest which their own hands had sown. Says the prophet: "O Israel, thou hast destroyed thyself;" "for thou hast fallen by thine iniquity." Hosea 13:9; 14:1. Their sufferings are often represented as a punishment visited upon them by the direct decree of God. It is thus that the great deceiver seeks to conceal his own work. By stubborn rejection of divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will. The horrible cruelties enacted in the

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destruction of Jerusalem are a demonstration of Satan's vindictive power over those who yield to his control.

We cannot know how much we owe to Christ for the peace and protection which we enjoy. It is the restraining power of God that prevents mankind from passing fully under the control of Satan. The disobedient and unthankful have great reason for gratitude for God's mercy and long-suffering in holding in check the cruel, malignant power of the evil one. But when men pass the limits of divine forbearance, that restraint is removed. God does not stand toward the sinner as an executioner of the sentence against transgression; but He leaves the rejectors of His mercy to themselves, to reap that which they have sown. Every ray of light rejected, every warning despised or unheeded, every passion indulged, every transgression of the law of God, is a seed sown which yields its unfailing harvest. The Spirit of God, persistently resisted, is at last withdrawn from the sinner, and then there is left no power to control the evil passions of the soul, and no protection from the malice and enmity of Satan. The destruction of Jerusalem is a fearful and solemn warning to all who are trifling with the offers of divine grace and resisting the pleadings of divine mercy. Never was there given a more decisive testimony to God's hatred of sin and to the certain punishment that will fall upon the guilty.

The Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon His law. Dark are the records of human misery that earth has witnessed during its long centuries of crime. The heart sickens, and the mind grows faint in contemplation. Terrible have been the results of rejecting the authority of Heaven. But a scene yet darker is presented in the revelations of the future. The records of the past,--the long procession of tumults,

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conflicts, and revolutions, the "battle of the warrior . . . with confused noise, and garments rolled in blood" (Isaiah 9:5),-- what are these, in contrast with the terrors of that day when the restraining Spirit of God shall be wholly withdrawn from the wicked, no longer to hold in check the outburst of human passion and satanic wrath! The world will then behold, as never before, the results of Satan's rule.

But in that day, as in the time of Jerusalem's destruction, God's people will be delivered, everyone that shall be found written among the living. Isaiah 4:3. Christ has declared that He will come the second time to gather His faithful ones to Himself: "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24:30, 31. Then shall they that obey not the gospel be consumed with the spirit of His mouth and be destroyed with the brightness of His coming. 2 Thessalonians 2:8. Like Israel of old the wicked destroy themselves; they fall by their iniquity. By a life of sin, they have placed themselves so out of harmony with God, their natures have become so debased with evil, that the manifestation of His glory is to them a consuming fire.

Let men beware lest they neglect the lesson conveyed to them in the words of Christ. As He warned His disciples of Jerusalem's destruction, giving them a sign of the approaching ruin, that they might make their escape; so He has warned the world of the day of final destruction and has given them tokens of its approach, that all who will may flee from the wrath to come. Jesus declares: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations." Luke 21:25; Matthew 24:29; Mark 13:24-26; Revelation 6:12-17. Those who behold these harbingers of His coming are to "know that it is near, even

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at the doors." Matthew 24:33. "Watch ye therefore," are His words of admonition. Mark 13:35. They that heed the warning shall not be left in darkness, that that day should overtake them unawares. But to them that will not watch, "the day of the Lord so cometh as a thief in the night." 1 Thessalonians 5:2-5.

The world is no more ready to credit the message for this time than were the Jews to receive the Saviour's warning concerning Jerusalem. Come when it may, the day of God will come unawares to the ungodly. When life is going on in its unvarying round; when men are absorbed in pleasure, in business, in traffic, in money-making; when religious leaders are magnifying the world's progress and enlightenment, and the people are lulled in a false security--then, as the midnight thief steals within the unguarded dwelling, so shall sudden destruction come upon the careless and ungodly, "and they shall not escape." Verse 3.

## 2. Persecution in the First Centuries

When Jesus revealed to His disciples the fate of Jerusalem and the scenes of the second advent, He foretold also the experience of His people from the time when He should be taken from them, to His return in power and glory for their deliverance. From Olivet the Saviour beheld the storms about to fall upon the apostolic church; and penetrating deeper into the future, His eye discerned the fierce, wasting tempests that were to beat upon His followers in the coming ages of darkness and persecution. In a few brief utterances of awful significance He foretold the portion which the rulers of this world would mete out to the church of God. Matthew 24:9, 21, 22. The followers of Christ must tread the same path of humiliation, reproach, and suffering which their Master trod. The enmity that burst forth against the world's Redeemer would be manifested against all who should believe on His name.

The history of the early church testified to the fulfillment of the Saviour's words. The powers of earth and hell arrayed themselves against Christ in the person of His followers. Paganism foresaw that should the gospel triumph, her temples and altars would be swept away; therefore she summoned her forces to destroy Christianity. The fires of persecution were kindled. Christians were stripped of their possessions and driven from their homes. They "endured a great fight of afflictions." Hebrews 10:32. They "had trial of cruel

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mockings and scourgings, yea, moreover of bonds and imprisonment." Hebrews 11:36. Great numbers sealed their testimony with their blood. Noble and slave, rich and poor, learned and ignorant, were alike slain without mercy.

These persecutions, beginning under Nero about the time of the martyrdom of Paul, continued with greater or less fury for centuries. Christians were falsely accused of the most dreadful crimes and declared to be the cause of great calamities--famine, pestilence, and earthquake. As they became the objects of popular hatred and suspicion, informers stood ready, for the sake of gain, to betray the innocent. They were condemned as rebels against the empire, as foes of religion, and pests to society. Great numbers were thrown to wild beasts or burned alive in the amphitheaters. Some were crucified; others were covered with the skins of wild animals and thrust into the arena to be torn by dogs. Their punishment was often made the chief entertainment at public fetes. Vast multitudes assembled to enjoy the sight and greeted their dying agonies with laughter and applause.

Wherever they sought refuge, the followers of Christ were hunted like beasts of prey. They were forced to seek concealment in desolate and solitary places. "Destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." Verses 37, 38. The catacombs afforded shelter for thousands. Beneath the hills outside the city of Rome, long galleries had been tunneled through earth and rock; the dark and intricate network of passages extended for miles beyond the city walls. In these underground retreats the followers of Christ buried their dead; and here also, when suspected and proscribed, they found a home. When the Life-giver shall awaken those who have fought the good fight, many a martyr for Christ's sake will come forth from those gloomy caverns.

Under the fiercest persecution these witnesses for Jesus kept their faith unsullied. Though deprived of every comfort, shut away from the light of the sun, making their home in the dark but friendly bosom of the earth, they uttered no complaint. With words of faith, patience, and hope they encouraged one another to endure privation and distress. The loss of every earthly blessing could not force them to renounce their belief in Christ. Trials and persecution were but steps bringing them nearer their rest and their reward.

Like God's servants of old, many were "tortured, not accepting deliverance; that they might obtain a better resurrection." Verse 35. These called to mind the words of their Master, that when persecuted for Christ's sake, they were to be exceeding glad, for great would be their reward in heaven; for so the prophets had been persecuted before them. They rejoiced that they were accounted worthy to suffer for the truth, and songs of triumph ascended from the midst of crackling flames. Looking upward by faith, they saw Christ and angels leaning over the battlements of heaven, gazing upon them with the deepest interest and regarding their steadfastness with approval. A voice came down to them from the throne of God: "Be thou faithful unto death, and I will give thee a crown of life." Revelation 2:10.

In vain were Satan's efforts to destroy the church of Christ by violence. The great controversy in which the disciples of Jesus yielded up their lives did not cease when these faithful standard-bearers fell at their post. By defeat they conquered. God's workmen were slain, but His work went steadily forward. The gospel continued to spread and the number of its adherents to increase. It penetrated into regions that were inaccessible even to the eagles of Rome. Said a Christian, expostulating with the heathen rulers who were urging forward the persecution: You may "kill us, torture us, condemn us. . . . Your injustice is the proof that we are innocent

. . . . Nor does your cruelty . . . avail you." It was but a stronger invitation to bring others to their persuasion. "The oftener we are mown down by you, the more in number we grow; the blood of Christians is seed."--Tertullian, *Apology*, paragraph 50.

Thousands were imprisoned and slain, but others sprang up to fill their places. And those who were martyred for their faith were secured to Christ and accounted of Him as conquerors. They had fought the good fight, and they were to receive the crown of glory when Christ should come. The sufferings which they endured brought Christians nearer to one another and to their Redeemer. Their living example and dying testimony were a constant witness for the truth; and where least expected, the subjects of Satan were leaving his service and enlisting under the banner of Christ.

Satan therefore laid his plans to war more successfully against the government of God by planting his banner in the Christian church. If the followers of Christ could be deceived and led to displease God, then their strength, fortitude, and firmness would fail, and they would fall an easy prey.

The great adversary now endeavored to gain by artifice what he had failed to secure by force. Persecution ceased, and in its stead were substituted the dangerous allurements of temporal prosperity and worldly honor. Idolaters were led to receive a part of the Christian faith, while they rejected other essential truths. They professed to accept Jesus as the Son of God and to believe in His death and resurrection, but they had no conviction of sin and felt no need of repentance or of a

change of heart. With some concessions on their part they proposed that Christians should make concessions, that all might unite on the platform of belief in Christ.

Now the church was in fearful peril. Prison, torture, fire, and sword were blessings in comparison with this. Some of the Christians stood firm, declaring that they could make no

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compromise. Others were in favor of yielding or modifying some features of their faith and uniting with those who had accepted a part of Christianity, urging that this might be the means of their full conversion. That was a time of deep anguish to the faithful followers of Christ. Under a cloak of pretended Christianity, Satan was insinuating himself into the church, to corrupt their faith and turn their minds from the word of truth.

Most of the Christians at last consented to lower their standard, and a union was formed between Christianity and paganism. Although the worshipers of idols professed to be converted, and united with the church, they still clung to their idolatry, only changing the objects of their worship to images of Jesus, and even of Mary and the saints. The foul leaven of idolatry, thus brought into the church, continued its baleful work. Unsound doctrines, superstitious rites, and idolatrous ceremonies were incorporated into her faith and worship. As the followers of Christ united with idolaters, the Christian religion became corrupted, and the church lost her purity and power. There were some, however, who were not misled by these delusions. They still maintained their fidelity to the Author of truth and worshiped God alone.

There have ever been two classes among those who profess to be followers of Christ. While one class study the Saviour's life and earnestly seek to correct their defects and conform to the Pattern, the other class shun the plain, practical truths which expose their errors. Even in her best estate the church was not composed wholly of the true, pure, and sincere. Our Saviour taught that those who willfully indulge in sin are not to be received into the church; yet He connected with Himself men who were faulty in character, and granted them the benefits of His teachings and example, that they might have an opportunity to see their errors and correct them. Among the twelve apostles was a traitor. Judas was accepted, not

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because of his defects of character, but notwithstanding them. He was connected with the disciples, that, through the instruction and example of Christ, he might learn what constitutes Christian character, and thus be led to see his errors, to repent, and, by the aid of divine grace, to purify his soul "in obeying the truth." But Judas did not walk in the light so graciously permitted to shine upon him. By indulgence in sin he invited the temptations of Satan. His evil traits of character became predominant. He yielded his mind to the control of the powers of darkness, he became angry when his faults were reproved, and thus he was led to commit the fearful crime of betraying his Master. So do all who cherish evil under a profession of godliness hate those who disturb their peace by condemning their course of sin. When a favorable opportunity is presented, they will, like Judas, betray those who for their good have sought to reprove them.

The apostles encountered those in the church who professed godliness while they were secretly cherishing iniquity. Ananias and Sapphira acted the part of deceivers, pretending to make an entire sacrifice for God, when they were covetously withholding a portion for themselves. The Spirit of truth revealed to the apostles the real character of these pretenders, and the judgments of God rid the

church of this foul blot upon its purity. This signal evidence of the discerning Spirit of Christ in the church was a terror to hypocrites and evildoers. They could not long remain in connection with those who were, in habit and disposition, constant representatives of Christ; and as trials and persecution came upon His followers, those only who were willing to forsake all for the truth's sake desired to become His disciples. Thus, as long as persecution continued, the church remained comparatively pure. But as it ceased, converts were added who were less sincere and devoted, and the way was open for Satan to obtain a foothold.

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But there is no union between the Prince of light and the prince of darkness, and there can be no union between their followers. When Christians consented to unite with those who were but half converted from paganism, they entered upon a path which led further and further from the truth. Satan exulted that he had succeeded in deceiving so large a number of the followers of Christ. He then brought his power to bear more fully upon these, and inspired them to persecute those who remained true to God. None understood so well how to oppose the true Christian faith as did those who had once been its defenders; and these apostate Christians, uniting with their half-pagan companions, directed their warfare against the most essential features of the doctrines of Christ.

It required a desperate struggle for those who would be faithful to stand firm against the deceptions and abominations which were disguised in sacerdotal garments and introduced into the church. The Bible was not accepted as the standard of faith. The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed.

After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the word of God. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war.

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Well would it be for the church and the world if the principles that actuated those steadfast souls were revived in the hearts of God's professed people. There is an alarming indifference in regard to the doctrines which are the pillars of the Christian faith. The opinion is gaining ground, that, after all, these are not of vital importance. This degeneracy is strengthening the hands of the agents of Satan, so that false theories and fatal delusions which the faithful in ages past imperiled their lives to resist and expose, are now regarded with favor by thousands who claim to be followers of Christ.

The early Christians were indeed a peculiar people. Their blameless deportment and unswerving faith were a continual reproof that disturbed the sinner's peace. Though few in numbers, without wealth, position, or honorary titles, they were a terror to evildoers wherever their character and doctrines were known. Therefore they were hated by the wicked, even as Abel was hated by the ungodly Cain. For the same reason that Cain slew Abel, did those who sought to throw off the restraint of the Holy Spirit, put to death God's people. It was for the same reason that the Jews rejected and crucified the Saviour--because the purity and holiness of His character was a constant



rebuke to their selfishness and corruption. From the days of Christ until now His faithful disciples have excited the hatred and opposition of those who love and follow the ways of sin.

How, then, can the gospel be called a message of peace? When Isaiah foretold the birth of the Messiah, he ascribed to Him the title, "Prince of Peace." When angels announced to the shepherds that Christ was born, they sang above the plains of Bethlehem: "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14. There is a seeming contradiction between these prophetic declarations and the words of Christ: "I came not to send peace, but a sword." Matthew 10:34. But, rightly understood, the two

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are in perfect harmony. The gospel is a message of peace. Christianity is a system which, received and obeyed, would spread peace, harmony, and happiness throughout the earth. The religion of Christ will unite in close brotherhood all who accept its teachings. It was the mission of Jesus to reconcile men to God, and thus to one another. But the world at large are under the control of Satan, Christ's bitterest foe. The gospel presents to them principles of life which are wholly at variance with their habits and desires, and they rise in rebellion against it. They hate the purity which reveals and condemns their sins, and they persecute and destroy those who would urge upon them its just and holy claims. It is in this sense--because the exalted truths it brings occasion hatred and strife--that the gospel is called a sword.

The mysterious providence which permits the righteous to suffer persecution at the hand of the wicked has been a cause of great perplexity to many who are weak in faith. Some are even ready to cast away their confidence in God because He suffers the basest of men to prosper, while the best and purest are afflicted and tormented by their cruel power. How, it is asked, can One who is just and merciful, and who is also infinite in power, tolerate such injustice and oppression? This is a question with which we have nothing to do. God has given us sufficient evidence of His love, and we are not to doubt His goodness because we cannot understand the workings of His providence. Said the Saviour to His disciples, foreseeing the doubts that would press upon their souls in days of trial and darkness: "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you." John 15:20. Jesus suffered for us more than any of His followers can be made to suffer through the cruelty of wicked men. Those who are called to endure torture and martyrdom are but following in the steps of God's dear Son.

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"The Lord is not slack concerning His promise." 2 Peter 3:9. He does not forget or neglect His children; but He permits the wicked to reveal their true character, that none who desire to do His will may be deceived concerning them. Again, the righteous are placed in the furnace of affliction, that they themselves may be purified; that their example may convince others of the reality of faith and godliness; and also that their consistent course may condemn the ungodly and unbelieving.

God permits the wicked to prosper and to reveal their enmity against Him, that when they shall have filled up the measure of their iniquity all may see His justice and mercy in their utter destruction. The day of His vengeance hastens, when all who have transgressed His law and oppressed His people will meet the just recompense of their deeds; when every act of cruelty or injustice toward God's faithful ones will be punished as though done to Christ Himself.

There is another and more important question that should engage the attention of the churches of today. The apostle Paul declares that "all that will live godly in Christ Jesus shall suffer persecution." 2 Timothy 3:12. Why is it, then, that persecution seems in a great degree to slumber? The only reason is that the church has conformed to the world's standard and therefore awakens no opposition. The religion which is current in our day is not of the pure and holy character that marked the Christian faith in the days of Christ and His apostles. It is only because of the spirit of compromise with sin, because the great truths of the word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular with the world. Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled.

### 3. An Era of Spiritual Darkness

The apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should not come, "except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." And furthermore, the apostle warns his brethren that "the mystery of iniquity doth already work." 2 Thessalonians 2:3, 4, 7. Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy.

Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, "the mystery of iniquity" carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine,

in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.

This compromise between paganism and Christianity resulted in the development of "the man of sin" foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power--a monument of his efforts to seat himself upon the throne to rule the earth according to his will.

Satan once endeavored to form a compromise with Christ. He came to the Son of God in the wilderness of temptation, and showing Him all the kingdoms of the world and the glory of them, offered to give all into His hands if He would but acknowledge the supremacy of the prince of darkness. Christ rebuked the presumptuous tempter and forced him to depart. But Satan meets with greater success in presenting the same temptations to man. To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was induced to yield allegiance to the representative of Satan --the bishop of Rome.

It is one of the leading doctrines of Romanism that the pope is the visible head of the universal church of Christ, invested with supreme authority over bishops and pastors in all parts of the world. More than this, the pope has been given the very titles of Deity. He has been styled "Lord God the Pope" ([see Appendix](#)), and has been declared infallible. He demands the homage of all men. The same claim urged by Satan in the wilderness of temptation is still urged by him through the Church of Rome, and vast numbers are ready to yield him homage.

But those who fear and reverence God meet this heaven-daring assumption as Christ met the solicitations of the wily foe: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Luke 4:8. God has never given a hint in His word that He has appointed any man to be the head of the church. The doctrine of papal supremacy is directly opposed to the teachings of the Scriptures. The pope can have no power over Christ's church except by usurpation.

Romanists have persisted in bringing against Protestants the charge of heresy and willful separation from the true church. But these accusations apply rather to themselves. They are the ones who laid down the banner of Christ and departed from "the faith which was once delivered unto the saints." Jude 3.

Satan well knew that the Holy Scriptures would enable men to discern his deceptions and withstand his power. It was by the word that even the Saviour of the world had resisted his attacks. At every assault, Christ presented the shield of eternal truth, saying, "It is written." To every suggestion of the adversary, He opposed the wisdom and power of the word. In order for Satan to maintain his sway over men, and establish the authority of the papal usurper, he must keep them in ignorance of the Scriptures. The Bible would exalt God and place finite men in their true position; therefore its sacred truths must be concealed and suppressed. This logic was adopted by the Roman Church. For hundreds of years the circulation of the Bible was prohibited. The people were forbidden to read it or to have it in their houses, and unprincipled priests and prelates interpreted its teachings to sustain their pretensions. Thus the pope came to be almost universally acknowledged as the vicegerent of God on earth, endowed with authority over church and state.

The detector of error having been removed, Satan worked according to his will. Prophecy had declared that the papacy was to "think to change times and laws." Daniel 7:25. This

work it was not slow to attempt. To afford converts from heathenism a substitute for the worship of idols, and thus to promote their nominal acceptance of Christianity, the adoration of images and relics was gradually introduced into the Christian worship. The decree of a general council ([see Appendix](#)) finally established this system of idolatry. To complete the sacrilegious work, Rome presumed to expunge from the law of God the second commandment, forbidding image worship, and to divide the tenth commandment, in order to preserve the number.

The spirit of concession to paganism opened the way for a still further disregard of Heaven's authority. Satan, working through unconsecrated leaders of the church, tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath, the day which God had blessed and sanctified (Genesis 2:2, 3), and in its stead to exalt the festival observed by the heathen as "the venerable day of the sun." This change was not at first attempted openly. In the first centuries the true Sabbath had been kept by all Christians. They were jealous for the honor of God, and, believing that His law is immutable, they zealously guarded the sacredness of its precepts. But with great subtlety Satan worked through his agents to bring about his object. That the attention of the people might be called to the Sunday, it was made a festival in honor of the resurrection of Christ. Religious services were held upon it; yet it was regarded as a day of recreation, the Sabbath being still sacredly observed.

To prepare the way for the work which he designed to accomplish, Satan had led the Jews, before the advent of Christ, to load down the Sabbath with the most rigorous exactions, making its observance a burden. Now, taking advantage of the false light in which he had thus caused it to be regarded, he cast contempt upon it as a Jewish institution. While Christians generally continued to observe the Sunday as a joyous festival, he led them, in order to show

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their hatred of Judaism, to make the Sabbath a fast, a day of sadness and gloom.

In the early part of the fourth century the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. ([See Appendix](#) .) The day of the sun was revered by his pagan subjects and was honored by Christians; it was the emperor's policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church, who, inspired by ambition and thirst for power, perceived that if the same day was observed by both Christians and heathen, it would promote the nominal acceptance of Christianity by pagans and thus advance the power and glory of the church. But while many God-fearing Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord and observed it in obedience to the fourth commandment.

The archdeceiver had not completed his work. He was resolved to gather the Christian world under his banner and to exercise his power through his vicegerent, the proud pontiff who claimed to be the representative of Christ. Through half-converted pagans, ambitious prelates, and world-loving churchmen he accomplished his purpose. Vast councils were held from time to time, in which the dignitaries of the church were convened from all the world. In nearly every council the Sabbath which God had instituted was pressed down a little lower, while the Sunday was correspondingly exalted. Thus the pagan festival came finally to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed.

The great apostate had succeeded in exalting himself "above all that is called God, or that is worshiped." 2 Thessalonians 2:4. He had dared to change the only precept of the divine law that unmistakably points all mankind to the true and living God. In the fourth commandment, God is

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revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods. It was as a memorial of the work of creation that the seventh day was sanctified as a rest day for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship. Satan strives to turn men from their allegiance to God, and from rendering obedience to His law; therefore he directs his efforts especially against that commandment which points to God as the Creator.

Protestants now urge that the resurrection of Christ on Sunday made it the Christian Sabbath. But Scripture evidence is lacking. No such honor was given to the day by Christ or His apostles. The observance of Sunday as a Christian institution had its origin in that "mystery of lawlessness" (2 Thessalonians 2:7, R.V.) which, even in Paul's day, had begun its work. Where and when did the Lord adopt this child of the papacy? What valid reason can be given for a change which the Scriptures do not sanction?

In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast "his power, and his seat, and great authority." Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5-7. ([See Appendix .](#)) Christians were forced to choose either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman's ax. Now were fulfilled the words of Jesus: "Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake." Luke 21:16, 17. Persecution opened upon the faithful with greater fury than ever before,

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and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus says the prophet: "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days." Revelation 12:6.

The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. Faith was transferred from Christ, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. They were taught that the pope was their earthly mediator and that none could approach God except through him; and, further, that he stood in the place of God to them and was therefore to be implicitly obeyed. A deviation from his requirements was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. Thus the minds of the people were turned away from God to fallible, erring, and cruel men, nay, more, to the prince of darkness himself, who exercised his power through them. Sin was disguised in a garb of sanctity. When the Scriptures are suppressed, and man comes to regard himself as supreme, we need look only for fraud, deception, and debasing iniquity. With the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God.

Those were days of peril for the church of Christ. The faithful standard-bearers were few indeed. Though the truth was not left without witnesses, yet at times it seemed that error and superstition would wholly prevail, and true religion would be banished from the earth. The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions.

They were taught not only to look to the pope as their mediator, but to trust to works of their own to atone for sin. Long pilgrimages, acts of penance, the worship of relics, the

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erection of churches, shrines, and altars, the payment of large sums to the church--these and many similar acts were enjoined to appease the wrath of God or to secure His favor; as if God were like men, to be angered at trifles, or pacified by gifts or acts of penance!

Notwithstanding that vice prevailed, even among the leaders of the Roman Church, her influence seemed steadily to increase. About the close of the eighth century, papists put forth the claim that in the first ages of the church the bishops of Rome had possessed the same spiritual power which they



now assumed. To establish this claim, some means must be employed to give it a show of authority; and this was readily suggested by the father of lies. Ancient writings were forged by monks. Decrees of councils before unheard of were discovered, establishing the universal supremacy of the pope from the earliest times. And a church that had rejected the truth greedily accepted these deceptions. ([See Appendix .](#))

The few faithful builders upon the true foundation. (1 Corinthians 3:10, 11) were perplexed and hindered as the rubbish of false doctrine obstructed the work. Like the builders upon the wall of Jerusalem in Nehemiah's day, some were ready to say: "The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build." Nehemiah 4:10. Wearied with the constant struggle against persecution, fraud, iniquity, and every other obstacle that Satan could devise to hinder their progress, some who had been faithful builders became disheartened; and for the sake of peace and security for their property and their lives, they turned away from the true foundation. Others, undaunted by the opposition of their enemies, fearlessly declared: "Be not ye afraid of them: remember the Lord, which is great and terrible" (verse 14); and they proceeded with the work, everyone with his sword girded by his side. Ephesians 6:17.

The same spirit of hatred and opposition to the truth has inspired the enemies of God in every age, and the same

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vigilance and fidelity have been required in His servants. The words of Christ to the first disciples are applicable to His followers to the close of time: "What I say unto you I say unto all, Watch." Mark 13:37.

The darkness seemed to grow more dense. Image worship became more general. Candles were burned before images, and prayers were offered to them. The most absurd and superstitious customs prevailed. The minds of men were so completely controlled by superstition that reason itself seemed to have lost its sway. While priests and bishops were themselves pleasure-loving, sensual, and corrupt, it could only be expected that the people who looked to them for guidance would be sunken in ignorance and vice.

Another step in papal assumption was taken, when, in the eleventh century, Pope Gregory VII proclaimed the perfection of the Roman Church. Among the propositions which he put forth was one declaring that the church had never erred, nor would it ever err, according to the Scriptures. But the Scripture proofs did not accompany the assertion. The proud pontiff also claimed the power to depose emperors, and declared that no sentence which he pronounced could be reversed by anyone, but that it was his prerogative to reverse the decisions of all others. ([See Appendix.](#))

A striking illustration of the tyrannical character of this advocate of infallibility was given in his treatment of the German emperor, Henry IV. For presuming to disregard the pope's authority, this monarch was declared to be excommunicated and dethroned. Terrified by the desertion and threats of his own princes, who were encouraged in rebellion against him by the papal mandate, Henry felt the necessity of making his peace with Rome. In company with his wife and a faithful servant he crossed the Alps in midwinter, that he might humble himself before the pope. Upon reaching the castle whither Gregory had withdrawn, he was conducted, without his guards, into an outer court, and there, in the severe cold of winter, with uncovered head and naked

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feet, and in a miserable dress, he awaited the pope's permission to come into his presence. Not until he had continued three days fasting and making confession, did the pontiff condescend to grant him pardon. Even then it was only upon condition that the emperor should await the sanction of the pope before resuming the insignia or exercising the power of royalty. And Gregory, elated with his triumph, boasted that it was his duty to pull down the pride of kings.

How striking the contrast between the overbearing pride of this haughty pontiff and the meekness and gentleness of Christ, who represents Himself as pleading at the door of the heart for admittance, that He may come in to bring pardon and peace, and who taught His disciples: "Whosoever will be chief among you, let him be your servant." Matthew 20:27.

The advancing centuries witnessed a constant increase of error in the doctrines put forth from Rome. Even before the establishment of the papacy the teachings of heathen philosophers had received attention and exerted an influence in the church. Many who professed conversion still clung to the tenets of their pagan philosophy, and not only continued its study themselves, but urged it upon others as a means of extending their influence among the heathen. Serious errors were thus introduced into the Christian faith. Prominent among these was the belief in man's natural immortality and his consciousness in death. This doctrine laid the foundation upon which Rome established the invocation of saints and the adoration of the Virgin Mary. From this sprang also the heresy of eternal torment for the finally impenitent, which was early incorporated into the papal faith.

Then the way was prepared for the introduction of still another invention of paganism, which Rome named purgatory, and employed to terrify the credulous and superstitious multitudes. By this heresy is affirmed the existence of a place of torment, in which the souls of such as have not merited eternal damnation are to suffer punishment for their sins,

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and from which, when freed from impurity, they are admitted to heaven. ([See Appendix.](#))

Still another fabrication was needed to enable Rome to profit by the fears and the vices of her adherents. This was supplied by the doctrine of indulgences. Full remission of sins, past, present, and future, and release from all the pains and penalties incurred, were promised to all who would enlist in the pontiff's wars to extend his temporal dominion, to punish his enemies, or to exterminate those who dared deny his spiritual supremacy. The people were also taught that by the payment of money to the church they might free themselves from sin, and also release the souls of their deceased friends who were confined in the tormenting flames. By such means did Rome fill her coffers and sustain the magnificence, luxury, and vice of the pretended representatives of Him who had not where to lay His head. ([See Appendix.](#))

The Scriptural ordinance of the Lord's Supper had been supplanted by the idolatrous sacrifice of the mass. Papal priests pretended, by their senseless mummary, to convert the simple bread and wine into the actual "body and blood of Christ."--Cardinal Wiseman, *The Real Presence of the Body and Blood of Our Lord Jesus Christ in the Blessed Eucharist, Proved From Scripture*, lecture 8, sec. 3, par. 26. With blasphemous presumption, they openly claimed the power of creating God, the Creator of all things. Christians were required, on pain of death, to avow their faith in this horrible, Heaven-insulting heresy. Multitudes who refused were given to the flames. ([See Appendix.](#))

In the thirteenth century was established that most terrible of all the engines of the papacy--the Inquisition. The prince of darkness wrought with the leaders of the papal hierarchy. In their secret councils Satan and his angels controlled the minds of evil men, while unseen in the midst stood an angel of God, taking the fearful record of their iniquitous decrees and writing the history of deeds too horrible to appear to human eyes. "Babylon the great" was "drunken with the blood of the saints." The mangled forms of millions of

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martyrs cried to God for vengeance upon that apostate power.

Popery had become the world's despot. Kings and emperors bowed to the decrees of the Roman pontiff. The destinies of men, both for time and for eternity, seemed under his control. For hundreds of years the doctrines of Rome had been extensively and implicitly received, its rites reverently performed, its festivals generally observed. Its clergy were honored and liberally sustained. Never since has the Roman Church attained to greater dignity, magnificence, or power.

But "the noon of the papacy was the midnight of the world."--J. A. Wylie, *The History of Protestantism*, b. 1, ch. 4. The Holy Scriptures were almost unknown, not only to the people, but to the priests. Like the Pharisees of old, the papal leaders hated the light which would reveal their sins. God's law, the standard of righteousness, having been removed, they exercised power without limit, and practiced vice without restraint. Fraud, avarice, and profligacy prevailed. Men shrank from no crime by which they could gain wealth or position. The palaces of popes and prelates were scenes of the vilest debauchery. Some of the reigning pontiffs were guilty of crimes so revolting that secular rulers endeavored to depose these dignitaries of the church as monsters too vile to be tolerated. For centuries Europe had made no progress in learning, arts, or civilization. A moral and intellectual paralysis had fallen upon Christendom.

The condition of the world under the Romish power presented a fearful and striking fulfillment of the words of the prophet Hosea: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee: . . . seeing thou hast forgotten the law of thy God, I will also forget thy children." "There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." Hosea 4:6, 1, 2. Such were the results of banishing the word of God.

## 4. The Waldenses

Amid the gloom that settled upon the earth during the long period of papal supremacy, the light of truth could not be wholly extinguished. In every age there were witnesses for God--men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come.

The history of God's people during the ages of darkness that followed upon Rome's supremacy is written in heaven, but they have little place in human records. Few traces of their existence can be found, except in the accusations of their persecutors. It was the policy of Rome to obliterate every trace of dissent from her doctrines or decrees. Everything heretical, whether persons or writings, she sought to destroy. Expressions of doubt, or questions as to the authority of papal dogmas, were enough to forfeit the life of rich or poor, high or low. Rome endeavored also to destroy every record of her cruelty toward dissenters. Papal councils decreed that books and writings containing such records should

be committed to the flames. Before the invention of printing, books were few in number, and in a form not favorable for preservation; therefore there was little to prevent the Romanists from carrying out their purpose.

No church within the limits of Romish jurisdiction was long left undisturbed in the enjoyment of freedom of conscience. No sooner had the papacy obtained power than she stretched out her arms to crush all that refused to acknowledge her sway, and one after another the churches submitted to her dominion.

In Great Britain primitive Christianity had very early taken root. The gospel received by the Britons in the first centuries was then uncorrupted by Romish apostasy. Persecution from pagan emperors, which extended even to these far-off shores, was the only gift that the first churches of Britain received from Rome. Many of the Christians, fleeing from persecution in England, found refuge in Scotland; thence the truth was carried to Ireland, and in all these countries it was received with gladness.

When the Saxons invaded Britain, heathenism gained control. The conquerors disdained to be instructed by their slaves, and the Christians were forced to retreat to the mountains and the wild moors. Yet the light, hidden for a time, continued to burn. In Scotland, a century later, it shone out with a brightness that extended to far-distant lands. From Ireland came the pious Columba and his collaborators, who, gathering about them the scattered believers on the lonely island of Iona, made this the center of their missionary labors. Among these evangelists was an observer of the Bible Sabbath, and thus this truth was introduced among the people. A school was established at Iona, from which missionaries went out, not only to Scotland and England, but to Germany, Switzerland, and even Italy.

But Rome had fixed her eyes on Britain, and resolved to bring it under her supremacy. In the sixth century her missionaries undertook the conversion of the heathen Saxons.

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They were received with favor by the proud barbarians, and they induced many thousands to profess the Romish faith. As the work progressed, the papal leaders and their converts encountered the primitive Christians. A striking contrast was presented. The latter were simple, humble, and Scriptural in character, doctrine, and manners, while the former manifested the superstition, pomp, and arrogance of popery. The emissary of Rome demanded that these Christian churches acknowledge the supremacy of the sovereign pontiff. The Britons meekly replied that they desired to love all men, but that the pope was not entitled to supremacy in the church, and they could render to him only that submission which was due to every follower of Christ. Repeated attempts were made to secure their allegiance to Rome; but these humble Christians, amazed at the pride displayed by her emissaries, steadfastly replied that they knew no other master than Christ. Now the true spirit of the papacy was revealed. Said the Romish leader: "If you will not receive brethren who bring you peace, you shall receive enemies who will bring you war. If you will not unite with us in showing the Saxons the way of life, you shall receive from them the stroke of death."--J. H. Merle D'Aubigne, *History of the Reformation of the Sixteenth Century*, b. 17, ch. 2. These were no idle threats. War, intrigue, and deception were employed against these witnesses for a Bible faith, until the churches of Britain were destroyed, or forced to submit to the authority of the pope.

In lands beyond the jurisdiction of Rome there existed for many centuries bodies of Christians who remained almost wholly free from papal corruption. They were surrounded by heathenism and in the lapse of ages were affected by its errors; but they continued to regard the Bible as the only rule of faith and adhered to many of its truths. These Christians believed in the perpetuity of the law of God and observed the Sabbath of the fourth commandment. Churches that held to this faith and practice existed in Central Africa and among the Armenians of Asia.

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But of those who resisted the encroachments of the papal power, the Waldenses stood foremost. In the very land where popery had fixed its seat, there its falsehood and corruption were most steadfastly resisted. For centuries the churches of Piedmont maintained their independence; but the time came at last when Rome insisted upon their submission. After ineffectual struggles against her tyranny, the leaders of these churches reluctantly acknowledged the supremacy of the power to which the whole world seemed to pay homage. There were some, however, who refused to yield to the authority of pope or prelate. They were determined to maintain their allegiance to God and to preserve the purity and simplicity of their faith. A separation took place. Those who adhered to the ancient faith now withdrew; some, forsaking their native Alps, raised the banner of truth in foreign lands; others retreated to the secluded glens and rocky fastnesses of the mountains, and there preserved their freedom to worship God.

The faith which for centuries was held and taught by the Waldensian Christians was in marked contrast to the false doctrines put forth from Rome. Their religious belief was founded upon the written word of God, the true system of Christianity. But those humble peasants, in their obscure retreats, shut away from the world, and bound to daily toil among their flocks and their vineyards, had not by themselves arrived at the truth in opposition to the dogmas and heresies of the apostate church. Theirs was not a faith newly received. Their religious belief was their inheritance from their fathers. They contended for the faith of the apostolic church,--"the faith which was once delivered

unto the saints." Jude 3. "The church in the wilderness," and not the proud hierarchy enthroned in the world's great capital, was the true church of Christ, the guardian of the treasures of truth which God has committed to His people to be given to the world.

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Among the leading causes that had led to the separation of the true church from Rome was the hatred of the latter toward the Bible Sabbath. As foretold by prophecy, the papal power cast down the truth to the ground. The law of God was trampled in the dust, while the traditions and customs of men were exalted. The churches that were under the rule of the papacy were early compelled to honor the Sunday as a holy day. Amid the prevailing error and superstition, many, even of the true people of God, became so bewildered that while they observed the Sabbath, they refrained from labor also on the Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned; and they denounced in the strongest language those who dared to show it honor. It was only by fleeing from the power of Rome that any could obey God's law in peace. (See [Appendix](#).)

The Waldenses were among the first of the peoples of Europe to obtain a translation of the Holy Scriptures. (See [Appendix](#).) Hundreds of years before the Reformation they possessed the Bible in manuscript in their native tongue. They had the truth unadulterated, and this rendered them the special objects of hatred and persecution. They declared the Church of Rome to be the apostate Babylon of the Apocalypse, and at the peril of their lives they stood up to resist her corruptions. While, under the pressure of long-continued persecution, some compromised their faith, little by little yielding its distinctive principles, others held fast the truth. Through ages of darkness and apostasy there were Waldenses who denied the supremacy of Rome, who rejected image worship as idolatry, and who kept the true Sabbath. Under the fiercest tempests of opposition they maintained their faith. Though gashed by the Savoyard spear, and scorched by the Romish fagot, they stood unflinchingly for God's word and His honor.

Behind the lofty bulwarks of the mountains--in all ages the refuge of the persecuted and oppressed--the Waldenses

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found a hiding place. Here the light of truth was kept burning amid the darkness of the Middle Ages. Here, for a thousand years, witnesses for the truth maintained the ancient faith.

God had provided for His people a sanctuary of awful grandeur, befitting the mighty truths committed to their trust. To those faithful exiles the mountains were an emblem of the immutable righteousness of Jehovah. They pointed their children to the heights towering above them in unchanging majesty, and spoke to them of Him with whom there is no variableness nor shadow of turning, whose word is as enduring as the everlasting hills. God had set fast the mountains and girded them with strength; no arm but that of Infinite Power could move them out of their place. In like manner He had established His law, the foundation of His government in heaven and upon earth. The arm of man might reach his fellow men and destroy their lives; but that arm could as readily uproot the mountains from their foundations, and hurl them into the sea, as it could change one precept of the law of Jehovah, or blot out one of His promises to those who do His will. In their fidelity to His law, God's servants should be as firm as the unchanging hills.



The mountains that girded their lowly valleys were a constant witness to God's creative power, and a never-failing assurance of His protecting care. Those pilgrims learned to love the silent symbols of Jehovah's presence. They indulged no repining because of the hardships of their lot; they were never lonely amid the mountain solitudes. They thanked God that He had provided for them an asylum from the wrath and cruelty of men. They rejoiced in their freedom to worship before Him. Often when pursued by their enemies, the strength of the hills proved a sure defense. From many a lofty cliff they chanted the praise of God, and the armies of Rome could not silence their songs of thanksgiving.

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Pure, simple, and fervent was the piety of these followers of Christ. The principles of truth they valued above houses and lands, friends, kindred, even life itself. These principles they earnestly sought to impress upon the hearts of the young. From earliest childhood the youth were instructed in the Scriptures and taught to regard sacredly the claims of the law of God. Copies of the Bible were rare; therefore its precious words were committed to memory. Many were able to repeat large portions of both the Old and the New Testament. Thoughts of God were associated alike with the sublime scenery of nature and with the humble blessings of daily life. Little children learned to look with gratitude to God as the giver of every favor and every comfort.

Parents, tender and affectionate as they were, loved their children too wisely to accustom them to self-indulgence. Before them was a life of trial and hardship, perhaps a martyr's death. They were educated from childhood to endure hardness, to submit to control, and yet to think and act for themselves. Very early they were taught to bear responsibilities, to be guarded in speech, and to understand the wisdom of silence. One indiscreet word let fall in the hearing of their enemies might imperil not only the life of the speaker, but the lives of hundreds of his brethren; for as wolves hunting their prey did the enemies of truth pursue those who dared to claim freedom of religious faith.

The Waldenses had sacrificed their worldly prosperity for the truth's sake, and with persevering patience they toiled for their bread. Every spot of tillable land among the mountains was carefully improved; the valleys and the less fertile hillsides were made to yield their increase. Economy and severe self-denial formed a part of the education which the children received as their only legacy. They were taught that God designs life to be a discipline, and that their wants could be supplied only by personal labor, by forethought, care, and faith. The process was laborious and wearisome, but it was

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wholesome, just what man needs in his fallen state, the school which God has provided for his training and development. While the youth were inured to toil and hardship, the culture of the intellect was not neglected. They were taught that all their powers belonged to God, and that all were to be improved and developed for His service.

The Vaudois churches, in their purity and simplicity, resembled the church of apostolic times. Rejecting the supremacy of the pope and prelate, they held the Bible as the only supreme, infallible authority. Their pastors, unlike the lordly priests of Rome, followed the example of their Master, who "came not to be ministered unto, but to minister." They fed the flock of God, leading them to the green pastures and living fountains of His holy word. Far from the monuments of human pomp and pride the people assembled, not in magnificent churches or grand cathedrals, but beneath the

shadow of the mountains, in the Alpine valleys, or, in time of danger, in some rocky stronghold, to listen to the words of truth from the servants of Christ. The pastors not only preached the gospel, but they visited the sick, catechized the children, admonished the erring, and labored to settle disputes and promote harmony and brotherly love. In times of peace they were sustained by the freewill offerings of the people; but, like Paul the tentmaker, each learned some trade or profession by which, if necessary, to provide for his own support.

From their pastors the youth received instruction. While attention was given to branches of general learning, the Bible was made the chief study. The Gospels of Matthew and John were committed to memory, with many of the Epistles. They were employed also in copying the Scriptures. Some manuscripts contained the whole Bible, others only brief selections, to which some simple explanations of the text were added by those who were able to expound the Scriptures. Thus were brought forth the treasures of truth so long

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concealed by those who sought to exalt themselves above God.

By patient, untiring labor, sometimes in the deep, dark caverns of the earth, by the light of torches, the Sacred Scriptures were written out, verse by verse, chapter by chapter. Thus the work went on, the revealed will of God shining out like pure gold; how much brighter, clearer, and more powerful because of the trials undergone for its sake only those could realize who were engaged in the work. Angels from heaven surrounded these faithful workers.

Satan had urged on the papal priests and prelates to bury the word of truth beneath the rubbish of error, heresy, and superstition; but in a most wonderful manner it was preserved uncorrupted through all the ages of darkness. It bore not the stamp of man, but the impress of God. Men have been unwearied in their efforts to obscure the plain, simple meaning of the Scriptures, and to make them contradict their own testimony; but like the ark upon the billowy deep, the word of God outrides the storms that threaten it with destruction. As the mine has rich veins of gold and silver hidden beneath the surface, so that all must dig who would discover its precious stores, so the Holy Scriptures have treasures of truth that are revealed only to the earnest, humble, prayerful seeker. God designed the Bible to be a lessonbook to all mankind, in childhood, youth, and manhood, and to be studied through all time. He gave His word to men as a revelation of Himself. Every new truth discerned is a fresh disclosure of the character of its Author. The study of the Scriptures is the means divinely ordained to bring men into closer connection with their Creator and to give them a clearer knowledge of His will. It is the medium of communication between God and man.

While the Waldenses regarded the fear of the Lord as the beginning of wisdom, they were not blind to the importance of a contact with the world, a knowledge of men and of

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active life, in expanding the mind and quickening the perceptions. From their schools in the mountains some of the youth were sent to institutions of learning in the cities of France or Italy, where was a more extended field for study, thought, and observation than in their native Alps. The youth thus sent forth were exposed to temptation, they witnessed vice, they encountered Satan's wily agents, who urged upon them the most subtle heresies and the most dangerous deceptions. But their education from childhood had been of a character to prepare them for all this.

In the schools whither they went, they were not to make confidants of any. Their garments were so prepared as to conceal their greatest treasure--the precious manuscripts of the Scriptures. These, the fruit of months and years of toil, they carried with them, and whenever they could do so without exciting suspicion, they cautiously placed some portion in the way of those whose hearts seemed open to receive the truth. From their mother's knee the Waldensian youth had been trained with this purpose in view; they understood their work and faithfully performed it. Converts to the true faith were won in these institutions of learning, and frequently its principles were found to be permeating the entire school; yet the papal leaders could not, by the closest inquiry, trace the so-called corrupting heresy to its source.

The spirit of Christ is a missionary spirit. The very first impulse of the renewed heart is to bring others also to the Saviour. Such was the spirit of the Vaudois Christians. They felt that God required more of them than merely to preserve the truth in its purity in their own churches; that a solemn responsibility rested upon them to let their light shine forth to those who were in darkness; by the mighty power of God's word they sought to break the bondage which Rome had imposed. The Vaudois ministers were trained as missionaries, everyone who expected to enter the ministry being required first to gain an experience as an evangelist. Each

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was to serve three years in some mission field before taking charge of a church at home. This service, requiring at the outset self-denial and sacrifice, was a fitting introduction to the pastor's life in those times that tried men's souls. The youth who received ordination to the sacred office saw before them, not the prospect of earthly wealth and glory, but a life of toil and danger, and possibly a martyr's fate. The missionaries went out two and two, as Jesus sent forth His disciples. With each young man was usually associated a man of age and experience, the youth being under the guidance of his companion, who was held responsible for his training, and whose instruction he was required to heed. These colaborers were not always together, but often met for prayer and counsel, thus strengthening each other in the faith.

To have made known the object of their mission would have ensured its defeat; therefore they carefully concealed their real character. Every minister possessed a knowledge of some trade or profession, and the missionaries prosecuted their work under cover of a secular calling. Usually they chose that of merchant or peddler. "They carried silks, jewelry, and other articles, at that time not easily purchasable save at distant marts; and they were welcomed as merchants where they would have been spurned as missionaries."-- Wylie, b. 1, ch. 7. All the while their hearts were uplifted to God for wisdom to present a treasure more precious than gold or gems. They secretly carried about with them copies of the Bible, in whole or in part; and whenever an opportunity was presented, they called the attention of their customers to these manuscripts. Often an interest to read God's word was thus awakened, and some portion was gladly left with those who desired to receive it.

The work of these missionaries began in the plains and valleys at the foot of their own mountains, but it extended far beyond these limits. With naked feet and in garments coarse and travel-stained as were those of their Master,

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they passed through great cities and penetrated to distant lands. Everywhere they scattered the precious seed. Churches sprang up in their path, and the blood of martyrs witnessed for the truth.

The day of God will reveal a rich harvest of souls garnered by the labors of these faithful men. Veiled and silent, the word of God was making its way through Christendom and meeting a glad reception in the homes and hearts of men.

To the Waldenses the Scriptures were not merely a record of God's dealings with men in the past, and a revelation of the responsibilities and duties of the present, but an unfolding of the perils and glories of the future. They believed that the end of all things was not far distant, and as they studied the Bible with prayer and tears they were the more deeply impressed with its precious utterances and with their duty to make known to others its saving truths. They saw the plan of salvation clearly revealed in the sacred pages, and they found comfort, hope, and peace in believing in Jesus. As the light illuminated their understanding and made glad their hearts, they longed to shed its beams upon those who were in the darkness of papal error.

They saw that under the guidance of pope and priest, multitudes were vainly endeavoring to obtain pardon by afflicting their bodies for the sin of their souls. Taught to trust to their good works to save them, they were ever looking to themselves, their minds dwelling upon their sinful condition, seeing themselves exposed to the wrath of God, afflicting soul and body, yet finding no relief. Thus conscientious souls were bound by the doctrines of Rome. Thousands abandoned friends and kindred, and spent their lives in convent cells. By oft-repeated fasts and cruel scourgings, by midnight vigils, by prostration for weary hours upon the cold, damp stones of their dreary abode, by long pilgrimages, by humiliating penance and fearful torture, thousands vainly sought to obtain peace of conscience. Oppressed with a sense of sin, and haunted with the fear of God's avenging

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wrath, many suffered on, until exhausted nature gave way, and without one ray of light or hope they sank into the tomb.

The Waldenses longed to break to these starving souls the bread of life, to open to them the messages of peace in the promises of God, and to point them to Christ as their only hope of salvation. The doctrine that good works can atone for the transgression of God's law they held to be based upon falsehood. Reliance upon human merit intercepts the view of Christ's infinite love. Jesus died as a sacrifice for man because the fallen race can do nothing to recommend themselves to God. The merits of a crucified and risen Saviour are the foundation of the Christian's faith. The dependence of the soul upon Christ is as real, and its connection with Him must be as close, as that of a limb to the body, or of a branch to the vine.

The teachings of popes and priests had led men to look upon the character of God, and even of Christ, as stern, gloomy, and forbidding. The Saviour was represented as so far devoid of sympathy with man in his fallen state that the mediation of priests and saints must be invoked. Those whose minds had been enlightened by the word of God longed to point these souls to Jesus as their compassionate, loving Saviour, standing with outstretched arms, inviting all to come to Him with their burden of sin, their care and weariness. They longed to clear away the obstructions which Satan had piled up that men might not see the promises, and come directly to God, confessing their sins, and obtaining pardon and peace.

Eagerly did the Vaudois missionary unfold to the inquiring mind the precious truths of the gospel. Cautiously he produced the carefully written portions of the Holy Scriptures. It was his greatest joy to give hope to the conscientious, sin-stricken soul, who could see only a God of vengeance,

waiting to execute justice. With quivering lip and tearful eye did he, often on bended knees, open to his brethren the

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precious promises that reveal the sinner's only hope. Thus the light of truth penetrated many a darkened mind, rolling back the cloud of gloom, until the Sun of Righteousness shone into the heart with healing in His beams. It was often the case that some portion of Scripture was read again and again, the hearer desiring it to be repeated, as if he would assure himself that he had heard aright. Especially was the repetition of these words eagerly desired: "The blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." John 3:14, 15.

Many were undeceived in regard to the claims of Rome. They saw how vain is the mediation of men or angels in behalf of the sinner. As the true light dawned upon their minds they exclaimed with rejoicing: "Christ is my priest; His blood is my sacrifice; His altar is my confessional." They cast themselves wholly upon the merits of Jesus, repeating the words, "Without faith it is impossible to please Him." Hebrews 11:6. "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

The assurance of a Saviour's love seemed too much for some of these poor tempest-tossed souls to realize. So great was the relief which it brought, such a flood of light was shed upon them, that they seemed transported to heaven. Their hands were laid confidently in the hand of Christ; their feet were planted upon the Rock of Ages. All fear of death was banished. They could now covet the prison and the fagot if they might thereby honor the name of their Redeemer.

In secret places the word of God was thus brought forth and read, sometimes to a single soul, sometimes to a little company who were longing for light and truth. Often the entire night was spent in this manner. So great would be the wonder and admiration of the listeners that the messenger of mercy was not infrequently compelled to cease his reading

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until the understanding could grasp the tidings of salvation. Often would words like these be uttered: "Will God indeed accept *my* offering? Will He smile upon *me*? Will He pardon *me*?" The answer was read: "Come unto Me, all ye that labor and are heavy-laden, and I will give your rest." Matthew 11:28.

Faith grasped the promise, and the glad response was heard: "No more long pilgrimages to make; no more painful journeys to holy shrines. I may come to Jesus just as I am, sinful and unholy, and He will not spurn the penitential prayer. 'Thy sins be forgiven thee.' Mine, even mine, may be forgiven!"

A tide of sacred joy would fill the heart, and the name of Jesus would be magnified by praise and thanksgiving. Those happy souls returned to their homes to diffuse light, to repeat to others, as well as they could, their new experience; that they had found the true and living Way. There was a strange and solemn power in the words of Scripture that spoke directly to the hearts of those who were longing for the truth. It was the voice of God, and it carried conviction to those who heard.

The messenger of truth went on his way; but his appearance of humility, his sincerity, his earnestness and deep fervor, were subjects of frequent remark. In many instances his hearers had not asked him whence he came or whither he went. They had been so overwhelmed, at first with surprise, and afterward with gratitude and joy, that they had not thought to question him. When they had urged him to accompany them to their homes, he had replied that he must visit the lost sheep of the flock. Could he have been an angel from heaven? they queried.

In many cases the messenger of truth was seen no more. He had made his way to other lands, or he was wearing out his life in some unknown dungeon, or perhaps his bones were whitening on the spot where he had witnessed for the

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truth. But the words he had left behind could not be destroyed. They were doing their work in the hearts of men; the blessed results will be fully known only in the judgment.

The Waldensian missionaries were invading the kingdom of Satan, and the powers of darkness aroused to greater vigilance. Every effort to advance the truth was watched by the prince of evil, and he excited the fears of his agents. The papal leaders saw a portent of danger to their cause from the labors of these humble itinerants. If the light of truth were allowed to shine unobstructed, it would sweep away the heavy clouds of error that enveloped the people. It would direct the minds of men to God alone and would eventually destroy the supremacy of Rome.

The very existence of this people, holding the faith of the ancient church, was a constant testimony to Rome's apostasy, and therefore excited the most bitter hatred and persecution. Their refusal to surrender the Scriptures was also an offense that Rome could not tolerate. She determined to blot them from the earth. Now began the most terrible crusades against God's people in their mountain homes. Inquisitors were put upon their track, and the scene of innocent Abel falling before the murderous Cain was often repeated.

Again and again were their fertile lands laid waste, their dwellings and chapels swept away, so that where once were flourishing fields and the homes of an innocent, industrious people, there remained only a desert. As the ravenous beast is rendered more furious by the taste of blood, so the rage of the papists was kindled to greater intensity by the sufferings of their victims. Many of these witnesses for a pure faith were pursued across the mountains and hunted down in the valleys where they were hidden, shut in by mighty forests and pinnacles of rock.

No charge could be brought against the moral character of this proscribed class. Even their enemies declared them to be a peaceable, quiet, pious people. Their grand offense was that they would not worship God according to the will

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of the pope. For this crime every humiliation, insult, and torture that men or devils could invent was heaped upon them.

When Rome at one time determined to exterminate the hated sect, a bull was issued by the pope, condemning them as heretics, and delivering them to slaughter. (See [Appendix](#).) They were not accused as idlers, or dishonest, or disorderly; but it was declared that they had an appearance of piety and sanctity that seduced "the sheep of the true fold." Therefore the pope ordered "that



malicious and abominable sect of malignants," if they "refuse to abjure, to be crushed like venomous snakes."--Wylie, b. 16, ch. 1. Did this haughty potentate expect to meet those words again? Did he know that they were registered in the books of heaven, to confront him at the judgment? "Inasmuch as ye have done it unto one of the least of these My brethren," said Jesus, "ye have done it unto Me." Matthew 25:40.

This bull called upon all members of the church to join the crusade against the heretics. As an incentive to engage in this cruel work, it "absolved from all ecclesiastical pains and penalties, general and particular; it released all who joined the crusade from any oaths they might have taken; it legitimized their title to any property they might have illegally acquired; and promised remission of all their sins to such as should kill any heretic. It annulled all contracts made in favor of Vaudois, ordered their domestics to abandon them, forbade all persons to give them any aid whatever, and empowered all persons to take possession of their property."--Wylie, b. 16, ch. 1. This document clearly reveals the master spirit behind the scenes. It is the roar of the dragon, and not the voice of Christ, that is heard therein.

The papal leaders would not conform their characters to the great standard of God's law, but erected a standard to suit themselves, and determined to compel all to conform to this because Rome willed it. The most horrible tragedies were enacted. Corrupt and blasphemous priests and popes were doing the work which Satan appointed them. Mercy had

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no place in their natures. The same spirit that crucified Christ and slew the apostles, the same that moved the blood-thirsty Nero against the faithful in his day, was at work to rid the earth of those who were beloved of God.

The persecutions visited for many centuries upon this God-fearing people were endured by them with a patience and constancy that honored their Redeemer. Notwithstanding the crusades against them, and the inhuman butchery to which they were subjected, they continued to send out their missionaries to scatter the precious truth. They were hunted to death; yet their blood watered the seed sown, and it failed not of yielding fruit. Thus the Waldenses witnessed for God centuries before the birth of Luther. Scattered over many lands, they planted the seeds of the Reformation that began in the time of Wycliffe, grew broad and deep in the days of Luther, and is to be carried forward to the close of time by those who also are willing to suffer all things for "the word of God, and for the testimony of Jesus Christ." Revelation 1:9.

## 5. John Wycliffe

Before the Reformation there were at times but very few copies of the Bible in existence, but God had not suffered His word to be wholly destroyed. Its truths were not to be forever hidden. He could as easily unchain the words of life as He could open prison doors and unbolt iron gates to set His servants free. In the different countries of Europe men were moved by the Spirit of God to search for the truth as for hid treasures. Providentially guided to the Holy Scriptures, they studied the sacred pages with intense interest. They were willing to accept the light at any cost to themselves. Though they did not see all things clearly, they were enabled to perceive many long-buried truths. As Heaven-sent messengers they went forth, rending asunder the chains of error and superstition, and calling upon those who had been so long enslaved, to arise and assert their liberty.

Except among the Waldenses, the word of God had for ages been locked up in languages known only to the learned; but the time had come for the Scriptures to be translated and given to the people of different lands in their native tongue. The world had passed its midnight. The hours of darkness were wearing away, and in many lands appeared tokens of the coming dawn.

In the fourteenth century arose in England the "morning star of the Reformation." John Wycliffe was the herald of reform, not for England alone, but for all Christendom. The great protest against Rome which it was permitted him to utter was never to be silenced. That protest opened the struggle which was to result in the emancipation of individuals, of churches, and of nations.

Wycliffe received a liberal education, and with him the fear of the Lord was the beginning of wisdom. He was noted at college for his fervent piety as well as for his remarkable talents and sound scholarship. In his thirst for knowledge he sought to become acquainted with every branch of learning. He was educated in the scholastic philosophy, in the canons of the church, and in the civil law, especially that of his own country. In his after labors the value of this early training was apparent. A thorough acquaintance with the speculative philosophy of his time enabled him to expose its errors; and by his study of national and ecclesiastical law he was prepared to engage in the great struggle for civil and religious liberty. While he could wield the weapons drawn from the word of God, he had acquired the intellectual discipline of the schools, and he understood the tactics of the schoolmen. The power of his genius and the extent and thoroughness of his knowledge commanded the respect of both friends and foes. His adherents saw with satisfaction that their champion stood foremost among the leading minds of the nation; and his enemies were prevented from casting contempt upon the cause of reform by exposing the ignorance or weakness of its supporter.

While Wycliffe was still at college, he entered upon the study of the Scriptures. In those early times, when the Bible existed only in the ancient languages, scholars were enabled to find their way to the fountain of truth, which was closed to the uneducated classes. Thus already the way had been prepared for Wycliffe's future work as a Reformer. Men

of learning had studied the word of God and had found the great truth of His free grace there revealed. In their teachings they had spread a knowledge of this truth, and had led others to turn to the living oracles.

When Wycliffe's attention was directed to the Scriptures, he entered upon their investigation with the same thoroughness which had enabled him to master the learning of the schools. Heretofore he had felt a great want, which neither his scholastic studies nor the teaching of the church could satisfy. In the word of God he found that which he had before sought in vain. Here he saw the plan of salvation revealed and Christ set forth as the only advocate for man. He gave himself to the service of Christ and determined to proclaim the truths he had discovered.

Like after Reformers, Wycliffe did not, at the opening of his work, foresee whither it would lead him. He did not set himself deliberately in opposition to Rome. But devotion to truth could not but bring him in conflict with falsehood. The more clearly he discerned the errors of the papacy, the more earnestly he presented the teaching of the Bible. He saw that Rome had forsaken the word of God for human tradition; he fearlessly accused the priesthood of having banished the Scriptures, and demanded that the Bible be restored to the people and that its authority be again established in the church. He was an able and earnest teacher and an eloquent preacher, and his daily life was a demonstration of the truths he preached. His knowledge of the Scriptures, the force of his reasoning, the purity of his life, and his unbending courage and integrity won for him general esteem and confidence. Many of the people had become dissatisfied with their former faith as they saw the iniquity that prevailed in the Roman Church, and they hailed with unconcealed joy the truths brought to view by Wycliffe; but the papal leaders were filled with rage when they perceived that this Reformer was gaining an influence greater than their own.

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Wycliffe was a keen detector of error, and he struck fearlessly against many of the abuses sanctioned by the authority of Rome. While acting as chaplain for the king, he took a bold stand against the payment of tribute claimed by the pope from the English monarch and showed that the papal assumption of authority over secular rulers was contrary to both reason and revelation. The demands of the pope had excited great indignation, and Wycliffe's teachings exerted an influence upon the leading minds of the nation. The king and the nobles united in denying the pontiff's claim to temporal authority and in refusing the payment of the tribute. Thus an effectual blow was struck against the papal supremacy in England.

Another evil against which the Reformer waged long and resolute battle was the institution of the orders of mendicant friars. These friars swarmed in England, casting a blight upon the greatness and prosperity of the nation. Industry, education, morals, all felt the withering influence. The monk's life of idleness and beggary was not only a heavy drain upon the resources of the people, but it brought useful labor into contempt. The youth were demoralized and corrupted. By the influence of the friars many were induced to enter a cloister and devote themselves to a monastic life, and this not only without the consent of their parents, but even without their knowledge and contrary to their commands. One of the early Fathers of the Roman Church, urging the claims of monasticism above the obligations of filial love and duty, had declared: "Though thy father should lie before thy door weeping and lamenting, and thy mother should show the body that bore thee and the breasts that nursed thee, see that thou trample them underfoot, and go onward straightway to Christ." By this "monstrous inhumanity," as Luther afterward styled it, "savoring more of the wolf and the tyrant than of the Christian and the man," were the hearts of children steeled against their parents.--Barnas Sears, *The Life of Luther*, pages 70, 69. Thus did the papal

leaders, like the Pharisees of old, make the commandment of God of none effect by their tradition. Thus homes were made desolate and parents were deprived of the society of their sons and daughters.

Even the students in the universities were deceived by the false representations of the monks and induced to join their orders. Many afterward repented this step, seeing that they had blighted their own lives and had brought sorrow upon their parents; but once fast in the snare it was impossible for them to obtain their freedom. Many parents, fearing the influence of the monks, refused to send their sons to the universities. There was a marked falling off in the number of students in attendance at the great centers of learning. The schools languished, and ignorance prevailed.

The pope had bestowed on these monks the power to hear confessions and to grant pardon. This became a source of great evil. Bent on enhancing their gains, the friars were so ready to grant absolution that criminals of all descriptions resorted to them, and, as a result, the worst vices rapidly increased. The sick and the poor were left to suffer, while the gifts that should have relieved their wants went to the monks, who with threats demanded the alms of the people, denouncing the impiety of those who should withhold gifts from their orders. Notwithstanding their profession of poverty, the wealth of the friars was constantly increasing, and their magnificent edifices and luxurious tables made more apparent the growing poverty of the nation. And while spending their time in luxury and pleasure, they sent out in their stead ignorant men, who could only recount marvelous tales, legends, and jests to amuse the people and make them still more completely the dupes of the monks. Yet the friars continued to maintain their hold on the superstitious multitudes and led them to believe that all religious duty was comprised in acknowledging the supremacy of the pope, adoring the saints, and making gifts to the monks, and that this was sufficient to secure them a place in heaven.

Men of learning and piety had labored in vain to bring about a reform in these monastic orders; but Wycliffe, with clearer insight, struck at the root of the evil, declaring that the system itself was false and that it should be abolished. Discussion and inquiry were awakening. As the monks traversed the country, vending the pope's pardons, many were led to doubt the possibility of purchasing forgiveness with money, and they questioned whether they should not seek pardon from God rather than from the pontiff of Rome. ([See Appendix note for page 59.](#)) Not a few were alarmed at the rapacity of the friars, whose greed seemed never to be satisfied. "The monks and priests of Rome," said they, "are eating us away like a cancer. God must deliver us, or the people will perish."--D'Aubigne, b. 17, ch. 7. To cover their avarice, these begging monks claimed that they were following the Saviour's example, declaring that Jesus and His disciples had been supported by the charities of the people. This claim resulted in injury to their cause, for it led many to the Bible to learn the truth for themselves--a result which of all others was least desired by Rome. The minds of men were directed to the Source of truth, which it was her object to conceal.

Wycliffe began to write and publish tracts against the friars, not, however, seeking so much to enter into dispute with them as to call the minds of the people to the teachings of the Bible and its Author. He declared that the power of pardon or of excommunication is possessed by the pope in no greater degree than by common priests, and that no man can be truly excommunicated unless he has first brought upon himself the condemnation of God. In no more effectual way could he have undertaken

the overthrow of that mammoth fabric of spiritual and temporal dominion which the pope had erected and in which the souls and bodies of millions were held captive.

Again Wycliffe was called to defend the rights of the English crown against the encroachments of Rome; and being appointed a royal ambassador, he spent two years in the Netherlands, in conference with the commissioners of the pope. Here he was brought into communication with

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ecclesiastics from France, Italy, and Spain, and he had an opportunity to look behind the scenes and gain a knowledge of many things which would have remained hidden from him in England. He learned much that was to give point to his after labors. In these representatives from the papal court he read the true character and aims of the hierarchy. He returned to England to repeat his former teachings more openly and with greater zeal, declaring that covetousness, pride, and deception were the gods of Rome.

In one of his tracts he said, speaking of the pope and his collectors: "They draw out of our land poor men's livelihood, and many thousand marks, by the year, of the king's money, for sacraments and spiritual things, that is cursed heresy of simony, and maketh all Christendom assent and maintain this heresy. And certes though our realm had a huge hill of gold, and never other man took thereof but only this proud worldly priest's collector, by process of time this hill must be spende; for he taketh ever money out of our land, and sendeth nought again but God's curse for his simony." -- John Lewis, *History of the Life and Sufferings of J. Wiclif*, page 37.

Soon after his return to England, Wycliffe received from the king the appointment to the rectory of Lutterworth. This was an assurance that the monarch at least had not been displeased by his plain speaking. Wycliffe's influence was felt in shaping the action of the court, as well as in molding the belief of the nation.

The papal thunders were soon hurled against him. Three bulls were dispatched to England,--to the university, to the king, and to the prelates,--all commanding immediate and decisive measures to silence the teacher of heresy. (Augustus Neander, *General History of the Christian Religion and Church*, period 6, sec. 2, pt. 1, par. 8. See also [Appendix](#).) Before the arrival of the bulls, however, the bishops, in their zeal, had summoned Wycliffe before them for trial. But two of the most powerful princes in the kingdom accompanied him to the tribunal; and the people, surrounding the building and rushing in, so intimidated the judges that the

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proceedings were for the time suspended, and he was allowed to go his way in peace. A little later, Edward III, whom in his old age the prelates were seeking to influence against the Reformer, died, and Wycliffe's former protector became regent of the kingdom.

But the arrival of the papal bulls laid upon all England a peremptory command for the arrest and imprisonment of the heretic. These measures pointed directly to the stake. It appeared certain that Wycliffe must soon fall a prey to the vengeance of Rome. But He who declared to one of old, "Fear not: . . . I am thy shield" (Genesis 15:1), again stretched out His hand to protect His servant. Death came, not to the Reformer, but to the pontiff who had decreed his destruction. Gregory XI died, and the ecclesiastics who had assembled for Wycliffe's trial, dispersed.

God's providence still further overruled events to give opportunity for the growth of the Reformation. The death of Gregory was followed by the election of two rival popes. Two conflicting powers, each professedly infallible, now claimed obedience. (See Appendix notes for [pages 50](#) and [86](#).) Each called upon the faithful to assist him in making war upon the other, enforcing his demands by terrible anathemas against his adversaries, and promises of rewards in heaven to his supporters. This occurrence greatly weakened the power of the papacy. The rival factions had all they could do to attack each other, and Wycliffe for a time had rest. Anathemas and recriminations were flying from pope to pope, and torrents of blood were poured out to support their conflicting claims. Crimes and scandals flooded the church. Meanwhile the Reformer, in the quiet retirement of his parish of Lutterworth, was laboring diligently to point men from the contending popes to Jesus, the Prince of Peace.

The schism, with all the strife and corruption which it caused, prepared the way for the Reformation by enabling the people to see what the papacy really was. In a tract which he published, *On the Schism of the Popes*, Wycliffe called

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upon the people to consider whether these two priests were not speaking the truth in condemning each other as the anti-christ. "God," said he, "would no longer suffer the fiend to reign in only one such priest, but . . . made division among two, so that men, in Christ's name, may the more easily overcome them both."--R. Vaughan, *Life and Opinions of John de Wycliffe*, vol. 2, p. 6.

Wycliffe, like his Master, preached the gospel to the poor. Not content with spreading the light in their humble homes in his own parish of Lutterworth, he determined that it should be carried to every part of England. To accomplish this he organized a body of preachers, simple, devout men, who loved the truth and desired nothing so much as to extend it. These men went everywhere, teaching in the market places, in the streets of the great cities, and in the country lanes. They sought out the aged, the sick, and the poor, and opened to them the glad tidings of the grace of God.

As a professor of theology at Oxford, Wycliffe preached the word of God in the halls of the university. So faithfully did he present the truth to the students under his instruction, that he received the title of "the gospel doctor." But the greatest work of his life was to be the translation of the Scriptures into the English language. In a work, *On the Truth and Meaning of Scripture*, he expressed his intention to translate the Bible, so that every man in England might read, in the language in which he was born, the wonderful works of God.

But suddenly his labors were stopped. Though not yet sixty years of age, unceasing toil, study, and the assaults of his enemies had told upon his strength and made him prematurely old. He was attacked by a dangerous illness. The tidings brought great joy to the friars. Now they thought he would bitterly repent the evil he had done the church, and they hurried to his chamber to listen to his confession. Representatives from the four religious orders, with four civil officers, gathered about the supposed dying man. "You

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have death on your lips," they said; "be touched by your faults, and retract in our presence all that you have said to our injury." The Reformer listened in silence; then he bade his attendant raise him in his bed, and, gazing steadily upon them as they stood waiting for his recantation, he said, in the firm, strong voice which had so often caused them to tremble: "I shall not die, but live; and again



declare the evil deeds of the friars."--D'Aubigne, b. 17, ch. 7. Astonished and abashed, the monks hurried from the room.

Wycliffe's words were fulfilled. He lived to place in the hands of his countrymen the most powerful of all weapons against Rome--to give them the Bible, the Heaven-appointed agent to liberate, enlighten, and evangelize the people. There were many and great obstacles to surmount in the accomplishment of this work. Wycliffe was weighed down with infirmities; he knew that only a few years for labor remained for him; he saw the opposition which he must meet; but, encouraged by the promises of God's word, he went forward nothing daunted. In the full vigor of his intellectual powers, rich in experience, he had been preserved and prepared by God's special providence for this, the greatest of his labors. While all Christendom was filled with tumult, the Reformer in his rectory at Lutterworth, unheeding the storm that raged without, applied himself to his chosen task.

At last the work was completed--the first English translation of the Bible ever made. The word of God was opened to England. The Reformer feared not now the prison or the stake. He had placed in the hands of the English people a light which should never be extinguished. In giving the Bible to his countrymen, he had done more to break the fetters of ignorance and vice, more to liberate and elevate his country, than was ever achieved by the most brilliant victories on fields of battle.

The art of printing being still unknown, it was only by slow and wearisome labor that copies of the Bible could be multiplied. So great was the interest to obtain the book, that

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many willingly engaged in the work of transcribing it, but it was with difficulty that the copyists could supply the demand. Some of the more wealthy purchasers desired the whole Bible. Others bought only a portion. In many cases, several families united to purchase a copy. Thus Wycliffe's Bible soon found its way to the homes of the people.

The appeal to men's reason aroused them from their passive submission to papal dogmas. Wycliffe now taught the distinctive doctrines of Protestantism--salvation through faith in Christ, and the sole infallibility of the Scriptures. The preachers whom he had sent out circulated the Bible, together with the Reformer's writings, and with such success that the new faith was accepted by nearly one half of the people of England.

The appearance of the Scriptures brought dismay to the authorities of the church. They had now to meet an agency more powerful than Wycliffe--an agency against which their weapons would avail little. There was at this time no law in England prohibiting the Bible, for it had never before been published in the language of the people. Such laws were afterward enacted and rigorously enforced. Meanwhile, notwithstanding the efforts of the priests, there was for a season opportunity for the circulation of the word of God.

Again the papal leaders plotted to silence the Reformer's voice. Before three tribunals he was successively summoned for trial, but without avail. First a synod of bishops declared his writings heretical, and, winning the young king, Richard II, to their side, they obtained a royal decree consigning to prison all who should hold the condemned doctrines.

Wycliffe appealed from the synod to Parliament; he fearlessly arraigned the hierarchy before the national council and demanded a reform of the enormous abuses sanctioned by the church. With convincing power he portrayed the usurpation and corruptions of the papal see. His enemies were

brought to confusion. The friends and supporters of Wycliffe had been forced to yield, and it had been

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confidently expected that the Reformer himself, in his old age, alone and friendless, would bow to the combined authority of the crown and the miter. But instead of this the papists saw themselves defeated. Parliament, roused by the stirring appeals of Wycliffe, repealed the persecuting edict, and the Reformer was again at liberty.

A third time he was brought to trial, and now before the highest ecclesiastical tribunal in the kingdom. Here no favor would be shown to heresy. Here at last Rome would triumph, and the Reformer's work would be stopped. So thought the papists. If they could but accomplish their purpose, Wycliffe would be forced to abjure his doctrines, or would leave the court only for the flames.

But Wycliffe did not retract; he would not dissemble. He fearlessly maintained his teachings and repelled the accusations of his persecutors. Losing sight of himself, of his position, of the occasion, he summoned his hearers before the divine tribunal, and weighed their sophistries and deceptions in the balances of eternal truth. The power of the Holy Spirit was felt in the council room. A spell from God was upon the hearers. They seemed to have no power to leave the place. As arrows from the Lord's quiver, the Reformer's words pierced their hearts. The charge of heresy, which they had brought against him, he with convincing power threw back upon themselves. Why, he demanded, did they dare to spread their errors? For the sake of gain, to make merchandise of the grace of God?

"With whom, think you," he finally said, "are ye contending? with an old man on the brink of the grave? No! with Truth--Truth which is stronger than you, and will overcome you."--Wylie, b. 2, ch. 13. So saying, he withdrew from the assembly, and not one of his adversaries attempted to prevent him.

Wycliffe's work was almost done; the banner of truth which he had so long borne was soon to fall from his hand; but once more he was to bear witness for the gospel. The

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truth was to be proclaimed from the very stronghold of the kingdom of error. Wycliffe was summoned for trial before the papal tribunal at Rome, which had so often shed the blood of the saints. He was not blind to the danger that threatened him, yet he would have obeyed the summons had not a shock of palsy made it impossible for him to perform the journey. But though his voice was not to be heard at Rome, he could speak by letter, and this he determined to do. From his rectory the Reformer wrote to the pope a letter, which, while respectful in tone and Christian in spirit, was a keen rebuke to the pomp and pride of the papal see.

"Verily I do rejoice," he said, "to open and declare unto every man the faith which I do hold, and especially unto the bishop of Rome: which, forasmuch as I do suppose to be sound and true, he will most willingly confirm my said faith, or if it be erroneous, amend the same.

"First, I suppose that the gospel of Christ is the whole body of God's law. . . . I do give and hold the bishop of Rome, forasmuch as he is the vicar of Christ here on earth, to be most bound, of all other men, unto that law of the gospel. For the greatness among Christ's disciples did not consist in

worldly dignity or honors, but in the near and exact following of Christ in His life and manners.... Christ, for the time of His pilgrimage here, was a most poor man, abjecting and casting off all worldly rule and honor. . . .

"No faithful man ought to follow either the pope himself or any of the holy men, but in such points as he hath followed the Lord Jesus Christ; for Peter and the sons of Zebedee, by desiring worldly honor, contrary to the following of Christ's steps, did offend, and therefore in those errors they are not to be followed. . . .

"The pope ought to leave unto the secular power all temporal dominion and rule, and thereunto effectually to move and exhort his whole clergy; for so did Christ, and especially by His apostles. Wherefore, if I have erred in any of these points, I will most humbly submit myself unto correction,

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even by death, if necessity so require; and if I could labor according to my will or desire in mine own person, I would surely present myself before the bishop of Rome; but the Lord hath otherwise visited me to the contrary, and hath taught me rather to obey God than men."

In closing he said: "Let us pray unto our God, that He will so stir up our Pope Urban VI, as he began, that he with his clergy may follow the Lord Jesus Christ in life and manners; and that they may teach the people effectually, and that they, likewise, may faithfully follow them in the same."-- John Foxe, *Acts and Monuments*, vol. 3, pp. 49, 50.

Thus Wycliffe presented to the pope and his cardinals the meekness and humility of Christ, exhibiting not only to themselves but to all Christendom the contrast between them and the Master whose representatives they professed to be.

Wycliffe fully expected that his life would be the price of his fidelity. The king, the pope, and the bishops were united to accomplish his ruin, and it seemed certain that a few months at most would bring him to the stake. But his courage was unshaken. "Why do you talk of seeking the crown of martyrdom afar?" he said. "Preach the gospel of Christ to haughty prelates, and martyrdom will not fail you. What! I should live and be silent? . . . Never! Let the blow fall, I await its coming."-- D'Aubigne, b. 17, ch. 8.

But God's providence still shielded His servant. The man who for a whole lifetime had stood boldly in defense of the truth, in daily peril of his life, was not to fall a victim of the hatred of its foes. Wycliffe had never sought to shield himself, but the Lord had been his protector; and now, when his enemies felt sure of their prey, God's hand removed him beyond their reach. In his church at Lutterworth, as he was about to dispense the communion, he fell, stricken with palsy, and in a short time yielded up his life.

God had appointed to Wycliffe his work. He had put the

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word of truth in his mouth, and He set a guard about him that this word might come to the people. His life was protected, and his labors were prolonged, until a foundation was laid for the great work of the Reformation.

Wycliffe came from the obscurity of the Dark Ages. There were none who went before him from whose work he could shape his system of reform. Raised up like John the Baptist to accomplish a special mission, he was the herald of a new era. Yet in the system of truth which he presented there was a unity and completeness which Reformers who followed him did not exceed, and which some did not reach, even a hundred years later. So broad and deep was laid the foundation, so firm and true was the framework, that it needed not to be reconstructed by those who came after him.

The great movement that Wycliffe inaugurated, which was to liberate the conscience and the intellect, and set free the nations so long bound to the triumphal car of Rome, had its spring in the Bible. Here was the source of that stream of blessing, which, like the water of life, has flowed down the ages since the fourteenth century. Wycliffe accepted the Holy Scriptures with implicit faith as the inspired revelation of God's will, a sufficient rule of faith and practice. He had been educated to regard the Church of Rome as the divine, infallible authority, and to accept with unquestioning reverence the established teachings and customs of a thousand years; but he turned away from all these to listen to God's holy word. This was the authority which he urged the people to acknowledge. Instead of the church speaking through the pope, he declared the only true authority to be the voice of God speaking through His word. And he taught not only that the Bible is a perfect revelation of God's will, but that the Holy Spirit is its only interpreter, and that every man is, by the study of its teachings, to learn his duty for himself. Thus he turned the minds of men from the pope and the Church of Rome to the word of God.

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Wycliffe was one of the greatest of the Reformers. In breadth of intellect, in clearness of thought, in firmness to maintain the truth, and in boldness to defend it, he was equaled by few who came after him. Purity of life, unwearying diligence in study and in labor, incorruptible integrity, and Christlike love and faithfulness in his ministry, characterized the first of the Reformers. And this notwithstanding the intellectual darkness and moral corruption of the age from which he emerged.

The character of Wycliffe is a testimony to the educating, transforming power of the Holy Scriptures. It was the Bible that made him what he was. The effort to grasp the great truths of revelation imparts freshness and vigor to all the faculties. It expands the mind, sharpens the perceptions, and ripens the judgment. The study of the Bible will ennoble every thought, feeling, and aspiration as no other study can. It gives stability of purpose, patience, courage, and fortitude; it refines the character and sanctifies the soul. An earnest, reverent study of the Scriptures, bringing the mind of the student in direct contact with the infinite mind, would give to the world men of stronger and more active intellect, as well as of nobler principle, than has ever resulted from the ablest training that human philosophy affords. "The entrance of Thy words," says the psalmist, "giveth light; it giveth understanding." Psalm 119:130.

The doctrines which had been taught by Wycliffe continued for a time to spread; his followers, known as Wycliffites and Lollards, not only traversed England, but scattered to other lands, carrying the knowledge of the gospel. Now that their leader was removed, the preachers labored with even greater zeal than before, and multitudes flocked to listen to their teachings. Some of the nobility, and even the wife of the king, were among the converts. In many places there was a marked reform in the manners of the people, and the idolatrous symbols of Romanism were removed from the churches. But soon the pitiless storm of persecution burst upon those who had dared to accept the Bible as their

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guide. The English monarchs, eager to strengthen their power by securing the support of Rome, did not hesitate to sacrifice the Reformers. For the first time in the history of England the stake was decreed against the disciples of the gospel. Martyrdom succeeded martyrdom. The advocates of truth, proscribed and tortured, could only pour their cries into the ear of the Lord of Sabaoth. Hunted as foes of the church and traitors to the realm, they continued to preach in secret places, finding shelter as best they could in the humble homes of the poor, and often hiding away even in dens and caves.

Notwithstanding the rage of persecution, a calm, devout, earnest, patient protest against the prevailing corruption of religious faith continued for centuries to be uttered. The Christians of that early time had only a partial knowledge of the truth, but they had learned to love and obey God's word, and they patiently suffered for its sake. Like the disciples in apostolic days, many sacrificed their worldly possessions for the cause of Christ. Those who were permitted to dwell in their homes gladly sheltered their banished brethren, and when they too were driven forth they cheerfully accepted the lot of the outcast. Thousands, it is true, terrified by the fury of their persecutors, purchased their freedom at the sacrifice of their faith, and went out of their prisons, clothed in penitents' robes, to publish their recantation. But the number was not small--and among them were men of noble birth as well as the humble and lowly--who bore fearless testimony to the truth in dungeon cells, in "Lollard towers," and in the midst of torture and flame, rejoicing that they were counted worthy to know "the fellowship of His sufferings."

The papists had failed to work their will with Wycliffe during his life, and their hatred could not be satisfied while his body rested quietly in the grave. By the decree of the Council of Constance, more than forty years after his death his bones were exhumed and publicly burned, and the ashes were thrown into a neighboring brook. "This brook," says

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an old writer, "hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed all the world over."-- T. Fuller, *Church History of Britain*, b. 4, sec. 2, par. 54. Little did his enemies realize the significance of their malicious act.

It was through the writings of Wycliffe that John Huss, of Bohemia, was led to renounce many of the errors of Romanism and to enter upon the work of reform. Thus in these two countries, so widely separated, the seed of truth was sown. From Bohemia the work extended to other lands. The minds of men were directed to the long-forgotten word of God. A divine hand was preparing the way for the Great Reformation.

## 6. Huss and Jerome

The gospel had been planted in Bohemia as early as the ninth century. The Bible was translated, and public worship was conducted, in the language of the people. But as the power of the pope increased, so the word of God was obscured. Gregory VII, who had taken it upon himself to humble the pride of kings, was no less intent upon enslaving the people, and accordingly a bull was issued forbidding public worship to be conducted in the Bohemian tongue. The pope declared that "it was pleasing to the Omnipotent that His worship should be celebrated in an unknown language, and that may evils and heresies had arisen from not observing this rule."--Wylie, b. 3, ch. 1. Thus Rome decreed that the light of God's word should be extinguished and the people should be shut up in darkness. But Heaven had provided other agencies for the preservation of the church. Many of the Waldenses and Albigenses, driven by persecution from their homes in France and Italy, came to Bohemia. Though they dared not teach openly, they labored zealously in secret. Thus the true faith was preserved from century to century.

Before the days of Huss there were men in Bohemia who rose up to condemn openly the corruption in the church and the profligacy of the people. Their labors excited widespread interest. The fears of the hierarchy were roused, and persecution was opened against the disciples of the gospel.

Driven to worship in the forests and the mountains, they were hunted by soldiers, and many were put to death. After a time it was decreed that all who departed from the Romish worship should be burned. But while the Christians yielded up their lives, they looked forward to the triumph of their cause. One of those who "taught that salvation was only to be found by faith in the crucified Saviour," declared when dying: "The rage of the enemies of the truth now prevails against us, but it will not be forever; there shall arise one from among the common people, without sword or authority, and against him they shall not be able to prevail." -- *Ibid.*, b. 3, ch. 1. Luther's time was yet far distant; but already one was rising, whose testimony against Rome would stir the nations.

John Huss was of humble birth, and was early left an orphan by the death of his father. His pious mother, regarding education and the fear of God as the most valuable of possessions, sought to secure this heritage for her son. Huss studied at the provincial school, and then repaired to the university at Prague, receiving admission as a charity scholar. He was accompanied on the journey to Prague by his mother; widowed and poor, she had no gifts of worldly wealth to bestow upon her son, but as they drew near to the great city, she kneeled down beside the fatherless youth and invoked for him the blessing of their Father in heaven. Little did that mother realize how her prayer was to be answered.

At the university, Huss soon distinguished himself by his untiring application and rapid progress, while his blameless life and gentle, winning deportment gained him universal esteem. He was a sincere adherent of the Roman Church and an earnest seeker for the spiritual blessings which it professes to bestow. On the occasion of a jubilee he went to confession, paid the last few coins in his scanty store, and joined in the processions, that he might share in the absolution promised. After completing his college course, he entered the priesthood, and rapidly attaining to eminence,



he soon became attached to the court of the king. He was also made professor and afterward rector of the university where he had received his education. In a few years the humble charity scholar had become the pride of his country, and his name was renowned throughout Europe.

But it was in another field that Huss began the work of reform. Several years after taking priest's orders he was appointed preacher of the chapel of Bethlehem. The founder of this chapel had advocated, as a matter of great importance, the preaching of the Scriptures in the language of the people. Notwithstanding Rome's opposition to this practice, it had not been wholly discontinued in Bohemia. But there was great ignorance of the Bible, and the worst vices prevailed among the people of all ranks. These evils Huss unsparingly denounced, appealing to the word of God to enforce the principles of truth and purity which he inculcated.

A citizen of Prague, Jerome, who afterward became so closely associated with Huss, had, on returning from England, brought with him the writings of Wycliffe. The queen of England, who had been a convert to Wycliffe's teachings, was a Bohemian princess, and through her influence also the Reformer's works were widely circulated in her native country. These works Huss read with interest; he believed their author to be a sincere Christian and was inclined to regard with favor the reforms which he advocated. Already, though he knew it not, Huss had entered upon a path which was to lead him far away from Rome.

About this time there arrived in Prague two strangers from England, men of learning, who had received the light and had come to spread it in this distant land. Beginning with an open attack on the pope's supremacy, they were soon silenced by the authorities; but being unwilling to relinquish their purpose, they had recourse to other measures. Being artists as well as preachers, they proceeded to exercise their skill. In a place open to the public they drew two pictures. One represented the entrance of Christ into Jerusalem,

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"meek, and sitting upon an ass" (Matthew 21:5), and followed by His disciples in travel-worn garments and with naked feet. The other picture portrayed a pontifical procession--the pope arrayed in his rich robes and triple crown, mounted upon a horse magnificently adorned, preceded by trumpeters and followed by cardinals and prelates in dazzling array.

Here was a sermon which arrested the attention of all classes. Crowds came to gaze upon the drawings. None could fail to read the moral, and many were deeply impressed by the contrast between the meekness and humility of Christ the Master and the pride and arrogance of the pope, His professed servant. There was great commotion in Prague, and the strangers after a time found it necessary, for their own safety, to depart. But the lesson they had taught was not forgotten. The pictures made a deep impression on the mind of Huss and led him to a closer study of the Bible and of Wycliffe's writings. Though he was not prepared, even yet, to accept all the reforms advocated by Wycliffe, he saw more clearly the true character of the papacy, and with greater zeal denounced the pride, the ambition, and the corruption of the hierarchy.

From Bohemia the light extended to Germany, for disturbances in the University of Prague caused the withdrawal of hundreds of German students. Many of them had received from Huss their first knowledge of the Bible, and on their return they spread the gospel in their fatherland.

Tidings of the work at Prague were carried to Rome, and Huss was soon summoned to appear before the pope. To obey would be to expose himself to certain death. The king and queen of

Bohemia, the university, members of the nobility, and officers of the government united in an appeal to the pontiff that Huss be permitted to remain at Prague and to answer at Rome by deputy. Instead of granting this request, the pope proceeded to the trial and condemnation of Huss, and then declared the city of Prague to be under interdict.

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In that age this sentence, whenever pronounced, created widespread alarm. The ceremonies by which it was accompanied were well adapted to strike terror to a people who looked upon the pope as the representative of God Himself, holding the keys of heaven and hell, and possessing power to invoke temporal as well as spiritual judgments. It was believed that the gates of heaven were closed against the region smitten with interdict; that until it should please the pope to remove the ban, the dead were shut out from the abodes of bliss. In token of this terrible calamity, all the services of religion were suspended. The churches were closed. Marriages were solemnized in the churchyard. The dead, denied burial in consecrated ground, were interred, without the rites of sepulture, in the ditches or the fields. Thus by measures which appealed to the imagination, Rome essayed to control the consciences of men.

The city of Prague was filled with tumult. A large class denounced Huss as the cause of all their calamities and demanded that he be given up to the vengeance of Rome. To quiet the storm, the Reformer withdrew for a time to his native village. Writing to the friends whom he had left at Prague, he said: "If I have withdrawn from the midst of you, it is to follow the precept and example of Jesus Christ, in order not to give room to the ill-minded to draw on themselves eternal condemnation, and in order not to be to the pious a cause of affliction and persecution. I have retired also through an apprehension that impious priests might continue for a longer time to prohibit the preaching of the word of God amongst you; but I have not quitted you to deny the divine truth, for which, with God's assistance, I am willing to die."--Bonnechose, *The Reformers Before the Reformation*, vol. 1, p. 87. Huss did not cease his labors, but traveled through the surrounding country, preaching to eager crowds. Thus the measures to which the pope resorted to suppress the gospel were causing it to be the more widely extended. "We can do nothing against the truth, but for the truth." 2 Corinthians 13:8.

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"The mind of Huss, at this stage of his career, would seem to have been the scene of a painful conflict. Although the church was seeking to overwhelm him by her thunderbolts, he had not renounced her authority. The Roman Church was still to him the spouse of Christ, and the pope was the representative and vicar of God. What Huss was warring against was the abuse of authority, not the principle itself. This brought on a terrible conflict between the convictions of his understanding and the claims of his conscience. If the authority was just and infallible, as he believed it to be, how came it that he felt compelled to disobey it? To obey, he saw, was to sin; but why should obedience to an infallible church lead to such an issue? This was the problem he could not solve; this was the doubt that tortured him hour by hour. The nearest approximation to a solution which he was able to make was that it had happened again, as once before in the days of the Saviour, that the priests of the church had become wicked persons and were using their lawful authority for unlawful ends. This led him to adopt for his own guidance, and to preach to others for theirs, the maxim that the precepts of Scripture, conveyed through the understanding, are to rule the conscience; in other words, that God speaking in the Bible, and not the church speaking through the priesthood, is the one infallible guide."--Wylie, b. 3, ch. 2.

When after a time the excitement in Prague subsided, Huss returned to his chapel of Bethlehem, to continue with greater zeal and courage the preaching of the word of God. His enemies were active and powerful, but the queen and many of the nobles were his friends, and the people in great numbers sided with him. Comparing his pure and elevating teachings and holy life with the degrading dogmas which the Romanists preached, and the avarice and debauchery which they practiced, many regarded it an honor to be on his side.

Hitherto Huss had stood alone in his labors; but now Jerome, who while in England had accepted the teachings of Wycliffe, joined in the work of reform. The two were

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hereafter united in their lives, and in death they were not to be divided. Brilliancy of genius, eloquence and learning--gifts that win popular favor--were possessed in a pre-eminent degree by Jerome; but in those qualities which constitute real strength of character, Huss was the greater. His calm judgment served as a restraint upon the impulsive spirit of Jerome, who, with true humility, perceived his worth, and yielded to his counsels. Under their united labors the reform was more rapidly extended.

God permitted great light to shine upon the minds of these chosen men, revealing to them many of the errors of Rome; but they did not receive all the light that was to be given to the world. Through these, His servants, God was leading the people out of the darkness of Romanism; but there were many and great obstacles for them to meet, and He led them on, step by step, as they could bear it. They were not prepared to receive all the light at once. Like the full glory of the noontide sun to those who have long dwelt in darkness, it would, if presented, have caused them to turn away. Therefore He revealed it to the leaders little by little, as it could be received by the people. From century to century, other faithful workers were to follow, to lead the people on still further in the path of reform.

The schism in the church still continued. Three popes were now contending for the supremacy, and their strife filled Christendom with crime and tumult. Not content with hurling anathemas, they resorted to temporal weapons. Each cast about him to purchase arms and to obtain soldiers. Of course money must be had; and to procure this, the gifts, offices, and blessings of the church were offered for sale. ([See Appendix note for page 59.](#)) The priests also, imitating their superiors, resorted to simony and war to humble their rivals and strengthen their own power. With daily increasing boldness Huss thundered against the abominations which were tolerated in the name of religion; and the people openly accused the Romish leaders as the cause of the miseries that overwhelmed Christendom.

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Again the city of Prague seemed on the verge of a bloody conflict. As in former ages, God's servant was accused as "he that troubleth Israel." 1 Kings 18:17. The city was again placed under interdict, and Huss withdrew to his native village. The testimony so faithfully borne from his loved chapel of Bethlehem was ended. He was to speak from a wider stage, to all Christendom, before laying down his life as a witness for the truth.

To cure the evils that were distracting Europe, a general council was summoned to meet at Constance. The council was called at the desire of the emperor Sigismund, by one of the three rival popes, John XXIII. The demand for a council had been far from welcome to Pope John, whose

character and policy could ill bear investigation, even by prelates as lax in morals as were the churchmen of those times. He dared not, however, oppose the will of Sigismund. (See [Appendix](#).)

The chief objects to be accomplished by the council were to heal the schism in the church and to root out heresy. Hence the two antipopes were summoned to appear before it, as well as the leading propagator of the new opinions, John Huss. The former, having regard to their own safety, did not attend in person, but were represented by their delegates. Pope John, while ostensibly the convoker of the council, came to it with many misgivings, suspecting the emperor's secret purpose to depose him, and fearing to be brought to account for the vices which had disgraced the tiara, as well as for the crimes which had secured it. Yet he made his entry into the city of Constance with great pomp, attended by ecclesiastics of the highest rank and followed by a train of courtiers. All the clergy and dignitaries of the city, with an immense crowd of citizens, went out to welcome him. Above his head was a golden canopy, borne by four of the chief magistrates. The host was carried before him, and the rich dresses of the cardinals and nobles made an imposing display.

Meanwhile another traveler was approaching Constance. Huss was conscious of the dangers which threatened him.

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He parted from his friends as if he were never to meet them again, and went on his journey feeling that it was leading him to the stake. Notwithstanding he had obtained a safe-conduct from the king of Bohemia, and received one also from the emperor Sigismund while on his journey, he made all his arrangements in view of the probability of his death.

In a letter addressed to his friends at Prague he said: "My brethren, . . . I am departing with a safe-conduct from the king to meet my numerous and mortal enemies. . . . I confide altogether in the all-powerful God, in my Saviour; I trust that He will listen to your ardent prayers, that He will infuse His prudence and His wisdom into my mouth, in order that I may resist them; and that He will accord me His Holy Spirit to fortify me in His truth, so that I may face with courage, temptations, prison, and, if necessary, a cruel death. Jesus Christ suffered for His well-beloved; and therefore ought we to be astonished that He has left us His example, in order that we may ourselves endure with patience all things for our own salvation? He is God, and we are His creatures; He is the Lord, and we are His servants; He is Master of the world, and we are contemptible mortals--yet He suffered! Why, then, should we not suffer also, particularly when suffering is for us a purification? Therefore, beloved, if my death ought to contribute to His glory, pray that it may come quickly, and that He may enable me to support all my calamities with constancy. But if it be better that I return amongst you, let us pray to God that I may return without stain--that is, that I may not suppress one tittle of the truth of the gospel, in order to leave my brethren an excellent example to follow. Probably, therefore, you will nevermore behold my face at Prague; but should the will of the all-powerful God deign to restore me to you, let us then advance with a firmer heart in the knowledge and the love of His law."--Bonnechose, vol. 1, pp. 147, 148.

In another letter, to a priest who had become a disciple of the gospel, Huss spoke with deep humility of his own errors, accusing himself "of having felt pleasure in wearing

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rich apparel and of having wasted hours in frivolous occupations." He then added these touching admonitions: "May the glory of God and the salvation of souls occupy thy mind, and not the

possession of benefices and estates. Beware of adorning thy house more than thy soul; and, above all, give thy care to the spiritual edifice. Be pious and humble with the poor, and consume not thy substance in feasting. Shouldst thou not amend thy life and refrain from superfluities, I fear that thou wilt be severely chastened, as I am myself. . . . Thou knowest my doctrine, for thou hast received my instructions from thy childhood; it is therefore useless for me to write to thee any further. But I conjure thee, by the mercy of our Lord, not to imitate me in any of the vanities into which thou hast seen me fall." On the cover of the letter he added: "I conjure thee, my friend, not to break this seal until thou shalt have acquired the certitude that I am dead."-- *Ibid.*, vol. 1, pp. 148, 149.

On his journey, Huss everywhere beheld indications of the spread of his doctrines and the favor with which his cause was regarded. The people thronged to meet him, and in some towns the magistrates attended him through their streets.

Upon arriving at Constance, Huss was granted full liberty. To the emperor's safe-conduct was added a personal assurance of protection by the pope. But, in violation of these solemn and repeated declarations, the Reformer was in a short time arrested, by order of the pope and cardinals, and thrust into a loathsome dungeon. Later he was transferred to a strong castle across the Rhine and there kept a prisoner. The pope, profiting little by his perfidy, was soon after committed to the same prison. *Ibid.*, vol. 1, p. 247. He had been proved before the council to be guilty of the basest crimes, besides murder, simony, and adultery, "sins not fit to be named." So the council itself declared, and he was finally deprived of the tiara and thrown into prison. The antipopes also were deposed, and a new pontiff was chosen.

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Though the pope himself had been guilty of greater crimes than Huss had ever charged upon the priests, and for which he had demanded a reformation, yet the same council which degraded the pontiff proceeded to crush the Reformer. The imprisonment of Huss excited great indignation in Bohemia. Powerful noblemen addressed to the council earnest protests against this outrage. The emperor, who was loath to permit the violation of a safe-conduct, opposed the proceedings against him. But the enemies of the Reformer were malignant and determined. They appealed to the emperor's prejudices, to his fears, to his zeal for the church. They brought forward arguments of great length to prove that "faith ought not to be kept with heretics, nor persons suspected of heresy, though they are furnished with safe-conducts from the emperor and kings."--Jacques Lenfant, *History of the Council of Constance*, vol. 1, p. 516. Thus they prevailed.

Enfeebled by illness and imprisonment,--for the damp, foul air of his dungeon had brought on a fever which nearly ended his life,--Huss was at last brought before the council. Loaded with chains he stood in the presence of the emperor, whose honor and good faith had been pledged to protect him. During his long trial he firmly maintained the truth, and in the presence of the assembled dignitaries of church and state he uttered a solemn and faithful protest against the corruptions of the hierarchy. When required to choose whether he would recant his doctrines or suffer death, he accepted the martyr's fate.

The grace of God sustained him. During the weeks of suffering that passed before his final sentence, heaven's peace filled his soul. "I write this letter," he said to a friend, "in my prison, and with my fettered hand, expecting my sentence of death tomorrow. . . . When, with the assistance of Jesus Christ, we shall again meet in the delicious peace of the future life, you will learn how

merciful God has shown Himself toward me, how effectually He has supported me in the midst of my temptations and trials."--Bonnechose, vol. 2, p. 67.

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In the gloom of his dungeon he foresaw the triumph of the true faith. Returning in his dreams to the chapel at Prague where he had preached the gospel, he saw the pope and his bishops effacing the pictures of Christ which he had painted on its walls. "This vision distressed him: but on the next day he saw many painters occupied in restoring these figures in greater number and in brighter colors. As soon as their task was ended, the painters, who were surrounded by an immense crowd, exclaimed, 'Now let the popes and bishops come; they shall never efface them more!'" Said the Reformer, as he related his dream: "I maintain this for certain, that the image of Christ will never be effaced. They have wished to destroy it, but it shall be painted afresh in all hearts by much better preachers than myself."--D'Aubigne, b. 1, ch. 6.

For the last time, Huss was brought before the council. It was a vast and brilliant assembly--the emperor, the princes of the empire, the royal deputies, the cardinals, bishops, and priests, and an immense crowd who had come as spectators of the events of the day. From all parts of Christendom had been gathered the witnesses of this first great sacrifice in the long struggle by which liberty of conscience was to be secured.

Being called upon for his final decision, Huss declared his refusal to abjure, and, fixing his penetrating glance upon the monarch whose plighted word had been so shamelessly violated, he declared: "I determined, of my own free will, to appear before this council, under the public protection and faith of the emperor here present."--Bonnechose, vol. 2, p. 84. A deep flush crimsoned the face of Sigismund as the eyes of all in the assembly turned upon him.

Sentence having been pronounced, the ceremony of degradation began. The bishops clothed their prisoner in the sacerdotal habit, and as he took the priestly robe, he said: "Our Lord Jesus Christ was covered with a white robe, by way of

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insult, when Herod had Him conducted before Pilate."-- *Ibid.*, vol. 2, p. 86. Being again exhorted to retract, he replied, turning toward the people: "With what face, then, should I behold the heavens? How should I look on those multitudes of men to whom I have preached the pure gospel? No; I esteem their salvation more than this poor body, now appointed unto death." The vestments were removed one by one, each bishop pronouncing a curse as he performed his part of the ceremony. Finally "they put on his head a cap or pyramidal-shaped miter of paper, on which were painted frightful figures of demons, with the word 'Archheretic' conspicuous in front. 'Most joyfully,' said Huss, 'will I wear this crown of shame for Thy sake, O Jesus, who for me didst wear a crown of thorns.'"

When he was thus arrayed, "the prelates said, 'Now we devote thy soul to the devil.' 'And I,' said John Huss, lifting up his eyes toward heaven, 'do commit my spirit into Thy hands, O Lord Jesus, for Thou hast redeemed me.'"--Wylie, b. 3, ch. 7.

He was now delivered up to the secular authorities and led away to the place of execution. An immense procession followed, hundreds of men at arms, priests and bishops in their costly robes, and the inhabitants of Constance. When he had been fastened to the stake, and all was ready for the



fire to be lighted, the martyr was once more exhorted to save himself by renouncing his errors. "What errors," said Huss, "shall I renounce? I know myself guilty of none. I call God to witness that all that I have written and preached has been with the view of rescuing souls from sin and perdition; and, therefore, most joyfully will I confirm with my blood that truth which I have written and preached."-- *Ibid.*, b. 3, ch. 7. When the flames kindled about him, he began to sing, "Jesus, Thou Son of David, have mercy on me," and so continued till his voice was silenced forever.

Even his enemies were struck with his heroic bearing. A zealous papist, describing the martyrdom of Huss, and of

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Jerome, who died soon after, said: "Both bore themselves with constant mind when their last hour approached. They prepared for the fire as if they were going to a marriage feast. They uttered no cry of pain. When the flames rose, they began to sing hymns; and scarce could the vehemency of the fire stop their singing."-- *Ibid.*, b. 3, ch. 7.

When the body of Huss had been wholly consumed, his ashes, with the soil upon which they rested, were gathered up and cast into the Rhine, and thus borne onward to the ocean. His persecutors vainly imagined that they had rooted out the truths he preached. Little did they dream that the ashes that day borne away to the sea were to be as seed scattered in all the countries of the earth; that in lands yet unknown it would yield abundant fruit in witnesses for the truth. The voice which had spoken in the council hall of Constance had wakened echoes that would be heard through all coming ages. Huss was no more, but the truths for which he died could never perish. His example of faith and constancy would encourage multitudes to stand firm for the truth, in the face of torture and death. His execution had exhibited to the whole world the perfidious cruelty of Rome. The enemies of truth, though they knew it not, had been furthering the cause which they vainly sought to destroy.

Yet another stake was to be set up at Constance. The blood of another witness must testify for the truth. Jerome, upon bidding farewell to Huss on his departure for the council, had exhorted him to courage and firmness, declaring that if he should fall into any peril, he himself would fly to his assistance. Upon hearing of the Reformer's imprisonment, the faithful disciple immediately prepared to fulfill his promise. Without a safe-conduct he set out, with a single companion, for Constance. On arriving there he was convinced that he had only exposed himself to peril, without the possibility of doing anything for the deliverance of Huss. He fled from the city, but was arrested on the homeward journey and brought back loaded with fetters and under the custody of a band of soldiers. At his first appearance before

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the council his attempts to reply to the accusations brought against him were met with shouts, "To the flames with him! to the flames!"--Bonnechose, vol. 1, p. 234. He was thrown into a dungeon, chained in a position which caused him great suffering, and fed on bread and water. After some months the cruelties of his imprisonment brought upon Jerome an illness that threatened his life, and his enemies, fearing that he might escape them, treated him with less severity, though he remained in prison for one year.

The death of Huss had not resulted as the papists had hoped. The violation of his safe-conduct had roused a storm of indignation, and as the safer course, the council determined, instead of burning

Jerome, to force him, if possible, to retract. He was brought before the assembly, and offered the alternative to recant, or to die at the stake. Death at the beginning of his imprisonment would have been a mercy in comparison with the terrible sufferings which he had undergone; but now, weakened by illness, by the rigors of his prison house, and the torture of anxiety and suspense, separated from his friends, and disheartened by the death of Huss, Jerome's fortitude gave way, and he consented to submit to the council. He pledged himself to adhere to the Catholic faith, and accepted the action of the council in condemning the doctrines of Wycliffe and Huss, excepting, however, the "holy truths" which they had taught.-- *Ibid*, vol. 2, p. 141.

By this expedient Jerome endeavored to silence the voice of conscience and escape his doom. But in the solitude of his dungeon he saw more clearly what he had done. He thought of the courage and fidelity of Huss, and in contrast pondered upon his own denial of the truth. He thought of the divine Master whom he had pledged himself to serve, and who for his sake endured the death of the cross. Before his retraction he had found comfort, amid all his sufferings, in the assurance of God's favor; but now remorse and doubts tortured his soul. He knew that still other retractions must be made before he could be at peace with Rome. The path upon

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which he was entering could end only in complete apostasy. His resolution was taken: To escape a brief period of suffering he would not deny his Lord.

Soon he was again brought before the council. His submission had not satisfied his judges. Their thirst for blood, whetted by the death of Huss, clamored for fresh victims. Only by an unreserved surrender of the truth could Jerome preserve his life. But he had determined to avow his faith and follow his brother martyr to the flames.

He renounced his former recantation and, as a dying man, solemnly required an opportunity to make his defense. Fearing the effect of his words, the prelates insisted that he should merely affirm or deny the truth of the charges brought against him. Jerome protested against such cruelty and injustice. "You have held me shut up three hundred and forty days in a frightful prison," he said, "in the midst of filth, noisomeness, stench, and the utmost want of everything; you then bring me out before you, and lending an ear to my mortal enemies, you refuse to hear me. . . . If you be really wise men, and the lights of the world, take care not to sin against justice. As to me, I am only a feeble mortal; my life is but of little importance; and when I exhort you not to deliver an unjust sentence, I speak less for myself than for you."-- *Ibid.*, vol. 2, pp. 146, 147.

His request was finally granted. In the presence of his judges, Jerome kneeled down and prayed that the divine Spirit might control his thoughts and words, that he might speak nothing contrary to the truth or unworthy of his Master. To him that day was fulfilled the promise of God to the first disciples: "Ye shall be brought before governors and kings for My sake. . . . But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matthew 10:18-20.

The words of Jerome excited astonishment and admiration, even in his enemies. For a whole year he had been

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immured in a dungeon, unable to read or even to see, in great physical suffering and mental anxiety. Yet his arguments were presented with as much clearness and power as if he had had undisturbed opportunity for study. He pointed his hearers to the long line of holy men who had been condemned by unjust judges. In almost every generation have been those who, while seeking to elevate the people of their time, have been reproached and cast out, but who in later times have been shown to be deserving of honor. Christ Himself was condemned as a malefactor at an unrighteous tribunal.

At his retraction, Jerome had assented to the justice of the sentence condemning Huss; he now declared his repentance and bore witness to the innocence and holiness of the martyr. "I knew him from his childhood," he said. "He was a most excellent man, just and holy; he was condemned, notwithstanding his innocence. . . . I also--I am ready to die: I will not recoil before the torments that are prepared for me by my enemies and false witnesses, who will one day have to render an account of their impostures before the great God, whom nothing can deceive."--*Bonnechose*, vol. 2, p. 151.

In self-reproach for his own denial of the truth, Jerome continued: "Of all the sins that I have committed since my youth, none weigh so heavily on my mind, and cause me such poignant remorse, as that which I committed in this fatal place, when I approved of the iniquitous sentence rendered against Wycliffe, and against the holy martyr, John Huss, my master and my friend. Yes! I confess it from my heart, and declare with horror that I disgracefully quailed when, through a dread of death, I condemned their doctrines. I therefore supplicate . . . Almighty God to deign to pardon me my sins, and this one in particular, the most heinous of all." Pointing to his judges, he said firmly: "You condemned Wycliffe and John Huss, not for having shaken the doctrine of the church, but simply because they branded with reprobation the scandals proceeding from the clergy--their pomp, their pride, and all the vices of the prelates and priests.

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The things which they have affirmed, and which are irrefutable, I also think and declare, like them."

His words were interrupted. The prelates, trembling with rage, cried out: "What need is there of further proof? We behold with our own eyes the most obstinate of heretics!"

Unmoved by the tempest, Jerome exclaimed: "What! do you suppose that I fear to die? You have held me for a whole year in a frightful dungeon, more horrible than death itself. You have treated me more cruelly than a Turk, Jew, or pagan, and my flesh has literally rotted off my bones alive; and yet I make no complaint, for lamentation ill becomes a man of heart and spirit; but I cannot but express my astonishment at such great barbarity toward a Christian."-- *Ibid.*, vol. 2, pp. 151-153.

Again the storm of rage burst out, and Jerome was hurried away to prison. Yet there were some in the assembly upon whom his words had made a deep impression and who desired to save his life. He was visited by dignitaries of the church and urged to submit himself to the council. The most brilliant prospects were presented before him as the reward of renouncing his opposition to Rome. But like his Master when offered the glory of the world, Jerome remained steadfast.

"Prove to me from the Holy Writings that I am in error," he said, "and I will abjure it."

"The Holy Writings!" exclaimed one of his tempters, "is everything then to be judged by them? Who can understand them till the church has interpreted them?"

"Are the traditions of men more worthy of faith than the gospel of our Saviour?" replied Jerome. "Paul did not exhort those to whom he wrote to listen to the traditions of men, but said, 'Search the Scriptures.'"

"Heretic!" was the response, "I repent having pleaded so long with you. I see that you are urged on by the devil."-- Wylie, b. 3, ch. 10.

Erelong sentence of condemnation was passed upon him. He was led out to the same spot upon which Huss had

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yielded up his life. He went singing on his way, his countenance lighted up with joy and peace. His gaze was fixed upon Christ, and to him death had lost its terrors. When the executioner, about to kindle the pile, stepped behind him, the martyr exclaimed: "Come forward boldly; apply the fire before my face. Had I been afraid, I should not be here."

His last words, uttered as the flames rose about him, were a prayer. "Lord, Almighty Father," he cried, "have pity on me, and pardon me my sins; for Thou knowest that I have always loved Thy truth."--Bonnechose, vol. 2, p. 168. His voice ceased, but his lips continued to move in prayer. When the fire had done its work, the ashes of the martyr, with the earth upon which they rested, were gathered up, and like those of Huss, were thrown into the Rhine.

So perished God's faithful light bearers. But the light of the truths which they proclaimed--the light of their heroic example--could not be extinguished. As well might men attempt to turn back the sun in its course as to prevent the dawning of that day which was even then breaking upon the world.

The execution of Huss had kindled a flame of indignation and horror in Bohemia. It was felt by the whole nation that he had fallen a prey to the malice of the priests and the treachery of the emperor. He was declared to have been a faithful teacher of the truth, and the council that decreed his death was charged with the guilt of murder. His doctrines now attracted greater attention than ever before. By the papal edicts the writings of Wycliffe had been condemned to the flames. But those that had escaped destruction were now brought out from their hiding places and studied in connection with the Bible, or such parts of it as the people could obtain, and many were thus led to accept the reformed faith.

The murderers of Huss did not stand quietly by and witness the triumph of his cause. The pope and the emperor united to crush out the movement, and the armies of Sigismund were hurled upon Bohemia.

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But a deliverer was raised up. Ziska, who soon after the opening of the war became totally blind, yet who was one of the ablest generals of his age, was the leader of the Bohemians. Trusting in the help of God and the righteousness of their cause, that people withstood the mightiest armies that could be brought against them. Again and again the emperor, raising fresh armies, invaded Bohemia, only to be ignominiously repulsed. The Hussites were raised above the fear of death, and nothing could stand against them. A few years after the opening of the war, the brave Ziska died; but his place was filled by Procopius, who was an equally brave and skillful general, and in some respects a more able leader.

The enemies of the Bohemians, knowing that the blind warrior was dead, deemed the opportunity favorable for recovering all that they had lost. The pope now proclaimed a crusade against the Hussites, and again an immense force was precipitated upon Bohemia, but only to suffer terrible defeat. Another crusade was proclaimed. In all the papal countries of Europe, men, money, and munitions of war were raised. Multitudes flocked to the papal standard, assured that at last an end would be made of the Hussite heretics. Confident of victory, the vast force entered Bohemia. The people rallied to repel them. The two armies approached each other until only a river lay between them. "The crusaders were in greatly superior force, but instead of dashing across the stream, and closing in battle with the Hussites whom they had come so far to meet, they stood gazing in silence at those warriors."--Wylie, b. 3, ch. 17. Then suddenly a mysterious terror fell upon the host. Without striking a blow, that mighty force broke and scattered as if dispelled by an unseen power. Great numbers were slaughtered by the Hussite army, which pursued the fugitives, and an immense booty fell into the hands of the victors, so that the war, instead of impoverishing, enriched the Bohemians.

A few years later, under a new pope, still another crusade was set on foot. As before, men and means were drawn

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from all the papal countries of Europe. Great were the inducements held out to those who should engage in this perilous enterprise. Full forgiveness of the most heinous crimes was ensured to every crusader. All who died in the war were promised a rich reward in heaven, and those who survived were to reap honor and riches on the field of battle. Again a vast army was collected, and, crossing the frontier they entered Bohemia. The Hussite forces fell back before them, thus drawing the invaders farther and farther into the country, and leading them to count the victory already won. At last the army of Procopius made a stand, and turning upon the foe, advanced to give them battle. The crusaders, now discovering their mistake, lay in their encampment awaiting the onset. As the sound of the approaching force was heard, even before the Hussites were in sight, a panic again fell upon the crusaders. Princes, generals, and common soldiers, casting away their armor, fled in all directions. In vain the papal legate, who was the leader of the invasion, endeavored to rally his terrified and disorganized forces. Despite his utmost endeavors, he himself was swept along in the tide of fugitives. The rout was complete, and again an immense booty fell into the hands of the victors.

Thus the second time a vast army, sent forth by the most powerful nations of Europe, a host of brave, warlike men, trained and equipped for battle, fled without a blow before the defenders of a small and hitherto feeble nation. Here was a manifestation of divine power. The invaders were smitten with a supernatural terror. He who overthrew the hosts of Pharaoh in the Red Sea, who put to flight the armies of Midian before Gideon and his three hundred, who in one night laid low the forces of the proud Assyrian, had again stretched out His hand to wither the power of the oppressor. "There were they in great fear, where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them." Psalm 53:5.

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The papal leaders, despairing of conquering by force, at last resorted to diplomacy. A compromise was entered into, that while professing to grant to the Bohemians freedom of conscience, really betrayed them into the power of Rome. The Bohemians had specified four points as the condition of

peace with Rome: the free preaching of the Bible; the right of the whole church to both the bread and the wine in the communion, and the use of the mother tongue in divine worship; the exclusion of the clergy from all secular offices and authority; and, in cases of crime, the jurisdiction of the civil courts over clergy and laity alike. The papal authorities at last "agreed that the four articles of the Hussites should be accepted, but that the right of explaining them, that is, of determining their precise import, should belong to the council--in other words, to the pope and the emperor."-- Wylie, b. 3, ch. 18. On this basis a treaty was entered into, and Rome gained by dissimulation and fraud what she had failed to gain by conflict; for, placing her own interpretation upon the Hussite articles, as upon the Bible, she could pervert their meaning to suit her own purposes.

A large class in Bohemia, seeing that it betrayed their liberties, could not consent to the compact. Dissensions and divisions arose, leading to strife and bloodshed among themselves. In this strife the noble Procopius fell, and the liberties of Bohemia perished.

Sigismund, the betrayer of Huss and Jerome, now became king of Bohemia, and regardless of his oath to support the rights of the Bohemians, he proceeded to establish popery. But he had gained little by his subservience to Rome. For twenty years his life had been filled with labors and perils. His armies had been wasted and his treasuries drained by a long and fruitless struggle; and now, after reigning one year, he died, leaving his kingdom on the brink of civil war, and bequeathing to posterity a name branded with infamy.

Tumults, strife, and bloodshed were protracted. Again foreign armies invaded Bohemia, and internal dissension

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continued to distract the nation. Those who remained faithful to the gospel were subjected to a bloody persecution.

As their former brethren, entering into compact with Rome, imbibed her errors, those who adhered to the ancient faith had formed themselves into a distinct church, taking the name of "United Brethren." This act drew upon them maledictions from all classes. Yet their firmness was unshaken. Forced to find refuge in the woods and caves, they still assembled to read God's word and unite in His worship.

Through messengers secretly sent out into different countries, they learned that here and there were "isolated confessors of the truth, a few in this city and a few in that, the object, like themselves, of persecution; and that amid the mountains of the Alps was an ancient church, resting on the foundations of Scripture, and protesting against the idolatrous corruptions of Rome."--Wylie, b. 3, ch. 19. This intelligence was received with great joy, and a correspondence was opened with the Waldensian Christians.

Steadfast to the gospel, the Bohemians waited through the night of their persecution, in the darkest hour still turning their eyes toward the horizon like men who watch for the morning. "Their lot was cast in evil days, but . . . they remembered the words first uttered by Huss, and repeated by Jerome, that a century must revolve before the day should break. These were to the Taborites [Hussites] what the words of Joseph were to the tribes in the house of bondage: 'I die, and God will surely visit you, and bring you out.'"-- *Ibid.*, b. 3, ch. 19. "The closing period of the fifteenth century witnessed the slow but sure increase of the churches of the Brethren. Although far from being unmolested, they yet enjoyed comparative rest. At the commencement of the sixteenth century their



churches numbered two hundred in Bohemia and Moravia."--Ezra Hall Gillett, *Life and Times of John Huss*, vol. 2, p. 570. "So goodly was the remnant which, escaping the destructive fury of fire and sword, was permitted to see the dawning of that day which Huss had foretold."--Wylie, b. 3, ch. 19.

## 7. Luther's Separation From Rome

Foremost among those who were called to lead the church from the darkness of popery into the light of a purer faith, stood Martin Luther. Zealous, ardent, and devoted, knowing no fear but the fear of God, and acknowledging no foundation for religious faith but the Holy Scriptures, Luther was the man for his time; through him God accomplished a great work for the reformation of the church and the enlightenment of the world.

Like the first heralds of the gospel, Luther sprang from the ranks of poverty. His early years were spent in the humble home of a German peasant. By daily toil as a miner his father earned the means for his education. He intended him for a lawyer; but God purposed to make him a builder in the great temple that was rising so slowly through the centuries. Hardship, privation, and severe discipline were the school in which Infinite Wisdom prepared Luther for the important mission of his life.

Luther's father was a man of strong and active mind and great force of character, honest, resolute, and straightforward. He was true to his convictions of duty, let the consequences be what they might. His sterling good sense led him to regard the monastic system with distrust. He was highly displeased when Luther, without his consent, entered a monastery; and it was two years before the father was reconciled to his son, and even then his opinions remained the same.

Luther's parents bestowed great care upon the education and training of their children. They endeavored to instruct them in the knowledge of God and the practice of Christian virtues. The father's prayer often ascended in the hearing of his son that the child might remember the name of the Lord and one day aid in the advancement of His truth. Every advantage for moral or intellectual culture which their life of toil permitted them to enjoy was eagerly improved by these parents. Their efforts were earnest and persevering to prepare their children for a life of piety and usefulness. With their firmness and strength of character they sometimes exercised too great severity; but the Reformer himself, though conscious that in some respects they had erred, found in their discipline more to approve than to condemn.

At school, where he was sent at an early age, Luther was treated with harshness and even violence. So great was the poverty of his parents that upon going from home to school in another town he was for a time obliged to obtain his food by singing from door to door, and he often suffered from hunger. The gloomy, superstitious ideas of religion then prevailing filled him with fear. He would lie down at night with a sorrowful heart, looking forward with trembling to the dark future and in constant terror at the thought of God as a stern, unrelenting judge, a cruel tyrant, rather than a kind heavenly Father.

Yet under so many and so great discouragements Luther pressed resolutely forward toward the high standard of moral and intellectual excellence which attracted his soul. He thirsted for knowledge, and the earnest and practical character of his mind led him to desire the solid and useful rather than the showy and superficial.

When, at the age of eighteen, he entered the University of Erfurt, his situation was more favorable and his prospects were brighter than in his earlier years. His parents having by thrift and industry acquired a competence, they were able to render him all needed assistance. And the influence of

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judicious friends had somewhat lessened the gloomy effects of his former training. He applied himself to the study of the best authors, diligently treasuring their most weighty thoughts and making the wisdom of the wise his own. Even under the harsh discipline of his former instructors he had early given promise of distinction, and with favorable influences his mind rapidly developed. A retentive memory, a lively imagination, strong reasoning powers, and untiring application soon placed him in the foremost rank among his associates. Intellectual discipline ripened his understanding and aroused an activity of mind and a keenness of perception that were preparing him for the conflicts of his life.

The fear of the Lord dwelt in the heart of Luther, enabling him to maintain his steadfastness of purpose and leading him to deep humility before God. He had an abiding sense of his dependence upon divine aid, and he did not fail to begin each day with prayer, while his heart was continually breathing a petition for guidance and support. "To pray well," he often said, "is the better half of study."-- D'Aubigne, b. 2, ch. 2.

While one day examining the books in the library of the university, Luther discovered a Latin Bible. Such a book he had never before seen. He was ignorant even of its existence. He had heard portions of the Gospels and Epistles, which were read to the people at public worship, and he supposed that these were the entire Bible. Now, for the first time, he looked upon the whole of God's word. With mingled awe and wonder he turned the sacred pages; with quickened pulse and throbbing heart he read for himself the words of life, pausing now and then to exclaim: "O that God would give me such a book for myself!"-- *Ibid.*, b. 2, ch. 2. Angels of heaven were by his side, and rays of light from the throne of God revealed the treasures of truth to his understanding. He had ever feared to offend God, but now the deep conviction of his condition as a sinner took hold upon him as never before.

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An earnest desire to be free from sin and to find peace with God led him at last to enter a cloister and devote himself to a monastic life. Here he was required to perform the lowest drudgery and to beg from house to house. He was at an age when respect and appreciation are most eagerly craved, and these menial offices were deeply mortifying to his natural feelings; but he patiently endured this humiliation, believing that it was necessary because of his sins.

Every moment that could be spared from his daily duties he employed in study, robbing himself of sleep and grudging even the time spent at his scanty meals. Above everything else he delighted in the study of God's word. He had found a Bible chained to the convent wall, and to this he often repaired. As his convictions of sin deepened, he sought by his own works to obtain pardon and peace. He led a most rigorous life, endeavoring by fasting, vigils, and scourgings to subdue the evils of his nature, from which the monastic life had brought no release. He shrank from no sacrifice by which he might attain to that purity of heart which would enable him to stand approved before God. "I was indeed a pious monk," he afterward said, "and followed the rules of my order more strictly than I can express. If ever monk could obtain heaven by his monkish works, I should certainly have been entitled to it. . . . If it had continued much longer, I should have carried my mortifications even

to death."-- *Ibid.*, b. 2, ch. 3. As the result of this painful discipline he lost strength and suffered from fainting spasms, from the effects of which he never fully recovered. But with all his efforts his burdened soul found no relief. He was at last driven to the verge of despair.

When it appeared to Luther that all was lost, God raised up a friend and helper for him. The pious Staupitz opened the word of God to Luther's mind and bade him look away from himself, cease the contemplation of infinite punishment for the violation of God's law, and look to Jesus, his sin-pardoning Saviour. "Instead of torturing yourself on

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account of your sins, throw yourself into the Redeemer's arms. Trust in Him, in the righteousness of His life, in the atonement of His death. . . . Listen to the Son of God. He became man to give you the assurance of divine favor." "Love Him who first loved you."-- *Ibid.*, b. 2, ch. 4. Thus spoke this messenger of mercy. His words made a deep impression upon Luther's mind. After many a struggle with long-cherished errors, he was enabled to grasp the truth, and peace came to his troubled soul.

Luther was ordained a priest and was called from the cloister to a professorship in the University of Wittenberg. Here he applied himself to the study of the Scriptures in the original tongues. He began to lecture upon the Bible; and the book of Psalms, the Gospels, and the Epistles were opened to the understanding of crowds of delighted listeners. Staupitz, his friend and superior, urged him to ascend the pulpit and preach the word of God. Luther hesitated, feeling himself unworthy to speak to the people in Christ's stead. It was only after a long struggle that he yielded to the solicitations of his friends. Already he was mighty in the Scriptures, and the grace of God rested upon him. His eloquence captivated his hearers, the clearness and power with which he presented the truth convinced their understanding, and his fervor touched their hearts.

Luther was still a true son of the papal church and had no thought that he would ever be anything else. In the providence of God he was led to visit Rome. He pursued his journey on foot, lodging at the monasteries on the way. At a convent in Italy he was filled with wonder at the wealth, magnificence, and luxury that he witnessed. Endowed with a princely revenue, the monks dwelt in splendid apartments, attired themselves in the richest and most costly robes, and feasted at a sumptuous table. With painful misgivings Luther contrasted this scene with the self-denial and hardship of his own life. His mind was becoming perplexed.

At last he beheld in the distance the seven-hilled city.

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With deep emotion he prostrated himself upon the earth, exclaiming: "Holy Rome, I salute thee!"-- *Ibid.*, b. 2, ch. 6. He entered the city, visited the churches, listened to the marvelous tales repeated by priests and monks, and performed all the ceremonies required. Everywhere he looked upon scenes that filled him with astonishment and horror. He saw that iniquity existed among all classes of the clergy. He heard indecent jokes from prelates, and was filled with horror at their awful profanity, even during mass. As he mingled with the monks and citizens he met dissipation, debauchery. Turn where he would, in the place of sanctity he found profanation. "No one can imagine," he wrote, "what sins and infamous actions are committed in Rome; they must be seen and heard to be believed. Thus they are in the habit of saying, 'If there is a hell, Rome is built over it: it is an abyss whence issues every kind of sin.'"-- *Ibid.*, b. 2, ch. 6.

By a recent decretal an indulgence had been promised by the pope to all who should ascend upon their knees "Pilate's staircase," said to have been descended by our Saviour on leaving the Roman judgment hall and to have been miraculously conveyed from Jerusalem to Rome. Luther was one day devoutly climbing these steps, when suddenly a voice like thunder seemed to say to him: "The just shall live by faith." Romans 1:17. He sprang to his feet and hastened from the place in shame and horror. That text never lost its power upon his soul. From that time he saw more clearly than ever before the fallacy of trusting to human works for salvation, and the necessity of constant faith in the merits of Christ. His eyes had been opened, and were never again to be closed, to the delusions of the papacy. When he turned his face from Rome he had turned away also in heart, and from that time the separation grew wider, until he severed all connection with the papal church.

After his return from Rome, Luther received at the University of Wittenberg the degree of doctor of divinity. Now he was at liberty to devote himself, as never before, to the

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Scriptures that he loved. He had taken a solemn vow to study carefully and to preach with fidelity the word of God, not the sayings and doctrines of the popes, all the days of his life. He was no longer the mere monk or professor, but the authorized herald of the Bible. He had been called as a shepherd to feed the flock of God, that were hungering and thirsting for the truth. He firmly declared that Christians should receive no other doctrines than those which rest on the authority of the Sacred Scriptures. These words struck at the very foundation of papal supremacy. They contained the vital principle of the Reformation.

Luther saw the danger of exalting human theories above the word of God. He fearlessly attacked the speculative infidelity of the schoolmen and opposed the philosophy and theology which had so long held a controlling influence upon the people. He denounced such studies as not only worthless but pernicious, and sought to turn the minds of his hearers from the sophistries of philosophers and theologians to the eternal truths set forth by prophets and apostles.

Precious was the message which he bore to the eager crowds that hung upon his words. Never before had such teachings fallen upon their ears. The glad tidings of a Saviour's love, the assurance of pardon and peace through His atoning blood, rejoiced their hearts and inspired within them an immortal hope. At Wittenberg a light was kindled whose rays should extend to the uttermost parts of the earth, and which was to increase in brightness to the close of time.

But light and darkness cannot harmonize. Between truth and error there is an irrepressible conflict. To uphold and defend the one is to attack and overthrow the other. Our Saviour Himself declared: "I came not to send peace, but a sword." Matthew 10:34. Said Luther, a few years after the opening of the Reformation: "God does not guide me, He pushes me forward. He carries me away. I am not master of myself. I desire to live in repose; but I am thrown into

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the midst of tumults and revolutions."--D'Aubigne, b. 5, ch. 2. He was now about to be urged into the contest.

The Roman Church had made merchandise of the grace of God. The tables of the money-changers (Matthew 21:12) were set up beside her altars, and the air resounded with the shouts of buyers and sellers. Under the plea of raising funds for the erection of St. Peter's Church at Rome, indulgences

for sin were publicly offered for sale by the authority of the pope. By the price of crime a temple was to be built up for God's worship--the cornerstone laid with the wages of iniquity! But the very means adopted for Rome's aggrandizement provoked the deadliest blow to her power and greatness. It was this that aroused the most determined and successful of the enemies of popery, and led to the battle which shook the papal throne and jostled the triple crown upon the pontiff's head.

The official appointed to conduct the sale of indulgences in Germany--Tetzel by name--had been convicted of the basest offenses against society and against the law of God; but having escaped the punishment due for his crimes, he was employed to further the mercenary and unscrupulous projects of the pope. With great effrontery he repeated the most glaring falsehoods and related marvelous tales to deceive an ignorant, credulous, and superstitious people. Had they possessed the word of God they would not have been thus deceived. It was to keep them under the control of the papacy, in order to swell the power and wealth of her ambitious leaders, that the Bible had been withheld from them. (See John C. L. Gieseler, *A Compendium of Ecclesiastical History*, per. 4, sec. 1, par. 5.)

As Tetzel entered a town, a messenger went before him, announcing: "The grace of God and of the holy father is at your gates."--D'Aubigne, b. 3, ch. 1. And the people welcomed the blasphemous pretender as if he were God Himself come down from heaven to them. The infamous traffic was set up in the church, and Tetzel, ascending the

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pulpit, extolled the indulgences as the most precious gift of God. He declared that by virtue of his certificates of pardon all the sins which the purchaser should afterward desire to commit would be forgiven him, and that "not even repentance is necessary."--*Ibid.*, b. 3, ch. 1. More than this, he assured his hearers that the indulgences had power to save not only the living but the dead; that the very moment the money should clink against the bottom of his chest, the soul in whose behalf it had been paid would escape from purgatory and make its way to heaven. (See K. R. Hagenbach, *History of the Reformation*, vol. 1, p. 96.)

When Simon Magus offered to purchase of the apostles the power to work miracles, Peter answered him: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Acts 8:20. But Tetzel's offer was grasped by eager thousands. Gold and silver flowed into his treasury. A salvation that could be bought with money was more easily obtained than that which requires repentance, faith, and diligent effort to resist and overcome sin. ([See Appendix note for page 59.](#))

The doctrine of indulgences had been opposed by men of learning and piety in the Roman Church, and there were many who had no faith in pretensions so contrary to both reason and revelation. No prelate dared lift his voice against this iniquitous traffic; but the minds of men were becoming disturbed and uneasy, and many eagerly inquired if God would not work through some instrumentality for the purification of His church.

Luther, though still a papist of the straitest sort, was filled with horror at the blasphemous assumptions of the indulgence mongers. Many of his own congregation had purchased certificates of pardon, and they soon began to come to their pastor, confessing their various sins, and expecting absolution, not because they were penitent and wished to reform, but on the ground of the indulgence. Luther refused them absolution, and warned them that unless they should



repent and reform their lives, they must perish in their sins. In great perplexity they repaired to Tetzel with the complaint that their confessor had refused his certificates; and some boldly demanded that their money be returned to them. The friar was filled with rage. He uttered the most terrible curses, caused fires to be lighted in the public squares, and declared that he "had received an order from the pope to burn all heretics who presumed to oppose his most holy indulgences."--D'Aubigne, b. 3, ch. 4.

Luther now entered boldly upon his work as a champion of the truth. His voice was heard from the pulpit in earnest, solemn warning. He set before the people the offensive character of sin, and taught them that it is impossible for man, by his own works, to lessen its guilt or evade its punishment. Nothing but repentance toward God and faith in Christ can save the sinner. The grace of Christ cannot be purchased; it is a free gift. He counseled the people not to buy indulgences, but to look in faith to a crucified Redeemer. He related his own painful experience in vainly seeking by humiliation and penance to secure salvation, and assured his hearers that it was by looking away from himself and believing in Christ that he found peace and joy.

As Tetzel continued his traffic and his impious pretensions, Luther determined upon a more effectual protest against these crying abuses. An occasion soon offered. The castle church of Wittenberg possessed many relics, which on certain holy days were exhibited to the people, and full remission of sins was granted to all who then visited the church and made confession. Accordingly on these days the people in great numbers resorted thither. One of the most important of these occasions, the festival of All Saints, was approaching. On the preceding day, Luther, joining the crowds that were already making their way to the church, posted on its door a paper containing ninety-five propositions against the doctrine of indulgences. He declared his willingness

to defend these theses next day at the university, against all who should see fit to attack them.

His propositions attracted universal attention. They were read and reread, and repeated in every direction. Great excitement was created in the university and in the whole city. By these theses it was shown that the power to grant the pardon of sin, and to remit its penalty, had never been committed to the pope or to any other man. The whole scheme was a farce,--an artifice to extort money by playing upon the superstitions of the people,--a device of Satan to destroy the souls of all who should trust to its lying pretensions. It was also clearly shown that the gospel of Christ is the most valuable treasure of the church, and that the grace of God, therein revealed, is freely bestowed upon all who seek it by repentance and faith.

Luther's theses challenged discussion; but no one dared accept the challenge. The questions which he proposed had in a few days spread through all Germany, and in a few weeks they had sounded throughout Christendom. Many devoted Romanists, who had seen and lamented the terrible iniquity prevailing in the church, but had not known how to arrest its progress, read the propositions with great joy, recognizing in them the voice of God. They felt that the Lord had graciously set His hand to arrest the rapidly swelling tide of corruption that was issuing from the see of Rome. Princes and magistrates secretly rejoiced that a check was to be put upon the arrogant power which denied the right of appeal from its decisions.

But the sin-loving and superstitious multitudes were terrified as the sophistries that had soothed their fears were swept away. Crafty ecclesiastics, interrupted in their work of sanctioning crime, and seeing their gains endangered, were enraged, and rallied to uphold their pretensions. The Reformer had bitter accusers to meet. Some charged him with acting hastily and from impulse. Others accused him of presumption, declaring that he was not directed of God, but was acting from pride and forwardness. "Who does not

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know," he responded, "that a man rarely puts forth any new idea without having some appearance of pride, and without being accused of exciting quarrels? . . . Why were Christ and all the martyrs put to death? Because they seemed to be proud contemners of the wisdom of the time, and because they advanced novelties without having first humbly taken counsel of the oracles of the ancient opinions."

Again he declared: "Whatever I do will be done, not by the prudence of men, but by the counsel of God. If the work be of God, who shall stop it? if it be not, who can forward it? Not my will, nor theirs, nor ours; but Thy will, O holy Father, which art in heaven."-- *Ibid.*, b. 3, ch. 6.

Though Luther had been moved by the Spirit of God to begin his work, he was not to carry it forward without severe conflicts. The reproaches of his enemies, their misrepresentation of his purposes, and their unjust and malicious reflections upon his character and motives, came in upon him like an overwhelming flood; and they were not without effect. He had felt confident that the leaders of the people, both in the church and in the schools, would gladly unite with him in efforts for reform. Words of encouragement from those in high position had inspired him with joy and hope. Already in anticipation he had seen a brighter day dawning for the church. But encouragement had changed to reproach and condemnation. Many dignitaries, of both church and state, were convicted of the truthfulness of his theses; but they soon saw that the acceptance of these truths would involve great changes. To enlighten and reform the people would be virtually to undermine the authority of Rome, to stop thousands of streams now flowing into her treasury, and thus greatly to curtail the extravagance and luxury of the papal leaders. Furthermore, to teach the people to think and act as responsible beings, looking to Christ alone for salvation, would overthrow the pontiff's throne and eventually destroy their own authority. For this reason they refused the knowledge tendered them of God and arrayed

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themselves against Christ and the truth by their opposition to the man whom He had sent to enlighten them.

Luther trembled as he looked upon himself--one man opposed to the mightiest powers of earth. He sometimes doubted whether he had indeed been led of God to set himself against the authority of the church. "Who was I," he writes, "to oppose the majesty of the pope, before whom ... the kings of the earth and the whole world trembled? ... No one can know what my heart suffered during these first two years, and into what despondency, I may say into what despair, I was sunk."-- *Ibid.*, b. 3, ch. 6. But he was not left to become utterly disheartened. When human support failed, he looked to God alone and learned that he could lean in perfect safety upon that all-powerful arm.

To a friend of the Reformation Luther wrote: "We cannot attain to the understanding of Scripture either by study or by the intellect. Your first duty is to begin by prayer. Entreat the Lord to grant

you, of His great mercy, the true understanding of His word. There is no other interpreter of the word of God than the Author of this word, as He Himself has said, 'They shall be all taught of God.' Hope for nothing from your own labors, from your own understanding: trust solely in God, and in the influence of His Spirit. Believe this on the word of a man who has had experience."-- *Ibid.*, b. 3, ch. 7. Here is a lesson of vital importance to those who feel that God has called them to present to others the solemn truths for this time. These truths will stir the enmity of Satan and of men who love the fables that he has devised. In the conflict with the powers of evil there is need of something more than strength of intellect and human wisdom.

When enemies appealed to custom and tradition, or to the assertions and authority of the pope, Luther met them with the Bible and the Bible only. Here were arguments which they could not answer; therefore the slaves of formalism and superstition clamored for his blood, as the Jews had clamored for the blood of Christ. "He is a heretic,"

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cried the Roman zealots. "It is high treason against the church to allow so horrible a heretic to live one hour longer. Let the scaffold be instantly erected for him!"-- *Ibid.*, b. 3, ch. 9. But Luther did not fall a prey to their fury. God had a work for him to do, and angels of heaven were sent to protect him. Many, however, who had received from Luther the precious light were made the objects of Satan's wrath and for the truth's sake fearlessly suffered torture and death.

Luther's teachings attracted the attention of thoughtful minds throughout all Germany. From his sermons and writings issued beams of light which awakened and illuminated thousands. A living faith was taking the place of the dead formalism in which the church had so long been held. The people were daily losing confidence in the superstitions of Romanism. The barriers of prejudice were giving way. The word of God, by which Luther tested every doctrine and every claim, was like a two-edged sword, cutting its way to the hearts of the people. Everywhere there was awakening a desire for spiritual progress. Everywhere was such a hungering and thirsting after righteousness as had not been known for ages. The eyes of the people, so long directed to human rites and earthly mediators, were now turning in penitence and faith to Christ and Him crucified.

This widespread interest aroused still further the fears of the papal authorities. Luther received a summons to appear at Rome to answer to the charge of heresy. The command filled his friends with terror. They knew full well the danger that threatened him in that corrupt city, already drunk with the blood of the martyrs of Jesus. They protested against his going to Rome and requested that he receive his examination in Germany.

This arrangement was finally effected, and the pope's legate was appointed to hear the case. In the instructions communicated by the pontiff to this official, it was stated that Luther had already been declared a heretic. The legate was therefore charged "to prosecute and constrain without

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any delay." If he should remain steadfast, and the legate should fail to gain possession of his person, he was empowered "to proscribe him in every part of Germany; to banish, curse, and excommunicate all those who are attached to him."-- *Ibid.*, b. 4, ch. 2. And, further, the pope directed his legate, in order entirely to root out the pestilent heresy, to excommunicate all, of whatever dignity in church or state, except the emperor, who should neglect to seize Luther and his adherents, and deliver them up to the vengeance of Rome.

Here is displayed the true spirit of popery. Not a trace of Christian principle, or even of common justice, is to be seen in the whole document. Luther was at a great distance from Rome; he had had no opportunity to explain or defend his position; yet before his case had been investigated, he was summarily pronounced a heretic, and in the same day, exhorted, accused, judged, and condemned; and all this by the self-styled holy father, the only supreme, infallible authority in church or state!

At this time, when Luther so much needed the sympathy and counsel of a true friend, God's providence sent Melancthon to Wittenberg. Young in years, modest and diffident in his manners, Melancthon's sound judgment, extensive knowledge, and winning eloquence, combined with the purity and uprightness of his character, won universal admiration and esteem. The brilliancy of his talents was not more marked than his gentleness of disposition. He soon became an earnest disciple of the gospel, and Luther's most trusted friend and valued supporter; his gentleness, caution, and exactness serving as a complement to Luther's courage and energy. Their union in the work added strength to the Reformation and was a source of great encouragement to Luther.

Augsburg had been fixed upon as the place of trial, and the Reformer set out on foot to perform the journey thither. Serious fears were entertained in his behalf. Threats had been made openly that he would be seized and murdered on the way, and his friends begged him not to venture. They

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even entreated him to leave Wittenberg for a time and find safety with those who would gladly protect him. But he would not leave the position where God had placed him. He must continue faithfully to maintain the truth, notwithstanding the storms that were beating upon him. His language was: "I am like Jeremiah, a man of strife and contention; but the more their threats increase, the more my joy is multiplied. . . . They have already destroyed my honor and my reputation. One single thing remains; it is my wretched body: let them take it; they will thus shorten my life by a few hours. But as for my soul, they cannot take that. He who desires to proclaim the word of Christ to the world, must expect death at every moment."-- *Ibid.*, b. 4, ch. 4.

The tidings of Luther's arrival at Augsburg gave great satisfaction to the papal legate. The troublesome heretic who was exciting the attention of the whole world seemed now in the power of Rome, and the legate determined that he should not escape. The Reformer had failed to provide himself with a safe-conduct. His friends urged him not to appear before the legate without one, and they themselves undertook to procure it from the emperor. The legate intended to force Luther, if possible, to retract, or, failing in this, to cause him to be conveyed to Rome, to share the fate of Huss and Jerome. Therefore through his agents he endeavored to induce Luther to appear without a safe-conduct, trusting himself to his mercy. This the Reformer firmly declined to do. Not until he had received the document pledging him the emperor's protection, did he appear in the presence of the papal ambassador.

As a matter of policy, the Romanists had decided to attempt to win Luther by an appearance of gentleness. The legate, in his interviews with him, professed great friendliness; but he demanded that Luther submit implicitly to the authority of the church, and yield every point without argument or question. He had not rightly estimated the character of the man with whom he had to deal. Luther, in reply, expressed his regard for the church, his desire for

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the truth, his readiness to answer all objections to what he had taught, and to submit his doctrines to the decision of certain leading universities. But at the same time he protested against the cardinal's course in requiring him to retract without having proved him in error.

The only response was: "Retract, retract!" The Reformer showed that his position was sustained by the Scriptures and firmly declared that he could not renounce the truth. The legate, unable to reply to Luther's arguments, overwhelmed him with a storm of reproaches, gibes, and flattery, interspersed with quotations from tradition and the sayings of the Fathers, granting the Reformer no opportunity to speak. Seeing that the conference, thus continued, would be utterly futile, Luther finally obtained a reluctant permission to present his answer in writing.

"In so doing," said he, writing to a friend, "the oppressed find double gain; first, what is written may be submitted to the judgment of others; and second, one has a better chance of working on the fears, if not on the conscience, of an arrogant and babbling despot, who would otherwise overpower by his imperious language."--Martyn, *The Life and Times of Luther*, pages 271, 272.

At the next interview, Luther presented a clear, concise, and forcible exposition of his views, fully supported by many quotations from Scripture. This paper, after reading aloud, he handed to the cardinal, who, however, cast it contemptuously aside, declaring it to be a mass of idle words and irrelevant quotations. Luther, fully aroused, now met the haughty prelate on his own ground--the traditions and teachings of the church--and utterly overthrew his assumptions.

When the prelate saw that Luther's reasoning was unanswerable, he lost all self-control, and in a rage cried out: "Retract! or I will send you to Rome, there to appear before the judges commissioned to take cognizance of your cause. I will excommunicate you and all your partisans, and all

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who shall at any time countenance you, and will cast them out of the church." And he finally declared, in a haughty and angry tone: "Retract, or return no more."--D'Aubigne, London ed., b. 4, ch. 8.

The Reformer promptly withdrew with his friends, thus declaring plainly that no retraction was to be expected from him. This was not what the cardinal had purposed. He had flattered himself that by violence he could awe Luther to submission. Now, left alone with his supporters, he looked from one to another in utter chagrin at the unexpected failure of his schemes.

Luther's efforts on this occasion were not without good results. The large assembly present had opportunity to compare the two men, and to judge for themselves of the spirit manifested by them, as well as of the strength and truthfulness of their positions. How marked the contrast! The Reformer, simple, humble, firm, stood up in the strength of God, having truth on his side; the pope's representative, self-important, overbearing, haughty, and unreasonable, was without a single argument from the Scriptures, yet vehemently crying: "Retract, or be sent to Rome for punishment."

Notwithstanding Luther had secured a safe-conduct, the Romanists were plotting to seize and imprison him. His friends urged that as it was useless for him to prolong his stay, he should return to Wittenberg without delay, and that the utmost caution should be observed in order to conceal his intentions. He accordingly left Augsburg before day-break, on horseback, accompanied only by a guide furnished him by the magistrate. With many forebodings he secretly made his way through

the dark and silent streets of the city. Enemies, vigilant and cruel, were plotting his destruction. Would he escape the snares prepared for him? Those were moments of anxiety and earnest prayer. He reached a small gate in the wall of the city. It was opened for him, and with his guide he passed through without hindrance. Once safely outside, the fugitives hastened their flight, and before

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the legate learned of Luther's departure, he was beyond the reach of his persecutors. Satan and his emissaries were defeated. The man whom they had thought in their power was gone, escaped as a bird from the snare of the fowler.

At the news of Luther's escape the legate was overwhelmed with surprise and anger. He had expected to receive great honor for his wisdom and firmness in dealing with this disturber of the church; but his hope was disappointed. He gave expression to his wrath in a letter to Frederick, the elector of Saxony, bitterly denouncing Luther and demanding that Frederick send the Reformer to Rome or banish him from Saxony.

In defense, Luther urged that the legate or the pope show him his errors from the Scriptures, and pledged himself in the most solemn manner to renounce his doctrines if they could be shown to contradict the word of God. And he expressed his gratitude to God that he had been counted worthy to suffer in so holy a cause.

The elector had, as yet, little knowledge of the reformed doctrines, but he was deeply impressed by the candor, force, and clearness of Luther's words; and until the Reformer should be proved to be in error, Frederick resolved to stand as his protector. In reply to the legate's demand he wrote: "Since Dr. Martin has appeared before you at Augsburg, you should be satisfied. We did not expect that you would endeavor to make him retract without having convinced him of his errors. None of the learned men in our principality have informed me that Martin's doctrine is impious, anti-christian, or heretical." The prince refused, moreover, to send Luther to Rome, or to expel him from his states."-- D'Aubigne, b. 4, ch. 10.

The elector saw that there was a general breaking down of the moral restraints of society. A great work of reform was needed. The complicated and expensive arrangements to restrain and punish crime would be unnecessary if men but acknowledged and obeyed the requirements of God and the dictates of an enlightened conscience. He saw that

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Luther was laboring to secure this object, and he secretly rejoiced that a better influence was making itself felt in the church.

He saw also that as a professor in the university Luther was eminently successful. Only a year had passed since the Reformer posted his theses on the castle church, yet there was already a great falling off in the number of pilgrims that visited the church at the festival of All Saints. Rome had been deprived of worshipers and offerings, but their place was filled by another class, who now came to Wittenberg, not pilgrims to adore her relics, but students to fill her halls of learning. The writings of Luther had kindled everywhere a new interest in the Holy Scriptures, and not only from all parts of Germany, but from other lands, students flocked to the university. Young men, coming in sight of Wittenberg for the first time, "raised their hands to heaven, and praised God for having



caused the light of truth to shine forth from this city, as from Zion in times of old, and whence it spread even to the most distant countries."-- *Ibid.*, b. 4, ch. 10.

Luther was as yet but partially converted from the errors of Romanism. But as he compared the Holy Oracles with the papal decrees and constitutions, he was filled with wonder. "I am reading," he wrote, "the decrees of the pontiffs, and . . . I do not know whether the pope is antichrist himself, or his apostle, so greatly is Christ misrepresented and crucified in them."-- *Ibid.*, b. 5, ch. 1. Yet at this time Luther was still a supporter of the Roman Church, and had no thought that he would ever separate from her communion.

The Reformer's writings and his doctrine were extending to every nation in Christendom. The work spread to Switzerland and Holland. Copies of his writings found their way to France and Spain. In England his teachings were received as the word of life. To Belgium and Italy also the truth had extended. Thousands were awakening from their deathlike stupor to the joy and hope of a life of faith.

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Rome became more and more exasperated by the attacks of Luther, and it was declared by some of his fanatical opponents, even by doctors in Catholic universities, that he who should kill the rebellious monk would be without sin. One day a stranger, with a pistol hidden under his cloak, approached the Reformer and inquired why he went thus alone. "I am in God's hands," answered Luther. "He is my strength and my shield. What can man do unto me?"-- *Ibid.*, b. 6, ch. 2. Upon hearing these words, the stranger turned pale and fled away as from the presence of the angels of heaven.

Rome was bent upon the destruction of Luther; but God was his defense. His doctrines were heard everywhere--"in cottages and convents, . . . in the castles of the nobles, in the universities, and in the palaces of kings;" and noble men were rising on every hand to sustain his efforts.-- *Ibid.*, b. 6, ch. 2.

It was about this time that Luther, reading the works of Huss, found that the great truth of justification by faith, which he himself was seeking to uphold and teach, had been held by the Bohemian Reformer. "We have all," said Luther, "Paul, Augustine, and myself, been Hussites without knowing it!" "God will surely visit it upon the world," he continued, "that the truth was preached to it a century ago, and burned!"--Wylie, b. 6. ch. 1

In an appeal to the emperor and nobility of Germany in behalf of the reformation of Christianity, Luther wrote concerning the pope: "It is a horrible thing to behold the man who styles himself Christ's vicegerent, displaying a magnificence that no emperor can equal. Is this being like the poor Jesus, or the humble Peter? He is, say they, the lord of the world! But Christ, whose vicar he boasts of being, has said, 'My kingdom is not of this world.' Can the dominions of a vicar extend beyond those of his superior?"-- D'Aubigne, b. 6, ch. 3.

He wrote thus of the universities: "I am much afraid that the universities will prove to be the great gates of hell,

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unless they diligently labor in explaining the Holy Scriptures, and engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the word of God must become corrupt."-- *Ibid.*, b. 6, ch. 3.

This appeal was rapidly circulated throughout Germany and exerted a powerful influence upon the people. The whole nation was stirred, and multitudes were roused to rally around the standard of reform. Luther's opponents, burning with a desire for revenge, urged the pope to take decisive measures against him. It was decreed that his doctrines should be immediately condemned. Sixty days were granted the Reformer and his adherents, after which, if they did not recant, they were all to be excommunicated.

That was a terrible crisis for the Reformation. For centuries Rome's sentence of excommunication had struck terror to powerful monarchs; it had filled mighty empires with woe and desolation. Those upon whom its condemnation fell were universally regarded with dread and horror; they were cut off from intercourse with their fellows and treated as outlaws, to be hunted to extermination. Luther was not blind to the tempest about to burst upon him; but he stood firm, trusting in Christ to be his support and shield. With a martyr's faith and courage he wrote: "What is about to happen I know not, nor do I care to know. . . . Let the blow light where it may, I am without fear. Not so much as a leaf falls, without the will of our Father. How much rather will He care for us! It is a light thing to die for the Word, since the Word which was made flesh hath Himself died. If we die with Him, we shall live with Him; and passing through that which He has passed through before us, we shall be where He is and dwell with Him forever."-- *Ibid.*, 3d London ed., Walther, 1840, b. 6, ch. 9.

When the papal bull reached Luther, he said: "I despise and attack it, as impious, false. . . . It is *Christ* Himself who

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is condemned therein. . . . I rejoice in having to bear such ills for the best of causes. Already I feel greater liberty in my heart; for at last I know that the pope is antichrist, and that his throne is that of Satan himself."--D'Aubigne, b. 6, ch. 9.

Yet the mandate of Rome was not without effect. Prison, torture, and sword were weapons potent to enforce obedience. The weak and superstitious trembled before the decree of the pope; and while there was general sympathy for Luther, many felt that life was too dear to be risked in the cause of reform. Everything seemed to indicate that the Reformer's work was about to close.

But Luther was fearless still. Rome had hurled her anathemas against him, and the world looked on, nothing doubting that he would perish or be forced to yield. But with terrible power he flung back upon herself the sentence of condemnation and publicly declared his determination to abandon her forever. In the presence of a crowd of students, doctors, and citizens of all ranks Luther burned the pope's bull, with the canon laws, the decretals, and certain writings sustaining the papal power. "My enemies have been able, by burning my books," he said, "to injure the cause of truth in the minds of the common people, and destroy their souls; for this reason I consumed their books in return. A serious struggle has just begun. Hitherto I have been only playing with the pope. I began this work in God's name; it will be ended without me, and by His might." -- *Ibid.*, b. 6, ch. 10.

To the reproaches of his enemies who taunted him with the weakness of his cause, Luther answered: "Who knows if God has not chosen and called me, and if they ought not to fear that, by

despising me, they despise God Himself? Moses was alone at the departure from Egypt; Elijah was alone in the reign of King Ahab; Isaiah alone in Jerusalem; Ezekiel alone in Babylon. . . . God never selected as a prophet either the high priest or any other great personage; but ordinarily He chose low and despised men, once even

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the shepherd Amos. In every age, the saints have had to reprove the great, kings, princes, priests, and wise men, at the peril of their lives. . . . I do not say that I am a prophet; but I say that they ought to fear precisely because I am alone and that they are many. I am sure of this, that the word of God is with me, and that it is not with them."-- *Ibid.*, b. 6, ch. 10.

Yet it was not without a terrible struggle with himself that Luther decided upon a final separation from the church. It was about this time that he wrote: "I feel more and more every day how difficult it is to lay aside the scruples which one has imbibed in childhood. Oh, how much pain it has caused me, though I had the Scriptures on my side, to justify it to myself that I should dare to make a stand alone against the pope, and hold him forth as antichrist! What have the tribulations of my heart not been! How many times have I not asked myself with bitterness that question which was so frequent on the lips of the papists: 'Art thou alone wise? Can everyone else be mistaken? How will it be, if, after all, it is thyself who art wrong, and who art involving in thy error so many souls, who will then be eternally damned?' 'Twas so I fought with myself and with Satan, till Christ, by His own infallible word, fortified my heart against these doubts."--Martyn, pages 372, 373.

The pope had threatened Luther with excommunication if he did not recant, and the threat was now fulfilled. A new bull appeared, declaring the Reformer's final separation from the Roman Church, denouncing him as accursed of Heaven, and including in the same condemnation all who should receive his doctrines. The great contest had been fully entered upon.

Opposition is the lot of all whom God employs to present truths specially applicable to their time. There was a present truth in the days of Luther,--a truth at that time of special importance; there is a present truth for the church today.

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He who does all things according to the counsel of His will has been pleased to place men under various circumstances and to enjoin upon them duties peculiar to the times in which they live and the conditions under which they are placed. If they would prize the light given them, broader views of truth would be opened before them. But truth is no more desired by the majority today than it was by the papists who opposed Luther. There is the same disposition to accept the theories and traditions of men instead of the word of God as in former ages. Those who present the truth for this time should not expect to be received with greater favor than were earlier reformers. The great controversy between truth and error, between Christ and Satan, is to increase in intensity to the close of this world's history.

Said Jesus to His disciples: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also." John 15:19, 20. And on the other hand our Lord declared plainly: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." Luke 6:26. The spirit of

the world is no more in harmony with the spirit of Christ today than in earlier times, and those who preach the word of God in its purity will be received with no greater favor now than then. The forms of opposition to the truth may change, the enmity may be less open because it is more subtle; but the same antagonism still exists and will be manifested to the end of time.

## 8. Luther Before the Diet

A new emperor, Charles V, had ascended the throne of Germany, and the emissaries of Rome hastened to present their congratulations and induce the monarch to employ his power against the Reformation. On the other hand, the elector of Saxony, to whom Charles was in great degree indebted for his crown, entreated him to take no step against Luther until he should have granted him a hearing. The emperor was thus placed in a position of great perplexity and embarrassment. The papists would be satisfied with nothing short of an imperial edict sentencing Luther to death. The elector had declared firmly that "neither his imperial majesty nor any other person had shown that Luther's writings had been refuted;" therefore he requested "that Dr. Luther should be furnished with a safe-conduct, so that he might appear before a tribunal of learned, pious, and impartial judges."--D'Aubigne, b. 6, ch. 11.

The attention of all parties was now directed to the assembly of the German states which convened at Worms soon after the accession of Charles to the empire. There were important political questions and interests to be considered by this national council; for the first time the princes of Germany were to meet their youthful monarch in deliberative assembly. From all parts of the fatherland had come the dignitaries of church and state. Secular lords, highborn, powerful, and jealous of their hereditary rights; princely

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ecclesiastics, flushed with their conscious superiority in rank and power; courtly knights and their armed retainers; and ambassadors from foreign and distant lands,--all gathered at Worms. Yet in that vast assembly the subject that excited the deepest interest was the cause of the Saxon Reformer.

Charles had previously directed the elector to bring Luther with him to the Diet, assuring him of protection, and promising a free discussion, with competent persons, of the questions in dispute. Luther was anxious to appear before the emperor. His health was at this time much impaired; yet he wrote to the elector: "If I cannot go to Worms in good health, I will be carried there, sick as I am. For if the emperor calls me, I cannot doubt that it is the call of God Himself. If they desire to use violence against me, and that is very probable (for it is not for their instruction that they order me to appear), I place the matter in the Lord's hands. He still lives and reigns who preserved the three young men in the burning fiery furnace. If He will not save me, my life is of little consequence. Let us only prevent the gospel from being exposed to the scorn of the wicked, and let us shed our blood for it, for fear they should triumph. It is not for me to decide whether my life or my death will contribute most to the salvation of all. . . . You may expect everything from me. . . except flight and recantation. Fly I cannot, and still less retract."-- *Ibid.*, b. 7, ch. 1.

As the news was circulated at Worms that Luther was to appear before the Diet, a general excitement was created. Aleander, the papal legate to whom the case had been specially entrusted, was alarmed and enraged. He saw that the result would be disastrous to the papal cause. To institute inquiry into a case in which the pope had already pronounced sentence of condemnation would be to cast contempt upon the authority of the sovereign pontiff. Furthermore, he was apprehensive that the eloquent and powerful arguments of this man might turn away many of the princes from the cause of the pope. He therefore, in the most

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urgent manner, remonstrated with Charles against Luther's appearance at Worms. About this time the bull declaring Luther's excommunication was published; and this, coupled with the representations of the legate, induced the emperor to yield. He wrote to the elector that if Luther would not retract, he must remain at Wittenberg.

Not content with this victory, Aleander labored with all the power and cunning at his command to secure Luther's condemnation. With a persistence worthy of a better cause, he urged the matter upon the attention of princes, prelates, and other members of the assembly, accusing the Reformer of "sedition, rebellion, impiety, and blasphemy." But the vehemence and passion manifested by the legate revealed too plainly the spirit by which he was actuated. "He is moved by hatred and vengeance," was the general remark, "much more than by zeal and piety."-- *Ibid.*, b. 7, ch. 1. The majority of the Diet were more than ever inclined to regard Luther's cause with favor.

With redoubled zeal Aleander urged upon the emperor the duty of executing the papal edicts. But under the laws of Germany this could not be done without the concurrence of the princes; and, overcome at last by the legate's importunity, Charles bade him present his case to the Diet. "It was a proud day for the nuncio. The assembly was a great one: the cause was even greater. Aleander was to plead for Rome, . . . the mother and mistress of all churches." He was to vindicate the principedom of Peter before the assembled principalities of Christendom. "He had the gift of eloquence, and he rose to the greatness of the occasion. Providence ordered it that Rome should appear and plead by the ablest of her orators in the presence of the most august of tribunals, before she was condemned." --Wylie, b. 6, ch. 4. With some misgivings those who favored the Reformer looked forward to the effect of Aleander's speech. The elector of Saxony was not present, but by his direction some of his councilors attended to take notes of the nuncio's address.

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With all the power of learning and eloquence, Aleander set himself to overthrow the truth. Charge after charge he hurled against Luther as an enemy of the church and the state, the living and the dead, clergy and laity, councils and private Christians. "In Luther's errors there is enough," he declared, to warrant the burning of "a hundred thousand heretics."

In conclusion he endeavored to cast contempt upon the adherents of the reformed faith: "What are all these Lutherans? A crew of insolent pedagogues, corrupt priests, dissolute monks, ignorant lawyers, and degraded nobles, with the common people whom they have misled and perverted. How far superior to them is the Catholic party in number, ability, and power! A unanimous decree from this illustrious assembly will enlighten the simple, warn the imprudent, decide the waverers, and give strength to the weak." --D'Aubigne, b. 7, ch. 3.

With such weapons the advocates of truth in every age have been attacked. The same arguments are still urged against all who dare to present, in opposition to established errors, the plain and direct teachings of God's word. "Who are these preachers of new doctrines?" exclaim those who desire a popular religion. "They are unlearned, few in numbers, and of the poorer class. Yet they claim to have the truth, and to be the chosen people of God. They are ignorant and deceived. How greatly superior in numbers and influence is our church! How many great and learned men are among us! How much more power is on our side!" These are the arguments that have a telling influence upon the world; but they are no more conclusive now than in the days of the Reformer.

The Reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world's history. Luther had a great work to do in reflecting to others the light which God had



permitted to shine upon him; yet he did not receive all the light which was to be given to the world. From that time to this, new light has been

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continually shining upon the Scriptures, and new truths have been constantly unfolding.

The legate's address made a deep impression upon the Diet. There was no Luther present, with the clear and convincing truths of God's word, to vanquish the papal champion. No attempt was made to defend the Reformer. There was manifest a general disposition not only to condemn him and the doctrines which he taught, but if possible to uproot the heresy. Rome had enjoyed the most favorable opportunity to defend her cause. All that she could say in her own vindication had been said. But the apparent victory was the signal of defeat. Henceforth the contrast between truth and error would be more clearly seen, as they should take the field in open warfare. Never from that day would Rome stand as secure as she had stood.

While most of the members of the Diet would not have hesitated to yield up Luther to the vengeance of Rome, many of them saw and deplored the existing depravity in the church, and desired a suppression of the abuses suffered by the German people in consequence of the corruption and greed of the hierarchy. The legate had presented the papal rule in the most favorable light. Now the Lord moved upon a member of the Diet to give a true delineation of the effects of papal tyranny. With noble firmness, Duke George of Saxony stood up in that princely assembly and specified with terrible exactness the deceptions and abominations of popery, and their dire results. In closing he said:

"These are some of the abuses that cry out against Rome. All shame has been put aside, and their only object is . . . money, money, money, . . . so that the preachers who should teach the truth, utter nothing but falsehoods, and are not only tolerated, but rewarded, because the greater their lies, the greater their gain. It is from this foul spring that such tainted waters flow. Debauchery stretches out the hand to avarice. . . . Alas, it is the scandal caused by the clergy that hurls so many poor souls into eternal condemnation. A general reform must be effected."-- *Ibid.*, b. 7, ch. 4.

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A more able and forcible denunciation of the papal abuses could not have been presented by Luther himself; and the fact that the speaker was a determined enemy of the Reformer's gave greater influence to his words.

Had the eyes of the assembly been opened, they would have beheld angels of God in the midst of them, shedding beams of light athwart the darkness of error and opening minds and hearts to the reception of truth. It was the power of the God of truth and wisdom that controlled even the adversaries of the reformation, and thus prepared the way for the great work about to be accomplished. Martin Luther was not present; but the voice of One greater than Luther had been heard in that assembly.

A committee was at once appointed by the Diet to prepare an enumeration of the papal oppressions that weighed so heavily on the German people. This list, containing a hundred and one specifications, was presented to the emperor, with a request that he would take immediate measures for the correction of these abuses. "What a loss of Christian souls," said the petitioners, "what depredations, what extortions, on account of the scandals by which the spiritual head of

Christendom is surrounded! It is our duty to prevent the ruin and dishonor of our people. For this reason we most humbly but most urgently entreat you to order a general reformation, and to undertake its accomplishment."-- *Ibid.*, b. 7, ch. 4.

The council now demanded the Reformer's appearance before them. Notwithstanding the entreaties, protests, and threats of Aleander, the emperor at last consented, and Luther was summoned to appear before the Diet. With the summons was issued a safe-conduct, ensuring his return to a place of security. These were borne to Wittenberg by a herald, who was commissioned to conduct him to Worms.

The friends of Luther were terrified and distressed. Knowing the prejudice and enmity against him, they feared that even his safe-conduct would not be respected, and they entreated him not to imperil his life. He replied: "The papists do not desire my coming to Worms, but my

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condemnation and my death. It matters not. Pray not for me, but for the word of God. . . . Christ will give me His Spirit to overcome these ministers of error. I despise them during my life; I shall triumph over them by my death. They are busy at Worms about compelling me to retract; and this shall be my retraction: I said formerly that the pope was Christ's vicar; now I assert that he is our Lord's adversary, and the devil's apostle."-- *Ibid.*, b. 7, ch. 6.

Luther was not to make his perilous journey alone. Besides the imperial messenger, three of his firmest friends determined to accompany him. Melanchthon earnestly desired to join them. His heart was knit to Luther's, and he yearned to follow him, if need be, to prison or to death. But his entreaties were denied. Should Luther perish, the hopes of the Reformation must center upon his youthful colaborer. Said the Reformer as he parted from Melanchthon: "If I do not return, and my enemies put me to death, continue to teach, and stand fast in the truth. Labor in my stead. . . . If you survive, my death will be of little consequence."-- *Ibid.*, b. 7, ch. 7. Students and citizens who had gathered to witness Luther's departure were deeply moved. A multitude whose hearts had been touched by the gospel, bade him farewell with weeping. Thus the Reformer and his companions set out from Wittenberg.

On the journey they saw that the minds of the people were oppressed by gloomy forebodings. At some towns no honors were proffered them. As they stopped for the night, a friendly priest expressed his fears by holding up before Luther the portrait of an Italian reformer who had suffered martyrdom. The next day they learned that Luther's writings had been condemned at Worms. Imperial messengers were proclaiming the emperor's decree and calling upon the people to bring the proscribed works to the magistrates. The herald, fearing for Luther's safety at the council, and thinking that already his resolution might be shaken, asked if he still wished to go forward. He answered: "Although interdicted in every city, I shall go on."-- *Ibid.*, b. 7, ch. 7.

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At Erfurt, Luther was received with honor. Surrounded by admiring crowds, he passed through the streets that he had often traversed with his beggar's wallet. He visited his convent cell, and thought upon the struggles through which the light now flooding Germany had been shed upon his soul. He was urged to preach. This he had been forbidden to do, but the herald granted him permission, and the friar who had once been made the drudge of the convent, now entered the pulpit.

To a crowded assembly he spoke from the words of Christ, "Peace be unto you." "Philosophers, doctors, and writers," he said, "have endeavored to teach men the way to obtain everlasting life, and they have not succeeded. I will now tell it to you: . . . God has raised one Man from the dead, the Lord Jesus Christ, that He might destroy death, extirpate sin, and shut the gates of hell. This is the work of salvation. . . . Christ has vanquished! this is the joyful news; and we are saved by His work, and not by our own. . . . Our Lord Jesus Christ said, 'Peace be unto you; behold My hands;' that is to say, Behold, O man! it is I, I alone, who have taken away thy sin, and ransomed thee; and now thou hast peace, saith the Lord."

He continued, showing that true faith will be manifested by a holy life. "Since God has saved us, let us so order our works that they may be acceptable to Him. Art thou rich? let thy goods administer to the necessities of the poor. Art thou poor? let thy services be acceptable to the rich. If thy labor is useful to thyself alone, the service that thou pretendest to render unto God is a lie."-- *Ibid.*, b. 7, ch. 7.

The people listened as if spellbound. The bread of life was broken to those starving souls. Christ was lifted up before them as above popes, legates, emperors, and kings. Luther made no reference to his own perilous position. He did not seek to make himself the object of thought or sympathy. In the contemplation of Christ he had lost sight of self. He hid behind the Man of Calvary, seeking only to present Jesus as the sinner's Redeemer.

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As the Reformer proceeded on his journey, he was everywhere regarded with great interest. An eager multitude thronged about him, and friendly voices warned him of the purpose of the Romanists. "They will burn you," said some, "and reduce your body to ashes, as they did with John Huss." Luther answered, "Though they should kindle a fire all the way from Worms to Wittenberg, the flames of which reached to heaven, I would walk through it in the name of the Lord; I would appear before them; I would enter the jaws of this behemoth, and break his teeth, confessing the Lord Jesus Christ."-- *Ibid.*, b. 7, ch. 7.

The news of his approach to Worms created great commotion. His friends trembled for his safety; his enemies feared for the success of their cause. Strenuous efforts were made to dissuade him from entering the city. At the instigation of the papists he was urged to repair to the castle of a friendly knight, where, it was declared, all difficulties could be amicably adjusted. Friends endeavored to excite his fears by describing the dangers that threatened him. All their efforts failed. Luther, still unshaken, declared: "Even should there be as many devils in Worms as tiles on the housetops, still I would enter it."-- *Ibid.*, b. 7, ch. 7.

Upon his arrival at Worms, a vast crowd flocked to the gates to welcome him. So great a concourse had not assembled to greet the emperor himself. The excitement was intense, and from the midst of the throng a shrill and plaintive voice chanted a funeral dirge as a warning to Luther of the fate that awaited him. "God will be my defense," said he, as he alighted from his carriage.

The papists had not believed that Luther would really venture to appear at Worms, and his arrival filled them with consternation. The emperor immediately summoned his councilors to consider what course should be pursued. One of the bishops, a rigid papist, declared: "We have long consulted on this matter. Let your imperial majesty get rid of this man at once. Did not Sigismund cause John Huss to be burnt? We are not bound either to give or to

observe the safe-conduct of a heretic." "No," said the emperor, "we must keep our promise."-- *Ibid.*, b. 7, ch. 8. It was therefore decided that the Reformer should be heard.

All the city were eager to see this remarkable man, and a throng of visitors soon filled his lodgings. Luther had scarcely recovered from his recent illness; he was wearied from the journey, which had occupied two full weeks; he must prepare to meet the momentous events of the morrow, and he needed quiet and repose. But so great was the desire to see him that he had enjoyed only a few hours' rest when noblemen, knights, priests, and citizens gathered eagerly about him. Among these were many of the nobles who had so boldly demanded of the emperor a reform of ecclesiastical abuses and who, says Luther, "had all been freed by my gospel."--Martyn, page 393. Enemies, as well as friends, came to look upon the dauntless monk; but he received them with unshaken calmness, replying to all with dignity and wisdom. His bearing was firm and courageous. His pale, thin face, marked with the traces of toil and illness, wore a kindly and even joyous expression. The solemnity and deep earnestness of his words gave him a power that even his enemies could not wholly withstand. Both friends and foes were filled with wonder. Some were convinced that a divine influence attended him; others declared, as had the Pharisees concerning Christ: "He hath a devil."

On the following day Luther was summoned to attend the Diet. An imperial officer was appointed to conduct him to the hall of audience; yet it was with difficulty that he reached the place. Every avenue was crowded with spectators eager to look upon the monk who had dared resist the authority of the pope.

As he was about to enter the presence of his judges, an old general, the hero of many battles, said to him kindly: "Poor monk, poor monk, thou art now going to make a nobler stand than I or any other captains have ever made in the bloodiest of our battles. But if thy cause is just, and thou art sure of it, go forward in God's name, and fear

nothing. God will not forsake thee."--D'Aubigne, b. 7, ch. 8.

At length Luther stood before the council. The emperor occupied the throne. He was surrounded by the most illustrious personages in the empire. Never had any man appeared in the presence of a more imposing assembly than that before which Martin Luther was to answer for his faith. "This appearance was of itself a signal victory over the papacy. The pope had condemned the man, and he was now standing before a tribunal which, by this very act, set itself above the pope. The pope had laid him under an interdict, and cut him off from all human society; and yet he was summoned in respectful language, and received before the most august assembly in the world. The pope had condemned him to perpetual silence, and he was now about to speak before thousands of attentive hearers drawn together from the farthest parts of Christendom. An immense revolution had thus been effected by Luther's instrumentality. Rome was already descending from her throne, and it was the voice of a monk that caused this humiliation."-- *Ibid.*, b. 7, ch. 8.

In the presence of that powerful and titled assembly the lowly born Reformer seemed awed and embarrassed. Several of the princes, observing his emotion, approached him, and one of them whispered: "Fear not them which kill the body, but are not able to kill the soul." Another said: "When ye shall be brought before governors and kings for My sake, it shall be given you, by the

Spirit of your Father, what ye shall say." Thus the words of Christ were brought by the world's great men to strengthen His servant in the hour of trial.

Luther was conducted to a position directly in front of the emperor's throne. A deep silence fell upon the crowded assembly. Then an imperial officer arose and, pointing to a collection of Luther's writings, demanded that the Reformer answer two questions--whether he acknowledged them as his, and whether he proposed to retract the opinions which he had therein advanced. The titles of the books having

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been read, Luther replied that as to the first question, he acknowledged the books to be his. "As to the second," he said, "seeing that it is a question which concerns faith and the salvation of souls, and in which the word of God, the greatest and most precious treasure either in heaven or earth, is involved, I should act imprudently were I to reply without reflection. I might affirm less than the circumstance demands, or more than truth requires, and so sin against this saying of Christ: 'Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven.' [Matthew 10:33.] For this reason I entreat your imperial majesty, with all humility, to allow me time, that I may answer without offending against the word of God."-- D'Aubigne, b. 7, ch. 8.

In making this request, Luther moved wisely. His course convinced the assembly that he did not act from passion or impulse. Such calmness and self-command, unexpected in one who had shown himself bold and uncompromising, added to his power, and enabled him afterward to answer with a prudence, decision, wisdom, and dignity that surprised and disappointed his adversaries, and rebuked their insolence and pride.

The next day he was to appear to render his final answer. For a time his heart sank within him as he contemplated the forces that were combined against the truth. His faith faltered; fearfulness and trembling came upon him, and horror overwhelmed him. Dangers multiplied before him; his enemies seemed about to triumph, and the powers of darkness to prevail. Clouds gathered about him and seemed to separate him from God. He longed for the assurance that the Lord of hosts would be with him. In anguish of spirit he threw himself with his face upon the earth and poured out those broken, heart-rending cries, which none but God can fully understand.

"O almighty and everlasting God," he pleaded, "how terrible is this world! Behold, it openeth its mouth to swallow me up, and I have so little trust in Thee. . . . If it is

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only in the strength of this world that I must put my trust, all is over. . . . My last hour is come, my condemnation has been pronounced. . . . O God, do Thou help me against all the wisdom of the world. Do this, . . . Thou alone; . . . for this is not my work, but Thine. I have nothing to do here, nothing to contend for with these great ones of the world. . . . But the cause is Thine, . . . and it is a righteous and eternal cause. O Lord, help me! Faithful and unchangeable God, in no man do I place my trust. . . . All that is of man is uncertain; all that cometh of man fails. . . . Thou hast chosen me for this work. . . . Stand at my side, for the sake of Thy well-beloved Jesus Christ, who is my defense, my shield, and my strong tower."-- *Ibid.*, b. 7, ch. 8.

An all-wise Providence had permitted Luther to realize his peril, that he might not trust to his own strength and rush presumptuously into danger. Yet it was not the fear of personal suffering, a dread

of torture or death, which seemed immediately impending, that overwhelmed him with its terror. He had come to the crisis, and he felt his insufficiency to meet it. Through his weakness the cause of truth might suffer loss. Not for his own safety, but for the triumph of the gospel did he wrestle with God. Like Israel's, in that night struggle beside the lonely stream, was the anguish and conflict of his soul. Like Israel, he prevailed with God. In his utter helplessness his faith fastened upon Christ, the mighty Deliverer. He was strengthened with the assurance that he would not appear alone before the council. Peace returned to his soul, and he rejoiced that he was permitted to uplift the word of God before the rulers of the nations.

With his mind stayed upon God, Luther prepared for the struggle before him. He thought upon the plan of his answer, examined passages in his own writings, and drew from the Holy Scriptures suitable proofs to sustain his positions. Then, laying his left hand on the Sacred Volume, which was open before him, he lifted his right hand to heaven and vowed "to remain faithful to the gospel, and

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freely to confess his faith, even should he seal his testimony with his blood."-- *Ibid.*, b. 7, ch. 8.

When he was again ushered into the presence of the Diet, his countenance bore no trace of fear or embarrassment. Calm and peaceful, yet grandly brave and noble, he stood as God's witness among the great ones of the earth. The imperial officer now demanded his decision as to whether he desired to retract his doctrines. Luther made his answer in a subdued and humble tone, without violence or passion. His demeanor was diffident and respectful; yet he manifested a confidence and joy that surprised the assembly.

"Most serene emperor, illustrious princes, gracious lords," said Luther, "I appear before you this day, in conformity with the order given me yesterday, and by God's mercies I conjure your majesty and your august highnesses to listen graciously to the defense of a cause which I am assured is just and true. If, through ignorance, I should transgress the usages and proprieties of courts, I entreat you to pardon me; for I was not brought up in the palaces of kings, but in the seclusion of a convent."-- *Ibid.*, b. 7, ch. 8.

Then, proceeding to the question, he stated that his published works were not all of the same character. In some he had treated of faith and good works, and even his enemies declared them not only harmless but profitable. To retract these would be to condemn truths which all parties confessed. The second class consisted of writings exposing the corruptions and abuses of the papacy. To revoke these works would strengthen the tyranny of Rome and open a wider door to many and great impieties. In the third class of his books he had attacked individuals who had defended existing evils. Concerning these he freely confessed that he had been more violent than was becoming. He did not claim to be free from fault; but even these books he could not revoke, for such a course would embolden the enemies of truth, and they would then take occasion to crush God's people with still greater cruelty.

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"Yet I am but a mere man, and not God," he continued; "I shall therefore defend myself as Christ did: 'If I have spoken evil, bear witness of the evil.' . . . By the mercy of God, I conjure you, most serene emperor, and you, most illustrious princes, and all men of every degree, to prove from the writings of the prophets and apostles that I have erred. As soon as I am convinced of this, I will retract every error, and be the first to lay hold of my books and throw them into the fire.

"What I have just said plainly shows, I hope, that I have carefully weighed and considered the dangers to which I expose myself; but far from being dismayed, I rejoice to see that the gospel is now, as in former times, a cause of trouble and dissension. This is the character, this is the destiny, of the word of God. 'I came not to send peace on earth, but a sword,' said Jesus Christ. God is wonderful and terrible in His counsels; beware lest, by presuming to quench dissensions, you should persecute the holy word of God, and draw down upon yourselves a frightful deluge of insurmountable dangers, of present disasters, and eternal desolation. . . . I might quote many examples from the oracles of God. I might speak of the Pharaohs, the kings of Babylon, and those of Israel, whose labors never more effectually contributed to their own destruction than when they sought by counsels, to all appearance most wise, to strengthen their dominion. 'God removeth mountains, and they know it not.'"-- *Ibid.*, b. 7, ch. 8.

Luther had spoken in German; he was now requested to repeat the same words in Latin. Though exhausted by the previous effort, he complied, and again delivered his speech, with the same clearness and energy as at the first. God's providence directed in this matter. The minds of many of the princes were so blinded by error and superstition that at the first delivery they did not see the force of Luther's reasoning; but the repetition enabled them to perceive clearly the points presented.

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Those who stubbornly closed their eyes to the light, and determined not to be convinced of the truth, were enraged at the power of Luther's words. As he ceased speaking, the spokesman of the Diet said angrily: "You have not answered the question put to you. . . . You are required to give a clear and precise answer. . . . Will you, or will you not, retract?"

The Reformer answered: "Since your most serene majesty and your high mightinesses require from me a clear, simple, and precise answer, I will give you one, and it is this: I cannot submit my faith either to the pope or to the councils, because it is clear as the day that they have frequently erred and contradicted each other. Unless therefore I am convinced by the testimony of Scripture or by the clearest reasoning, unless I am persuaded by means of the passages I have quoted, and unless they thus render my conscience bound by the word of God, *I cannot and I will not retract*, for it is unsafe for a Christian to speak against his conscience. Here I stand, I can do no other; may God help me. Amen." -- *Ibid.*, b. 7, ch. 8.

Thus stood this righteous man upon the sure foundation of the word of God. The light of heaven illuminated his countenance. His greatness and purity of character, his peace and joy of heart, were manifest to all as he testified against the power of error and witnessed to the superiority of that faith that overcomes the world.

The whole assembly were for a time speechless with amazement. At his first answer Luther had spoken in a low tone, with a respectful, almost submissive bearing. The Romanists had interpreted this as evidence that his courage was beginning to fail. They regarded the request for delay as merely the prelude to his recantation. Charles himself, noting, half contemptuously, the monk's worn frame, his plain attire, and the simplicity of his address, had declared: "This monk will never make a heretic of me." The courage and firmness which he now displayed, as well as the power and clearness of his reasoning, filled all parties with surprise.

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The emperor, moved to admiration, exclaimed: "This monk speaks with an intrepid heart and unshaken courage." Many of the German princes looked with pride and joy upon this representative of their nation.

The partisans of Rome had been worsted; their cause appeared in a most unfavorable light. They sought to maintain their power, not by appealing to the Scriptures, but by a resort to threats, Rome's unfailing argument. Said the spokesman of the Diet: "If you do not retract, the emperor and the states of the empire will consult what course to adopt against an incorrigible heretic."

Luther's friend, who had with great joy listened to his noble defense, trembled at these words; but the doctor himself said calmly: "May God be my helper, for I can retract nothing."-- *Ibid.*, b. 7, ch. 8.

He was directed to withdraw from the Diet while the princes consulted together. It was felt that a great crisis had come. Luther's persistent refusal to submit might affect the history of the church for ages. It was decided to give him one more opportunity to retract. For the last time he was brought into the assembly. Again the question was put, whether he would renounce his doctrines. "I have no other reply to make," he said, "than that which I have already made." It was evident that he could not be induced, either by promises or threats, to yield to the mandate of Rome.

The papal leaders were chagrined that their power, which had caused kings and nobles to tremble, should be thus despised by a humble monk; they longed to make him feel their wrath by torturing his life away. But Luther, understanding his danger, had spoken to all with Christian dignity and calmness. His words had been free from pride, passion, and misrepresentation. He had lost sight of himself, and the great men surrounding him, and felt only that he was in the presence of One infinitely superior to popes, prelates, kings, and emperors. Christ had spoken through Luther's testimony with a power and grandeur that for the

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time inspired both friends and foes with awe and wonder. The Spirit of God had been present in that council, impressing the hearts of the chiefs of the empire. Several of the princes boldly acknowledged the justice of Luther's cause. Many were convinced of the truth; but with some the impressions received were not lasting. There was another class who did not at the time express their convictions, but who, having searched the Scriptures for themselves, at a future time became fearless supporters of the Reformation.

The elector Frederick had looked forward anxiously to Luther's appearance before the Diet, and with deep emotion he listened to his speech. With joy and pride he witnessed the doctor's courage, firmness, and self-possession, and determined to stand more firmly in his defense. He contrasted the parties in contest, and saw that the wisdom of popes, kings, and prelates had been brought to nought by the power of truth. The papacy had sustained a defeat which would be felt among all nations and in all ages.

As the legate perceived the effect produced by Luther's speech, he feared, as never before, for the security of the Romish power, and resolved to employ every means at his command to effect the Reformer's overthrow. With all the eloquence and diplomatic skill for which he was so eminently distinguished, he represented to the youthful emperor the folly and danger of sacrificing, in the cause of an insignificant monk, the friendship and support of the powerful see of Rome.

His words were not without effect. On the day following Luther's answer, Charles caused a message to be presented to the Diet, announcing his determination to carry out the policy of his predecessors to maintain and protect the Catholic religion. Since Luther had refused to renounce his errors, the most vigorous measures should be employed against him and the heresies he taught. "A single monk, misled by his own folly, has risen against the faith of Christendom. To stay such impiety, I will sacrifice my kingdoms, my treasures,

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my friends, my body, my blood, my soul, and my life. I am about to dismiss the Augustine Luther, forbidding him to cause the least disorder among the people; I shall then proceed against him and his adherents as contumacious heretics, by excommunication, by interdict, and by every means calculated to destroy them. I call on the members of the states to behave like faithful Christians."--*Ibid.*, b. 7, ch. 9. Nevertheless the emperor declared that Luther's safe-conduct must be respected, and that before proceedings against him could be instituted, he must be allowed to reach his home in safety.

Two conflicting opinions were now urged by the members of the Diet. The emissaries and representatives of the pope again demanded that the Reformer's safe-conduct should be disregarded. "The Rhine," they said, "should receive his ashes, as it had received those of John Huss a century ago."--*Ibid.*, b. 7, ch. 9. But princes of Germany, though themselves papists and avowed enemies to Luther, protested against such a breach of public faith, as a stain upon the honor of the nation. They pointed to the calamities which had followed the death of Huss, and declared that they dared not call down upon Germany, and upon the head of their youthful emperor, a repetition of those terrible evils.

Charles himself, in answer to the base proposal, said: "Though honor and faith should be banished from all the world, they ought to find a refuge in the hearts of princes." -- *Ibid.*, b. 7, ch. 9. He was still further urged by the most bitter of Luther's papal enemies to deal with the Reformer as Sigismund had dealt with Huss--abandon him to the mercies of the church; but recalling the scene when Huss in public assembly had pointed to his chains and reminded the monarch of his plighted faith, Charles V declared: "I should not like to blush like Sigismund."--Lenfant, vol. 1, p. 422.

Yet Charles had deliberately rejected the truths presented by Luther. "I am firmly resolved to imitate the example of my ancestors," wrote the monarch.--D'Aubigne, b. 7, ch. 9. He had decided that he would not step out of the path of

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custom, even to walk in the ways of truth and righteousness. Because his fathers did, he would uphold the papacy, with all its cruelty and corruption. Thus he took his position, refusing to accept any light in advance of what his fathers had received, or to perform any duty that they had not performed.

There are many at the present day thus clinging to the customs and traditions of their fathers. When the Lord sends them additional light, they refuse to accept it, because, not having been granted to their fathers, it was not received by them. We are not placed where our fathers were; consequently our duties and responsibilities are not the same as theirs. We shall not be approved of God in looking to the example of our fathers to determine our duty instead of searching the word of truth for ourselves. Our responsibility is greater than was that of our ancestors. We are accountable for

the light which they received, and which was handed down as an inheritance for us, and we are accountable also for the additional light which is now shining upon us from the word of God.

Said Christ of the unbelieving Jews: "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." John 15:22. The same divine power had spoken through Luther to the emperor and princes of Germany. And as the light shone forth from God's word, His Spirit pleaded for the last time with many in that assembly. As Pilate, centuries before, permitted pride and popularity to close his heart against the world's Redeemer; as the trembling Felix bade the messenger of truth, "Go thy way for this time; when I have a convenient season, I will call for thee;" as the proud Agrippa confessed, "Almost thou persuadest me to be a Christian" (Acts 24:25; 26:28), yet turned away from the Heaven-sent message--so had Charles V, yielding to the dictates of worldly pride and policy, decided to reject the light of truth.

Rumors of the designs against Luther were widely circulated, causing great excitement throughout the city. The

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Reformer had made many friends, who, knowing the treacherous cruelty of Rome toward all who dared expose her corruptions, resolved that he should not be sacrificed. Hundreds of nobles pledged themselves to protect him. Not a few openly denounced the royal message of evincing a weak submission to the controlling power of Rome. On the gates of houses and in public places, placards were posted, some condemning and others sustaining Luther. On one of these were written merely the significant words of the wise man: "Woe to thee, O land, when thy king is a child." Ecclesiastes 10:16. The popular enthusiasm in Luther's favor throughout all Germany convinced both the emperor and the Diet that any injustice shown him would endanger the peace of the empire and even the stability of the throne.

Frederick of Saxony maintained a studied reserve, carefully concealing his real feelings toward the Reformer, while at the same time he guarded him with tireless vigilance, watching all his movements and all those of his enemies. But there were many who made no attempt to conceal their sympathy with Luther. He was visited by princes, counts, barons, and other persons of distinction, both lay and ecclesiastical. "The doctor's little room," wrote Spalatin, "could not contain all the visitors who presented themselves."-- Martyn, vol. 1, p. 404. The people gazed upon him as if he were more than human. Even those who had no faith in his doctrines could not but admire that lofty integrity which led him to brave death rather than violate his conscience.

Earnest efforts were made to obtain Luther's consent to a compromise with Rome. Nobles and princes represented to him that if he persisted in setting up his own judgment against that of the church and the councils he would soon be banished from the empire and would have no defense. To this appeal Luther answered: "The gospel of Christ cannot be preached without offense. . . . Why then should the fear or apprehension of danger separate me from the Lord, and from that divine word which alone is truth? No; I

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would rather give up my body, my blood, and my life."-- D'Aubigne, b. 7, ch. 10.

Again he was urged to submit to the judgment of the emperor, and then he would have nothing to fear. "I consent," said he in reply, "with all my heart, that the emperor, the princes, and even the

meanest Christian, should examine and judge my works; but on one condition, that they take the word of God for their standard. Men have nothing to do but to obey it. Do not offer violence to my conscience, which is bound and chained up with the Holy Scriptures."-- *Ibid.*, b. 7, ch. 10.

To another appeal he said: "I consent to renounce my safe-conduct. I place my person and my life in the emperor's hands, but the word of God--never!"-- *Ibid.*, b. 7, ch. 10. He stated his willingness to submit to the decision of a general council, but only on condition that the council be required to decide according to the Scriptures. "In what concerns the word of God and the faith," he added, "every Christian is as good a judge as the pope, though supported by a million councils, can be for him."--Martyn, vol. 1, p. 410. Both friends and foes were at last convinced that further effort for reconciliation would be useless.

Had the Reformer yielded a single point, Satan and his hosts would have gained the victory. But his unwavering firmness was the means of emancipating the church, and beginning a new and better era. The influence of this one man, who dared to think and act for himself in religious matters, was to affect the church and the world, not only in his own time, but in all future generations. His firmness and fidelity would strengthen all, to the close of time, who should pass through a similar experience. The power and majesty of God stood forth above the counsel of men, above the mighty power of Satan.

Luther was soon commanded by the authority of the emperor to return home, and he knew that this notice would be speedily followed by his condemnation. Threatening clouds overhung his path; but as he departed from Worms, his

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heart was filled with joy and praise. "The devil himself," said he, "guarded the pope's citadel; but Christ has made a wide breach in it, and Satan was constrained to confess that the Lord is mightier than he."--D'Aubigne, b. 7, ch. 11.

After his departure, still desirous that his firmness should not be mistaken for rebellion, Luther wrote to the emperor. "God, who is the searcher of hearts, is my witness," he said, "that I am ready most earnestly to obey your majesty, in honor or in dishonor, in life or in death, and with no exception save the word of God, by which man lives. In all the affairs of this present life, my fidelity shall be unshaken, for here to lose or to gain is of no consequence to salvation. But when eternal interests are concerned, God wills not that man should submit unto man. For such submission in spiritual matters is a real worship, and ought to be rendered solely to the Creator."--*Ibid.*, b. 7, ch. 11.

On the journey from Worms, Luther's reception was even more flattering than during his progress thither. Princely ecclesiastics welcomed the excommunicated monk, and civil rulers honored the man whom the emperor had denounced. He was urged to preach, and, notwithstanding the imperial prohibition, he again entered the pulpit. "I never pledged myself to chain up the word of God," he said, "nor will I." --Martyn, vol. 1, p. 420.

He had not been long absent from Worms, when the papists prevailed upon the emperor to issue an edict against him. In this decree Luther was denounced as "Satan himself under the form of a man and dressed in a monk's frock."-- D'Aubigne, b. 7, ch. 11. It was commanded that as soon as his safe-conduct should expire, measures be taken to stop his work. All persons were forbidden to harbor him, to give him food or drink, or by word or act, in public or private, to aid or abet him. He

was to be seized wherever he might be, and delivered to the authorities. His adherents also were to be imprisoned and their property confiscated. His writings were to be destroyed, and, finally, all who should dare to act contrary to this decree were included in its condemnation.

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The elector of Saxony and the princes most friendly to Luther had left Worms soon after his departure, and the emperor's decree received the sanction of the Diet. Now the Romanists were jubilant. They considered the fate of the Reformation sealed.

God had provided a way of escape for His servant in this hour of peril. A vigilant eye had followed Luther's movements, and a true and noble heart had resolved upon his rescue. It was plain that Rome would be satisfied with nothing short of his death; only by concealment could he be preserved from the jaws of the lion. God gave wisdom to Frederick of Saxony to devise a plan for the Reformer's preservation. With the co-operation of true friends the elector's purpose was carried out, and Luther was effectually hidden from friends and foes. Upon his homeward journey he was seized, separated from his attendants, and hurriedly conveyed through the forest to the castle of Wartburg, an isolated mountain fortress. Both his seizure and his concealment were so involved in mystery that even Frederick himself for a long time knew not whither he had been conducted. This ignorance was not without design; so long as the elector knew nothing of Luther's whereabouts, he could reveal nothing. He satisfied himself that the Reformer was safe, and with this knowledge he was content.

Spring, summer, and autumn passed, and winter came, and Luther still remained a prisoner. Aleander and his partisans exulted as the light of the gospel seemed about to be extinguished. But instead of this, the Reformer was filling his lamp from the storehouse of truth; and its light was to shine forth with brighter radiance.

In the friendly security of the Wartburg, Luther for a time rejoiced in his release from the heat and turmoil of battle. But he could not long find satisfaction in quiet and repose. Accustomed to a life of activity and stern conflict, he could ill endure to remain inactive. In those solitary days the condition of the church rose up before him, and

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he cried in despair. "Alas! there is no one in this latter day of His anger, to stand like a wall before the Lord, and save Israel!"-- *Ibid.*, b. 9, ch. 2. Again, his thoughts returned to himself, and he feared being charged with cowardice in withdrawing from the contest. Then he reproached himself for his indolence and self-indulgence. Yet at the same time he was daily accomplishing more than it seemed possible for one man to do. His pen was never idle. While his enemies flattered themselves that he was silenced, they were astonished and confused by tangible proof that he was still active. A host of tracts, issuing from his pen, circulated throughout Germany. He also performed a most important service for his countrymen by translating the New Testament into the German tongue. From his rocky Patmos he continued for nearly a whole year to proclaim the gospel and rebuke the sins and errors of the times.

But it was not merely to preserve Luther from the wrath of his enemies, nor even to afford him a season of quiet for these important labors, that God had withdrawn His servant from the stage of public life. There were results more precious than these to be secured. In the solitude and obscurity of his mountain retreat, Luther was removed from earthly supports and shut out from human praise.

He was thus saved from the pride and self-confidence that are so often caused by success. By suffering and humiliation he was prepared again to walk safely upon the dizzy heights to which he had been so suddenly exalted.

As men rejoice in the freedom which the truth brings them, they are inclined to extol those whom God has employed to break the chains of error and superstition. Satan seeks to divert men's thoughts and affections from God, and to fix them upon human agencies; he leads them to honor the mere instrument and to ignore the Hand that directs all the events of providence. Too often religious leaders who are thus praised and revered lose sight of their dependence upon God and are led to trust in themselves. As

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a result they seek to control the minds and consciences of the people, who are disposed to look to them for guidance instead of looking to the word of God. The work of reform is often retarded because of this spirit indulged by its supporters. From this danger, God would guard the cause of the Reformation. He desired that work to receive, not the impress of man, but that of God. The eyes of men had been turned to Luther as the expounder of the truth; he was removed that all eyes might be directed to the eternal Author of truth.

## 9. The Swiss Reformer

In the choice of instrumentalities for the reforming of the church, the same divine plan is seen as in that for the planting of the church. The heavenly Teacher passed by the great men of the earth, the titled and wealthy, who were accustomed to receive praise and homage as leaders of the people. They were so proud and self-confident in their boasted superiority that they could not be molded to sympathize with their fellow men and to become colaborers with the humble Man of Nazareth. To the unlearned, toiling fishermen of Galilee was the call addressed: "Follow Me, and I will make you fishers of men." Matthew 4:19. These disciples were humble and teachable. The less they had been influenced by the false teaching of their time, the more successfully could Christ instruct and train them for His service. So in the days of the Great Reformation. The leading Reformers were men from humble life--men who were most free of any of their time from pride of rank and from the influence of bigotry and priestcraft. It is God's plan to employ humble instruments to accomplish great results. Then the glory will not be given to men, but to Him who works through them to will and to do of His own good pleasure.

A few weeks after the birth of Luther in a miner's cabin in Saxony, Ulric Zwingli was born in a herdsman's cottage among the Alps. Zwingli's surroundings in childhood, and

his early training, were such as to prepare him for his future mission. Reared amid scenes of natural grandeur, beauty, and awful sublimity, his mind was early impressed with a sense of the greatness, the power, and the majesty of God. The history of the brave deeds achieved upon his native mountains kindled his youthful aspirations. And at the side of his pious grandmother he listened to the few precious Bible stories which she had gleaned from amid the legends and traditions of the church. With eager interest he heard of the grand deeds of patriarchs and prophets, of the shepherds who watched their flocks on the hills of Palestine where angels talked with them, of the Babe of Bethlehem and the Man of Calvary.

Like John Luther, Zwingli's father desired an education for his son, and the boy was early sent from his native valley. His mind rapidly developed, and it soon became a question where to find teachers competent to instruct him. At the age of thirteen he went to Bern, which then possessed the most distinguished school in Switzerland. Here, however, a danger arose which threatened to blight the promise of his life. Determined efforts were put forth by the friars to allure him into a monastery. The Dominican and Franciscan monks were in rivalry for popular favor. This they endeavored to secure by the showy adornments of their churches, the pomp of their ceremonials, and the attractions of famous relics and miracle-working images.

The Dominicans of Bern saw that if they could win this talented young scholar, they would secure both gain and honor. His extreme youth, his natural ability as a speaker and writer, and his genius for music and poetry, would be more effective than all their pomp and display, in attracting the people to their services and increasing the revenues of their order. By deceit and flattery they endeavored to induce Zwingli to enter their convent. Luther, while a student at school, had buried himself in a convent cell, and he would have been lost to the world had not God's providence released him. Zwingli was not permitted to encounter the



same peril. Providentially his father received information of the designs of the friars. He had no intention of allowing his son to follow the idle and worthless life of the monks. He saw that his future usefulness was at stake, and directed him to return home without delay.

The command was obeyed; but the youth could not be long content in his native valley, and he soon resumed his studies, repairing, after a time, to Basel. It was here that Zwingli first heard the gospel of God's free grace. Wittebach, a teacher of the ancient languages, had, while studying Greek and Hebrew, been led to the Holy Scriptures, and thus rays of divine light were shed into the minds of the students under his instruction. He declared that there was a truth more ancient, and of infinitely greater worth, than the theories taught by schoolmen and philosophers. This ancient truth was that the death of Christ is the sinner's only ransom. To Zwingli these words were as the first ray of light that precedes the dawn.

Zwingli was soon called from Basel to enter upon his lifework. His first field of labor was in an Alpine parish, not far distant from his native valley. Having received ordination as a priest, he "devoted himself with his whole soul to the search after divine truth; for he was well aware," says a fellow Reformer, "how much he must know to whom the flock of Christ is entrusted."--Wylie, b. 8, ch. 5. The more he searched the Scriptures, the clearer appeared the contrast between their truths and the heresies of Rome. He submitted himself to the Bible as the word of God, the only sufficient, infallible rule. He saw that it must be its own interpreter. He dared not attempt to explain Scripture to sustain a preconceived theory or doctrine, but held it his duty to learn what is its direct and obvious teaching. He sought to avail himself of every help to obtain a full and correct understanding of its meaning, and he invoked the aid of the Holy Spirit, which would, he declared, reveal it to all who sought it in sincerity and with prayer.

"The Scriptures," said Zwingli, "come from God, not from man, and even that God who enlightens will give thee to understand that the speech comes from God. The word of God . . . cannot fail; it is bright, it teaches itself, it discloses itself, it illumines the soul with all salvation and grace, comforts it in God, humbles it, so that it loses and even forfeits itself, and embraces God." The truth of these words Zwingli himself had proved. Speaking of his experience at this time, he afterward wrote: "When . . . I began to give myself wholly up to the Holy Scriptures, philosophy and theology (scholastic) would always keep suggesting quarrels to me. At last I came to this, that I thought, 'Thou must let all that lie, and learn the meaning of God purely out of His own simple word.' Then I began to ask God for His light, and the Scriptures began to be much easier to me."-- *Ibid.*, b. 8, ch. 6.

The doctrine preached by Zwingli was not received from Luther. It was the doctrine of Christ. "If Luther preaches Christ," said the Swiss Reformer, "he does what I am doing. Those whom he has brought to Christ are more numerous than those whom I have led. But this matters not. I will bear no other name than that of Christ, whose soldier I am, and who alone is my Chief. Never has one single word been written by me to Luther, nor by Luther to me. And why? . . . That it might be shown how much the Spirit of God is in unison with itself, since both of us, without any collusion, teach the doctrine of Christ with such uniformity." --D'Aubigne, b. 8, ch. 9.

In 1516 Zwingli was invited to become a preacher in the convent at Einsiedeln. Here he was to have a closer view of the corruptions of Rome and was to exert an influence as a Reformer that would be

felt far beyond his native Alps. Among the chief attractions of Einsiedeln was an image of the Virgin which was said to have the power of working miracles. Above the gateway of the convent was the inscription, "Here a plenary remission of sins may be

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obtained."-- *Ibid.*, b. 8, ch. 5. Pilgrims at all seasons resorted to the shrine of the Virgin; but at the great yearly festival of its consecration multitudes came from all parts of Switzerland, and even from France and Germany. Zwingli, greatly afflicted at the sight, seized the opportunity to proclaim liberty through the gospel to these bondslaves of superstition.

"Do not imagine," he said, "that God is in this temple more than in any other part of creation. Whatever be the country in which you dwell, God is around you, and hears you. . . . Can unprofitable works, long pilgrimages, offerings, images, the invocation of the Virgin or of the saints, secure for you the grace of God? . . . What avails the multitude of words with which we embody our prayers? What efficacy has a glossy cowl, a smooth-shorn head, a long and flowing robe, or gold-embroidered slippers? . . . God looks at the heart, and our hearts are far from Him." "Christ," he said, "who was once offered upon the cross, is the sacrifice and victim, that had made satisfaction for the sins of believers to all eternity."-- *Ibid.*, b. 8, ch. 5.

To many listeners these teachings were unwelcome. It was a bitter disappointment to them to be told that their toilsome journey had been made in vain. The pardon freely offered to them through Christ they could not comprehend. They were satisfied with the old way to heaven which Rome had marked out for them. They shrank from the perplexity of searching for anything better. It was easier to trust their salvation to the priests and the pope than to seek for purity of heart.

But another class received with gladness the tidings of redemption through Christ. The observances enjoined by Rome had failed to bring peace of soul, and in faith they accepted the Saviour's blood as their propitiation. These returned to their homes to reveal to others the precious light which they had received. The truth was thus carried from hamlet to hamlet, from town to town, and the number of pilgrims to the Virgin's shrine greatly lessened. There was

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a falling off in the offerings, and consequently in the salary of Zwingli, which was drawn from them. But this caused him only joy as he saw that the power of fanaticism and superstition was being broken.

The authorities of the church were not blind to the work which Zwingli was accomplishing; but for the present they forbore to interfere. Hoping yet to secure him to their cause, they endeavored to win him by flatteries; and meanwhile the truth was gaining a hold upon the hearts of the people.

Zwingli's labors at Einsiedeln had prepared him for a wider field, and this he was soon to enter. After three years here he was called to the office of preacher in the cathedral at Zurich. This was then the most important town of the Swiss confederacy, and the influence exerted here would be widely felt. The ecclesiastics by whose invitation he came to Zurich were, however, desirous of preventing any innovations, and they accordingly proceeded to instruct him as to his duties.

"You will make every exertion," they said, "to collect the revenues of the chapter, without overlooking the least. You will exhort the faithful, both from the pulpit and in the confessional, to

pay all tithes and dues, and to show by their offerings their affection to the church. You will be diligent in increasing the income arising from the sick, from masses, and in general from every ecclesiastical ordinance." "As for the administration of the sacraments, the preaching, and the care of the flock," added his instructors, "these are also the duties of the chaplain. But for these you may employ a substitute, and particularly in preaching. You should administer the sacraments to none but persons of note, and only when called upon; you are forbidden to do so without distinction of persons."-- *Ibid.*, b. 8, ch. 6.

Zwingli listened in silence to this charge, and in reply, after expressing his gratitude for the honor of a call to this important station, he proceeded to explain the course which

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he proposed to adopt. "The life of Christ," he said, "has been too long hidden from the people. I shall preach upon the whole of the Gospel of St. Matthew, . . . drawing solely from the fountains of Scripture, sounding its depths, comparing one passage with another, and seeking for understanding by constant and earnest prayer. It is to God's glory, to the praise of His only Son, to the real salvation of souls, and to their edification in the true faith, that I shall consecrate my ministry."-- *Ibid.*, b. 8, ch. 6. Though some of the ecclesiastics disapproved his plan, and endeavored to dissuade him from it, Zwingli remained steadfast. He declared that he was about to introduce no new method, but the old method employed by the church in earlier and purer times.

Already an interest had been awakened in the truths he taught; and the people flocked in great numbers to listen to his preaching. Many who had long since ceased to attend service were among his hearers. He began his ministry by opening the Gospels and reading and explaining to his hearers the inspired narrative of the life, teachings, and death of Christ. Here, as at Einsiedeln, he presented the word of God as the only infallible authority and the death of Christ as the only complete sacrifice. "It is to Christ," he said, "that I desire to lead you--to Christ, the true source of salvation." -- *Ibid.*, b. 8, ch. 6. Around the preacher crowded the people of all classes, from statesmen and scholars to the artisan and the peasant. With deep interest they listened to his words. He not only proclaimed the offer of a free salvation, but fearlessly rebuked the evils and corruptions of the times. Many returned from the cathedral praising God. "This man," they said, "is a preacher of the truth. He will be our Moses, to lead us forth from this Egyptian darkness."-- *Ibid.*, b. 8, ch. 6.

But though at first his labors were received with great enthusiasm, after a time opposition arose. The monks set themselves to hinder his work and condemn his teachings.

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Many assailed him with gibes and sneers; others resorted to insolence and threats. But Zwingli bore all with patience, saying: "If we desire to gain over the wicked to Jesus Christ, we must shut our eyes against many things." -- *Ibid.*, b. 8, ch. 6.

About this time a new agency came in to advance the work of reform. One Lucian was sent to Zurich with some of Luther's writings, by a friend of the reformed faith at Basel, who suggested that the sale of these books might be a powerful means of scattering the light. "Ascertain," he wrote to Zwingli, "whether this man possesses sufficient prudence and skill; if so, let him carry from city to city, from town to town, from village to village, and even from house to house, among the Swiss, the works of Luther, and especially his exposition of the Lord's Prayer written for the laity. The

more they are known, the more purchasers they will find." -- *Ibid.*, b. 8, ch. 6. Thus the light found entrance.

At the time when God is preparing to break the shackles of ignorance and superstition, then it is that Satan works with greatest power to enshroud men in darkness and to bind their fetters still more firmly. As men were rising up in different lands to present to the people forgiveness and justification through the blood of Christ, Rome proceeded with renewed energy to open her market throughout Christendom, offering pardon for money.

Every sin had its price, and men were granted free license for crime if the treasury of the church was kept well filled. Thus the two movements advanced,--one offering forgiveness of sin for money, the other forgiveness through Christ,-- Rome licensing sin and making it her source of revenue; the Reformers condemning sin and pointing to Christ as the propitiation and deliverer.

In Germany the sale of indulgences had been committed to the Dominican friars and was conducted by the infamous Tetzl. In Switzerland the traffic was put into the hands of the Franciscans, under the control of Samson, an Italian

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monk. Samson had already done good service to the church, having secured immense sums from Germany and Switzerland to fill the papal treasury. Now he traversed Switzerland, attracting great crowds, despoiling the poor peasants of their scanty earnings, and exacting rich gifts from the wealthy classes. But the influence of the reform already made itself felt in curtailing, though it could not stop, the traffic. Zwingli was still at Einsiedeln when Samson, soon after entering Switzerland, arrived with his wares at a neighboring town. Being apprised of his mission, the Reformer immediately set out to oppose him. The two did not meet, but such was Zwingli's success in exposing the friar's pretensions that he was obliged to leave for other quarters.

At Zurich, Zwingli preached zealously against the pardonmongers; and when Samson approached the place, he was met by a messenger from the council with an intimation that he was expected to pass on. He finally secured an entrance by stratagem, but was sent away without the sale of a single pardon, and he soon after left Switzerland.

A strong impetus was given to the reform by the appearance of the plague, or Great Death, which swept over Switzerland in the year 1519. As men were thus brought face to face with the destroyer, many were led to feel how vain and worthless were the pardons which they had so lately purchased; and they longed for a surer foundation for their faith. Zwingli at Zurich was smitten down; he was brought so low that all hope of his recovery was relinquished, and the report was widely circulated that he was dead. In that trying hour his hope and courage were unshaken. He looked in faith to the cross of Calvary, trusting in the all-sufficient propitiation for sin. When he came back from the gates of death, it was to preach the gospel with greater fervor than ever before; and his words exerted an unwonted power. The people welcomed with joy their beloved pastor, returned to them from the brink of the grave. They themselves had come from attending upon the sick

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and the dying, and they felt, as never before, the value of the gospel.

Zwingli had arrived at a clearer understanding of its truths, and had more fully experienced in himself its renewing power. The fall of man and the plan of redemption were the subjects upon which he dwelt. "In Adam," he said, "we are all dead, sunk in corruption and condemnation." --Wylie, b. 8, ch. 9. "Christ . . . has purchased for us a never-ending redemption. . . . His passion is . . . an eternal sacrifice, and everlastingly effectual to heal; it satisfies the divine justice forever in behalf of all those who rely upon it with firm and unshaken faith." Yet he clearly taught that men are not, because of the grace of Christ, free to continue in sin. "Wherever there is faith in God, there God is; and wherever God abideth, there a zeal exists urging and impelling men to good works."--D'Aubigne, b. 8, ch. 9.

Such was the interest in Zwingli's preaching that the cathedral was filled to overflowing with the crowds that came to listen to him. Little by little, as they could bear it, he opened the truth to his hearers. He was careful not to introduce, at first, points which would startle them and create prejudice. His work was to win their hearts to the teachings of Christ, to soften them by His love, and keep before them His example; and as they should receive the principles of the gospel, their superstitious beliefs and practices would inevitably be overthrown.

Step by step the Reformation advanced in Zurich. In alarm its enemies aroused to active opposition. One year before, the monk of Wittenberg had uttered his No to the pope and the emperor at Worms, and now everything seemed to indicate a similar withstanding of the papal claims at Zurich. Repeated attacks were made upon Zwingli. In the papal cantons, from time to time, disciples of the gospel were brought to the stake, but this was not enough; the teacher of heresy must be silenced. Accordingly the bishop of Constance dispatched three deputies to the Council of Zurich, accusing Zwingli of teaching the people to

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transgress the laws of the church, thus endangering the peace and good order of society. If the authority of the church were to be set aside, he urged, universal anarchy would result. Zwingli replied that he had been for four years teaching the gospel in Zurich, "which was more quiet and peaceful than any other town in the confederacy." "Is not, then," he said, "Christianity the best safeguard of the general security?"--Wylie, b. 8, ch. 11.

The deputies had admonished the councilors to continue in the church, out of which, they declared, there was no salvation. Zwingli responded: "Let not this accusation move you. The foundation of the church is the same Rock, the same Christ, that gave Peter his name because he confessed Him faithfully. In every nation whosoever believes with all his heart in the Lord Jesus is accepted of God. Here, truly, is the church, out of which no one can be saved."--D'Aubigne, London ed., b. 8, ch. 11. As a result of the conference, one of the bishop's deputies accepted the reformed faith.

The council declined to take action against Zwingli, and Rome prepared for a fresh attack. The Reformer, when apprised of the plots of his enemies, exclaimed: "Let them come on; I fear them as the beetling cliff fears the waves that thunder at its feet."--Wylie, b. 8, ch. 11. The efforts of the ecclesiastics only furthered the cause which they sought to overthrow. The truth continued to spread. In Germany its adherents, cast down by Luther's disappearance, took heart again, as they saw the progress of the gospel in Switzerland.

As the Reformation became established in Zurich, its fruits were more fully seen in the suppression of vice and the promotion of order and harmony. "Peace has her habitation in our town," wrote

Zwingli; "no quarrel, no hypocrisy, no envy, no strife. Whence can such union come but from the Lord, and our doctrine, which fills us with the fruits of peace and piety?"-- *Ibid.*, b. 8, ch. 15.

The victories gained by the Reformation stirred the Romanists to still more determined efforts for its overthrow.

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Seeing how little had been accomplished by persecution in suppressing Luther's work in Germany, they decided to meet the reform with its own weapons. They would hold a disputation with Zwingli, and having the arrangement of matters, they would make sure of victory by choosing, themselves, not only the place of the combat, but the judges that should decide between the disputants. And if they could once get Zwingli into their power, they would take care that he did not escape them. The leader silenced, the movement could speedily be crushed. This purpose, however, was carefully concealed.

The disputation was appointed to be held at Baden; but Zwingli was not present. The Council of Zurich, suspecting the designs of the papists, and warned by the burning piles kindled in the papal cantons for confessors of the gospel, forbade their pastor to expose himself to this peril. At Zurich he was ready to meet all the partisans that Rome might send; but to go to Baden, where the blood of martyrs for the truth had just been shed, was to go to certain death. Oecolampadius and Haller were chosen to represent the Reformers, while the famous Dr. Eck, supported by a host of learned doctors and prelates, was the champion of Rome.

Though Zwingli was not present at the conference, his influence was felt. The secretaries were all chosen by the papists, and others were forbidden to take notes, on pain of death. Notwithstanding this, Zwingli received daily a faithful account of what was said at Baden. A student in attendance at the disputation made a record each evening of the arguments that day presented. These papers two other students undertook to deliver, with the daily letters of Oecolampadius, to Zwingli at Zurich. The Reformer answered, giving counsel and suggestions. His letters were written by night, and the students returned with them to Baden in the morning. To elude the vigilance of the guard stationed at the city gates, these messengers brought baskets of poultry on their heads, and they were permitted to pass without hindrance.

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Thus Zwingli maintained the battle with his wily antagonists. He "has labored more," said Myconius, "by his meditations, his sleepless nights, and the advice which he transmitted to Baden, than he would have done by discussing in person in the midst of his enemies."--D'Aubigne, b. 11, ch. 13.

The Romanists, flushed with anticipated triumph, had come to Baden attired in their richest robes and glittering with jewels. They fared luxuriously, their tables spread with the most costly delicacies and the choicest wines. The burden of their ecclesiastical duties was lightened by gaiety and reveling. In marked contrast appeared the Reformers, who were looked upon by the people as little better than a company of beggars, and whose frugal fare kept them but short time at table. Oecolampadius's landlord, taking occasion to watch him in his room, found him always engaged in study or at prayer, and greatly wondering, reported that the heretic was at least "very pious."

At the conference, "Eck haughtily ascended a pulpit splendidly decorated, while the humble Oecolampadius, meanly clothed, was forced to take his seat in front of his opponent on a rudely carved stool."-- *Ibid.*, b. 11, ch. 13. Eck's stentorian voice and unbounded assurance never failed him. His zeal was stimulated by the hope of gold as well as fame; for the defender of the faith was to be rewarded by a handsome fee. When better arguments failed, he had resort to insults, and even to oaths.

Oecolampadius, modest and self-distrustful, had shrunk from the combat, and he entered upon it with the solemn avowal: "I acknowledge no other standard of judgment than the word of God."-- *Ibid.*, b. 11, ch. 13. Though gentle and courteous in demeanor, he proved himself able and unflinching. While the Romanists, according to their wont, appealed for authority to the customs of the church, the Reformer adhered steadfastly to the Holy Scriptures. "Custom," he said, "has no force in our Switzerland, unless it be according to the constitution; now, in matters of faith, the Bible is our constitution."-- *Ibid.*, b. 11, ch. 13.

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The contrast between the two disputants was not without effect. The calm, clear reasoning of the Reformer, so gently and modestly presented, appealed to minds that turned in disgust from Eck's boastful and boisterous assumptions.

The discussion continued eighteen days. At its close the papists with great confidence claimed the victory. Most of the deputies sided with Rome, and the Diet pronounced the Reformers vanquished and declared that they, together with Zwingli, their leader, were cut off from the church. But the fruits of the conference revealed on which side the advantage lay. The contest resulted in a strong impetus to the Protestant cause, and it was not long afterward that the important cities of Bern and Basel declared for the Reformation.



## 10. Progress of Reform in Germany

Luther's mysterious disappearance excited consternation throughout all Germany. Inquiries concerning him were heard everywhere. The wildest rumors were circulated, and many believed that he had been murdered. There was great lamentation, not only by his avowed friends, but by thousands who had not openly taken their stand with the Reformation. Many bound themselves by a solemn oath to avenge his death.

The Romish leaders saw with terror to what a pitch had risen the feeling against them. Though at first exultant at the supposed death of Luther, they soon desired to hide from the wrath of the people. His enemies had not been so troubled by his most daring acts while among them as they were at his removal. Those who in their rage had sought to destroy the bold Reformer were filled with fear now that he had become a helpless captive. "The only remaining way of saving ourselves," said one, "is to light torches, and hunt for Luther through the whole world, to restore him to the nation that is calling for him."--D'Aubigne, b. 9, ch. 1. The edict of the emperor seemed to fall powerless. The papal legates were filled with indignation as they saw that it commanded far less attention than did the fate of Luther.

The tidings that he was safe, though a prisoner, calmed the fears of the people, while it still further aroused their enthusiasm in his favor. His writings were read with greater

eagerness than ever before. Increasing numbers joined the cause of the heroic man who had, at such fearful odds, defended the word of God. The Reformation was constantly gaining in strength. The seed which Luther had sown sprang up everywhere. His absence accomplished a work which his presence would have failed to do. Other laborers felt a new responsibility, now that their great leader was removed. With new faith and earnestness they pressed forward to do all in their power, that the work so nobly begun might not be hindered.

But Satan was not idle. He now attempted what he has attempted in every other reformatory movement--to deceive and destroy the people by palming off upon them a counterfeit in place of the true work. As there were false christs in the first century of the Christian church, so there arose false prophets in the sixteenth century.

A few men, deeply affected by the excitement in the religious world, imagined themselves to have received special revelations from Heaven, and claimed to have been divinely commissioned to carry forward to its completion the Reformation which, they declared, had been but feebly begun by Luther. In truth, they were undoing the very work which he had accomplished. They rejected the great principle which was the very foundation of the Reformation--that the word of God is the all-sufficient rule of faith and practice; and for that unerring guide they substituted the changeable, uncertain standard of their own feelings and impressions. By this act of setting aside the great detector of error and falsehood the way was opened for Satan to control minds as best pleased himself.

One of these prophets claimed to have been instructed by the angel Gabriel. A student who united with him forsook his studies, declaring that he had been endowed by God Himself with wisdom to

expound His word. Others who were naturally inclined to fanaticism united with them. The proceedings of these enthusiasts created no little excitement.

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The preaching of Luther had aroused the people everywhere to feel the necessity of reform, and now some really honest persons were misled by the pretensions of the new prophets.

The leaders of the movement proceeded to Wittenberg and urged their claims upon Melancthon and his collaborators. Said they: "We are sent by God to instruct the people. We have held familiar conversations with the Lord; we know what will happen; in a word, we are apostles and prophets, and appeal to Dr. Luther."-- *Ibid.*, b. 9, ch. 7.

The Reformers were astonished and perplexed. This was such an element as they had never before encountered, and they knew not what course to pursue. Said Melancthon: "There are indeed extraordinary spirits in these men; but what spirits? . . . On the one hand, let us beware of quenching the Spirit of God, and on the other, of being led astray by the spirit of Satan."-- *Ibid.*, b. 9, ch. 7.

The fruit of the new teaching soon became apparent. The people were led to neglect the Bible or to cast it wholly aside. The schools were thrown into confusion. Students, spurning all restraint, abandoned their studies and withdrew from the university. The men who thought themselves competent to revive and control the work of the Reformation succeeded only in bringing it to the verge of ruin. The Romanists now regained their confidence and exclaimed exultingly: "One last struggle, and all will be ours."-- *Ibid.*, b. 9, ch. 7.

Luther at the Wartburg, hearing of what had occurred, said with deep concern: "I always expected that Satan would send us this plague."-- *Ibid.*, b. 9, ch. 7. He perceived the true character of those pretended prophets and saw the danger that threatened the cause of truth. The opposition of the pope and the emperor had not caused him so great perplexity and distress as he now experienced. From the professed friends of the Reformation had risen its worst enemies. The very truths which had brought him so great joy and

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consolation were being employed to stir up strife and create confusion in the church.

In the work of reform, Luther had been urged forward by the Spirit of God, and had been carried beyond himself. He had not purposed to take such positions as he did, or to make so radical changes. He had been but the instrument in the hand of Infinite Power. Yet he often trembled for the result of his work. He had once said: "If I knew that my doctrine injured one man, one single man, however lowly and obscure,--which it cannot, for it is the gospel itself,-- I would rather die ten times than not retract it."-- *Ibid.*, b. 9, ch. 7.

And now Wittenberg itself, the very center of the Reformation, was fast falling under the power of fanaticism and lawlessness. This terrible condition had not resulted from the teachings of Luther; but throughout Germany his enemies were charging it upon him. In bitterness of soul he sometimes asked: "Can such, then, be the end of this great work of the Reformation?"-- *Ibid.*, b. 9, ch. 7. Again, as he wrestled with God in prayer, peace flowed into his heart. "The work is not mine, but Thine own," he said; "Thou wilt not suffer it to be corrupted by superstition or fanaticism." But the

thought of remaining longer from the conflict in such a crisis, became insupportable. He determined to return to Wittenberg.

Without delay he set out on his perilous journey. He was under the ban of the empire. Enemies were at liberty to take his life; friends were forbidden to aid or shelter him. The imperial government was adopting the most stringent measures against his adherents. But he saw that the work of the gospel was imperiled, and in the name of the Lord he went out fearlessly to battle for the truth.

In a letter to the elector, after stating his purpose to leave the Wartburg, Luther said: "Be it known to your highness that I am going to Wittenberg under a protection far higher than that of princes and electors. I think not of soliciting your highness's support, and far from desiring your protection,

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I would rather protect you myself. If I knew that your highness could or would protect me, I would not go to Wittenberg at all. There is no sword that can further this cause. God alone must do everything, without the help or concurrence of man. He who has the greatest faith is he who is most able to protect."-- *Ibid.*, b. 9, ch. 8.

In a second letter, written on the way to Wittenberg, Luther added: "I am ready to incur the displeasure of your highness and the anger of the whole world. Are not the Wittenbergers my sheep? Has not God entrusted them to me? And ought I not, if necessary, to expose myself to death for their sakes? Besides, I fear to see a terrible outbreak in Germany, by which God will punish our nation."-- *Ibid.*, b. 9, ch. 7.

With great caution and humility, yet with decision and firmness, he entered upon his work. "By the word," said he, "must we overthrow and destroy what has been set up by violence. I will not make use of force against the superstitious and unbelieving. . . . No one must be constrained. Liberty is the very essence of faith."-- *Ibid.*, b. 9, ch. 8.

It was soon noised through Wittenberg that Luther had returned and that he was to preach. The people flocked from all directions, and the church was filled to overflowing. Ascending the pulpit, he with great wisdom and gentleness instructed, exhorted, and reproved. Touching the course of some who had resorted to violent measures in abolishing the mass, he said:

"The mass is a bad thing; God is opposed to it; it ought to be abolished; and I would that throughout the whole world it were replaced by the supper of the gospel. But let no one be torn from it by force. We must leave the matter in God's hands. His word must act, and not we. And why so? you will ask. Because I do not hold men's hearts in my hand, as the potter holds the clay. We have a right to speak: we have *not* the right to act. Let us preach; the rest belongs unto God. Were I to employ force, what should I gain? Grimace, formality, apings, human ordinances, and hypocrisy. . . . But there would be no sincerity

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of heart, nor faith, nor charity. Where these three are wanting, all is wanting, and I would not give a pear stalk for such a result. . . . God does more by His word alone than you and I and all the world by our united strength. God lays hold upon the heart; and when the heart is taken, all is won. . . .

"I will preach, discuss, and write; but I will constrain none, for faith is a voluntary act. See what I have done. I stood up against the pope, indulgences, and papists, but without violence or tumult. I put forward God's word; I preached and wrote--this was all I did. And yet while I was asleep, . . . the word that I had preached overthrew popery, so that neither prince nor emperor has done it so much harm. And yet I did nothing; the word alone did all. If I had wished to appeal to force, the whole of Germany would perhaps have been deluged with blood. But what would have been the result? Ruin and desolation both to body and soul. I therefore kept quiet, and left the word to run through the world alone."-- *Ibid.*, b. 9, ch. 8.

Day after day, for a whole week, Luther continued to preach to eager crowds. The word of God broke the spell of fanatical excitement. The power of the gospel brought back the misguided people into the way of truth.

Luther had no desire to encounter the fanatics whose course had been productive of so great evil. He knew them to be men of unsound judgment and undisciplined passions, who, while claiming to be specially illuminated from heaven, would not endure the slightest contradiction or even the kindest reproof or counsel. Arrogating to themselves supreme authority, they required everyone, without a question, to acknowledge their claims. But, as they demanded an interview with him, he consented to meet them; and so successfully did he expose their pretensions that the impostors at once departed from Wittenberg.

The fanaticism was checked for a time; but several years later it broke out with greater violence and more terrible results. Said Luther, concerning the leaders in this movement:

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"To them the Holy Scriptures were but a dead letter, and they all began to cry, 'The Spirit! the Spirit!' But most assuredly I will not follow where their spirit leads them. May God of His mercy preserve me from a church in which there are none but saints. I desire to dwell with the humble, the feeble, the sick, who know and feel their sins, and who groan and cry continually to God from the bottom of their hearts to obtain His consolation and support."-- *Ibid.*, b. 10, ch. 10.

Thomas Munzer, the most active of the fanatics, was a man of considerable ability, which, rightly directed, would have enabled him to do good; but he had not learned the first principles of true religion. "He was possessed with a desire of reforming the world, and forgot, as all enthusiasts do, that the reformation should begin with himself."-- *Ibid.*, b. 9, ch. 8. He was ambitious to obtain position and influence, and was unwilling to be second, even to Luther. He declared that the Reformers, in substituting the authority of Scripture for that of the pope, were only establishing a different form of popery. He himself, he claimed, had been divinely commissioned to introduce the true reform. "He who possesses this spirit," said Munzer, "possesses the true faith, although he should never see the Scriptures in his life."-- *Ibid.*, b. 10, ch. 10.

The fanatical teachers gave themselves up to be governed by impressions, regarding every thought and impulse as the voice of God; consequently they went to great extremes. Some even burned their Bibles, exclaiming: "The letter killeth, but the Spirit giveth life." Munzer's teaching appealed to men's desire for the marvelous, while it gratified their pride by virtually placing human ideas and opinions above the word of God. His doctrines were received by thousands. He soon denounced all order in public worship, and declared that to obey princes was to attempt to serve both God and Belial.

The minds of the people, already beginning to throw off the yoke of the papacy, were also becoming impatient under the restraints of civil authority. Munzer's revolutionary

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teachings, claiming divine sanction, led them to break away from all control and give the rein to their prejudices and passions. The most terrible scenes of sedition and strife followed, and the fields of Germany were drenched with blood.

The agony of soul which Luther had so long before experienced at Erfurt now pressed upon him with redoubled power as he saw the results of fanaticism charged upon the Reformation. The papist princes declared--and many were ready to credit the statement--that the rebellion was the legitimate fruit of Luther's doctrines. Although this charge was without the slightest foundation, it could not but cause the Reformer great distress. That the cause of truth should be thus disgraced by being ranked with the basest fanaticism, seemed more than he could endure. On the other hand, the leaders in the revolt hated Luther because he had not only opposed their doctrines and denied their claims to divine inspiration, but had pronounced them rebels against the civil authority. In retaliation they denounced him as a base pretender. He seemed to have brought upon himself the enmity of both princes and people.

The Romanists exulted, expecting to witness the speedy downfall of the Reformation; and they blamed Luther, even for the errors which he had been most earnestly endeavoring to correct. The fanatical party, by falsely claiming to have been treated with great injustice, succeeded in gaining the sympathies of a large class of the people, and, as is often the case with those who take the wrong side, they came to be regarded as martyrs. Thus the ones who were exerting every energy in opposition to the Reformation were pitied and lauded as the victims of cruelty and oppression. This was the work of Satan, prompted by the same spirit of rebellion which was first manifested in heaven.

Satan is constantly seeking to deceive men and lead them to call sin righteousness, and righteousness sin. How successful has been his work! How often censure and reproach are cast upon God's faithful servants because they

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will stand fearlessly in defense of the truth! Men who are but agents of Satan are praised and flattered, and even looked upon as martyrs, while those who should be respected and sustained for their fidelity to God, are left to stand alone, under suspicion and distrust.

Counterfeit holiness, spurious sanctification, is still doing its work of deception. Under various forms it exhibits the same spirit as in the days of Luther, diverting minds from the Scriptures and leading men to follow their own feelings and impressions rather than to yield obedience to the law of God. This is one of Satan's most successful devices to cast reproach upon purity and truth.

Fearlessly did Luther defend the gospel from the attacks which came from every quarter. The word of God proved itself a weapon mighty in every conflict. With that word he warred against the usurped authority of the pope, and the rationalistic philosophy of the schoolmen, while he stood firm as a rock against the fanaticism that sought to ally itself with the Reformation.

Each of these opposing elements was in its own way setting aside the Holy Scriptures and exalting human wisdom as the source of religious truth and knowledge. Rationalism idolizes reason and makes this the criterion for religion. Romanism, claiming for her sovereign pontiff an inspiration descended in unbroken line from the apostles, and unchangeable through all time, gives ample opportunity for every species of extravagance and corruption to be concealed under the sanctity of the apostolic commission. The inspiration claimed by Munzer and his associates proceeded from no higher source than the vagaries of the imagination, and its influence was subversive of all authority, human or divine. True Christianity receives the word of God as the great treasure house of inspired truth and the test of all inspiration.

Upon his return from the Wartburg, Luther completed his translation of the New Testament, and the gospel was soon after given to the people of Germany in their own

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language. This translation was received with great joy by all who loved the truth; but it was scornfully rejected by those who chose human traditions and the commandments of men.

The priests were alarmed at the thought that the common people would now be able to discuss with them the precepts of God's word, and that their own ignorance would thus be exposed. The weapons of their carnal reasoning were powerless against the sword of the Spirit. Rome summoned all her authority to prevent the circulation of the Scriptures; but decrees, anathemas, and tortures were alike in vain. The more she condemned and prohibited the Bible, the greater was the anxiety of the people to know what it really taught. All who could read were eager to study the word of God for themselves. They carried it about with them, and read and reread, and could not be satisfied until they had committed large portions to memory. Seeing the favor with which the New Testament was received, Luther immediately began the translation of the Old, and published it in parts as fast as completed.

Luther's writings were welcomed alike in city and in hamlet. "What Luther and his friends composed, others circulated. Monks, convinced of the unlawfulness of monastic obligations, desirous of exchanging a long life of slothfulness for one of active exertion, but too ignorant to proclaim the word of God, traveled through the provinces, visiting hamlets and cottages, where they sold the books of Luther and his friends. Germany soon swarmed with these bold colporteurs." -- *Ibid.*, b. 9, ch. 11.

These writings were studied with deep interest by rich and poor, the learned and the ignorant. At night the teachers of the village schools read them aloud to little groups gathered at the fireside. With every effort some souls would be convicted of the truth and, receiving the word with gladness, would in their turn tell the good news to others.

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The words of Inspiration were verified: "The entrance of Thy words giveth light; it giveth understanding unto the simple." Psalm 119:130. The study of the Scriptures was working a mighty change in the minds and hearts of the people. The papal rule had placed upon its subjects an iron yoke which held them in ignorance and degradation. A superstitious observance of forms had been scrupulously maintained; but in all their service the heart and intellect had had little part. The preaching of Luther, setting forth the plain truths of God's word, and then the word itself, placed in

the hands of the common people, had aroused their dormant powers, not only purifying and ennobling the spiritual nature, but imparting new strength and vigor to the intellect.

Persons of all ranks were to be seen with the Bible in their hands, defending the doctrines of the Reformation. The papists who had left the study of the Scriptures to the priests and monks now called upon them to come forward and refute the new teachings. But, ignorant alike of the Scriptures and of the power of God, priests and friars were totally defeated by those whom they had denounced as unlearned and heretical. "Unhappily," said a Catholic writer, "Luther had persuaded his followers to put no faith in any other oracle than the Holy Scriptures."--D'Aubigne, b. 9, ch. 11. Crowds would gather to hear the truth advocated by men of little education, and even discussed by them with learned and eloquent theologians. The shameful ignorance of these great men was made apparent as their arguments were met by the simple teachings of God's word. Laborers, soldiers, women, and even children, were better acquainted with the Bible teachings than were the priests and learned doctors.

The contrast between the disciples of the gospel and the upholders of popish superstition was no less manifest in the ranks of scholars than among the common people. "Opposed to the old champions of the hierarchy, who had neglected

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the study of languages and the cultivation of literature, . . . were generous-minded youth, devoted to study, investigating Scripture, and familiarizing themselves with the masterpieces of antiquity. Possessing an active mind, an elevated soul, and intrepid heart, these young men soon acquired such knowledge that for a long period none could compete with them. . . . Accordingly, when these youthful defenders of the Reformation met the Romish doctors in any assembly, they attacked them with such ease and confidence that these ignorant men hesitated, became embarrassed, and fell into a contempt merited in the eyes of all."-- *Ibid.*, b. 9, ch. 11.

As the Romish clergy saw their congregations diminishing, they invoked the aid of the magistrates, and by every means in their power endeavored to bring back their hearers. But the people had found in the new teachings that which supplied the wants of their souls, and they turned away from those who had so long fed them with the worthless husks of superstitious rites and human traditions.

When persecution was kindled against the teachers of the truth, they gave heed to the words of Christ: "When they persecute you in this city, flee ye into another." Matthew 10:23. The light penetrated everywhere. The fugitives would find somewhere a hospitable door opened to them, and there abiding, they would preach Christ, sometimes in the church, or, if denied that privilege, in private houses or in the open air. Wherever they could obtain a hearing was a consecrated temple. The truth, proclaimed with such energy and assurance, spread with irresistible power.

In vain both ecclesiastical and civil authorities were invoked to crush the heresy. In vain they resorted to imprisonment, torture, fire, and sword. Thousands of believers sealed their faith with their blood, and yet the work went on. Persecution served only to extend the truth, and the fanaticism which Satan endeavored to unite with it resulted in making more clear the contrast between the work of Satan and the work of God.



## 11. Protest of the Princes

One of the noblest testimonies ever uttered for the Reformation was the Protest offered by the Christian princes of Germany at the Diet of Spires in 1529. The courage, faith, and firmness of those men of God gained for succeeding ages liberty of thought and of conscience. Their Protest gave to the reformed church the name of Protestant; its principles are "the very essence of Protestantism."--D'Aubigne, b. 13, ch. 6.

A dark and threatening day had come for the Reformation. Notwithstanding the Edict of Worms, declaring Luther to be an outlaw and forbidding the teaching or belief of his doctrines, religious toleration had thus far prevailed in the empire. God's providence had held in check the forces that opposed the truth. Charles V was bent on crushing the Reformation, but often as he raised his hand to strike he had been forced to turn aside the blow. Again and again the immediate destruction of all who dared to oppose themselves to Rome appeared inevitable; but at the critical moment the armies of the Turk appeared on the eastern frontier, or the king of France, or even the pope himself, jealous of the increasing greatness of the emperor, made war upon him; and thus, amid the strife and tumult of nations, the Reformation had been left to strengthen and extend.

At last, however, the papal sovereigns had stifled their feuds, that they might make common cause against the Reformers. The Diet of Spires in 1526 had given each state full liberty in matters of religion until the meeting of a general

council; but no sooner had the dangers passed which secured this concession, than the emperor summoned a second Diet to convene at Spires in 1529 for the purpose of crushing heresy. The princes were to be induced, by peaceable means if possible, to side against the Reformation; but if these failed, Charles was prepared to resort to the sword.

The papists were exultant. They appeared at Spires in great numbers, and openly manifested their hostility toward the Reformers and all who favored them. Said Melancthon: "We are the execration and the sweepings of the world; but Christ will look down on His poor people, and will preserve them."-- *Ibid.*, b. 13, ch. 5. The evangelical princes in attendance at the Diet were forbidden even to have the gospel preached in their dwellings. But the people of Spires thirsted for the word of God, and, notwithstanding the prohibition, thousands flocked to the services held in the chapel of the elector of Saxony.

This hastened the crisis. An imperial message announced to the Diet that as the resolution granting liberty of conscience had given rise to great disorders, the emperor required that it be annulled. This arbitrary act excited the indignation and alarm of the evangelical Christians. Said one: "Christ has again fallen into the hands of Caiaphas and Pilate." The Romanists became more violent. A bigoted papist declared: "The Turks are better than the Lutherans; for the Turks observe fast days, and the Lutherans violate them. If we must choose between the Holy Scriptures of God and the old errors of the church, we should reject the former." Said Melancthon: "Every day, in full assembly, Faber casts some new stone at us gospelers."-- *Ibid.*, b. 13, ch. 5.

Religious toleration had been legally established, and the evangelical states were resolved to oppose the infringement of their rights. Luther, being still under the ban imposed by the Edict of Worms,

was not permitted to be present at Spires; but his place was supplied by his colaborers and the princes whom God had raised up to defend His cause in this emergency. The noble Frederick of Saxony, Luther's

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former protector, had been removed by death; but Duke John, his brother and successor, had joyfully welcomed the Reformation, and while a friend of peace, he displayed great energy and courage in all matters relating to the interests of the faith.

The priests demanded that the states which had accepted the Reformation submit implicitly to Romish jurisdiction. The Reformers, on the other hand, claimed the liberty which had previously been granted. They could not consent that Rome should again bring under her control those states that had with so great joy received the word of God.

As a compromise it was finally proposed that where the Reformation had not become established, the Edict of Worms should be rigorously enforced; and that "in those where the people had deviated from it, and where they could not conform to it without danger of revolt, they should at least effect no new reform, they should touch upon no controverted point, they should not oppose the celebration of the mass, they should permit no Roman Catholic to embrace Lutheranism." -- *Ibid.*, b. 13, ch. 5. This measure passed the Diet, to the great satisfaction of the popish priests and prelates.

If this edict were enforced, "the Reformation could neither be extended . . . where as yet it was unknown, nor be established on solid foundations . . . where it already existed."-- *Ibid.*, b. 13, ch. 5. Liberty of speech would be prohibited. No conversions would be allowed. And to these restrictions and prohibitions the friends of the Reformation were required at once to submit. The hopes of the world seemed about to be extinguished. "The re-establishment of the Romish hierarchy . . . would infallibly bring back the ancient abuses;" and an occasion would readily be found for "completing the destruction of a work already so violently shaken" by fanaticism and dissension.-- *Ibid.*, b. 13, ch. 5.

As the evangelical party met for consultation, one looked to another in blank dismay. From one to another passed the inquiry: "What is to be done?" Mighty issues for the world were at stake. "Shall the chiefs of the Reformation

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submit, and accept the edict? How easily might the Reformers at this crisis, which was truly a tremendous one, have argued themselves into a wrong course! How many plausible pretexts and fair reasons might they have found for submission! The Lutheran princes were guaranteed the free exercise of their religion. The same boon was extended to all those of their subjects who, prior to the passing of the measure, had embraced the reformed views. Ought not this to content them? How many perils would submission avoid! On what unknown hazards and conflicts would opposition launch them! Who knows what opportunities the future may bring? Let us embrace peace; let us seize the olive branch Rome holds out, and close the wounds of Germany. With arguments like these might the Reformers have justified their adoption of a course which would have assuredly issued in no long time in the overthrow of their cause.

"Happily they looked at the principle on which this arrangement was based, and they acted in faith. What was that principle? It was the right of Rome to coerce conscience and forbid free inquiry. But

were not themselves and their Protestant subjects to enjoy religious freedom? Yes, as a favor specially stipulated for in the arrangement, but not as a right. As to all outside that arrangement, the great principle of authority was to rule; conscience was out of court; Rome was infallible judge, and must be obeyed. The acceptance of the proposed arrangement would have been a virtual admission that religious liberty ought to be confined to reformed Saxony; and as to all the rest of Christendom, free inquiry and the profession of the reformed faith were crimes, and must be visited with the dungeon and the stake. Could they consent to localize religious liberty? to have it proclaimed that the Reformation had made its last convert? had subjugated its last acre? and that wherever Rome bore sway at this hour, there her dominion was to be perpetuated? Could the Reformers have pleaded that they were innocent of the blood of those hundreds and thousands who, in pursuance of this arrangement, would have to yield up their

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lives in popish lands? This would have been to betray, at that supreme hour, the cause of the gospel and the liberties of Christendom."--Wylie, b. 9, ch. 15. Rather would they "sacrifice everything, even their states, their crowns, and their lives."--D'Aubigne, b. 13, ch. 5.

"Let us reject this decree," said the princes. "In matters of conscience the majority has no power." The deputies declared: "It is to the decree of 1526 that we are indebted for the peace that the empire enjoys: its abolition would fill Germany with troubles and divisions. The Diet is incompetent to do more than preserve religious liberty until the council meets."-- *Ibid.*, b. 13, ch. 5. To protect liberty of conscience is the duty of the state, and this is the limit of its authority in matters of religion. Every secular government that attempts to regulate or enforce religious observances by civil authority is sacrificing the very principle for which the evangelical Christian so nobly struggled.

The papists determined to put down what they termed "daring obstinacy." They began by endeavoring to cause divisions among the supporters of the Reformation and to intimidate all who had not openly declared in its favor. The representatives of the free cities were at last summoned before the Diet and required to declare whether they would accede to the terms of the proposition. They pleaded for delay, but in vain. When brought to the test, nearly one half their number sided with the Reformers. Those who thus refused to sacrifice liberty of conscience and the right of individual judgment well knew that their position marked them for future criticism, condemnation, and persecution. Said one of the delegates: "We must either deny the word of God, or --be burnt."-- *Ibid.*, b. 13, ch. 5.

King Ferdinand, the emperor's representative at the Diet, saw that the decree would cause serious divisions unless the princes could be induced to accept and sustain it. He therefore tried the art of persuasion, well knowing that to employ force with such men would only render them the more determined. He "begged the princes to accept the decree,

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assuring them that the emperor would be exceedingly pleased with them." But these faithful men acknowledged an authority above that of earthly rulers, and they answered calmly: "We will obey the emperor in everything that may contribute to maintain peace and the honor of God."-- *Ibid.*, b. 13, ch. 5.

In the presence of the Diet the king at last announced to the elector and his friends that the edict "was about to be drawn up in the form of an imperial decree," and that "their only remaining course

was to submit to the majority." Having thus spoken, he withdrew from the assembly, giving the Reformers no opportunity for deliberation or reply. "To no purpose they sent a deputation entreating the king to return." To their remonstrances he answered only: "It is a settled affair; submission is all that remains."-- *Ibid.*, b. 13, ch. 5.

The imperial party were convinced that the Christian princes would adhere to the Holy Scriptures as superior to human doctrines and requirements; and they knew that wherever this principle was accepted, the papacy would eventually be overthrown. But, like thousands since their time, looking only "at the things which are seen," they flattered themselves that the cause of the emperor and the pope was strong, and that of the Reformers weak. Had the Reformers depended upon human aid alone, they would have been as powerless as the papists supposed. But though weak in numbers, and at variance with Rome, they had their strength. They appealed "from the report of the Diet to the word of God, and from the emperor Charles to Jesus Christ, the King of kings and Lord of lords."-- *Ibid.*, b. 13, ch. 6.

As Ferdinand had refused to regard their conscientious convictions, the princes decided not to heed his absence, but to bring their Protest before the national council without delay. A solemn declaration was therefore drawn up and presented to the Diet:

"We protest by these presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and for our people, neither consent

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nor adhere in any manner whatsoever to the proposed decree, in anything that is contrary to God, to His holy word, to our right conscience, to the salvation of our souls."

"What! we ratify this edict! We assert that when Almighty God calls a man to His knowledge, this man nevertheless cannot receive the knowledge of God!" "There is no sure doctrine but such as is conformable to the word of God. . . . The Lord forbids the teaching of any other doctrine. . . . The Holy Scriptures ought to be explained by other and clearer texts; . . . this Holy Book is, in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness. We are resolved, with the grace of God, to maintain the pure and exclusive preaching of His only word, such as it is contained in the biblical books of the Old and New Testaments, without adding anything thereto that may be contrary to it. This word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, while all the human vanities that are set up against it shall fall before the face of God."

"For this reason we reject the yoke that is imposed on us." "At the same time we are in expectation that his imperial majesty will behave toward us like a Christian prince who loves God above all things; and we declare ourselves ready to pay unto him, as well as unto you, gracious lords, all the affection and obedience that are our just and legitimate duty."-- *Ibid.*, b. 13, ch. 6.

A deep impression was made upon the Diet. The majority were filled with amazement and alarm at the boldness of the protesters. The future appeared to them stormy and uncertain. Dissension, strife, and bloodshed seemed inevitable. But the Reformers, assured of the justice of their cause, and relying upon the arm of Omnipotence, were "full of courage and firmness."

"The principles contained in this celebrated Protest . . . constitute the very essence of Protestantism. Now this Protest opposes two abuses of man in matters of faith: the first is

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the intrusion of the civil magistrate, and the second the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate, and the authority of the word of God above the visible church. In the first place, it rejects the civil power in divine things, and says with the prophets and apostles, '*We must obey God rather than man.*' In presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ. But it goes farther: it lays down the principle that all human teaching should be subordinate to the oracles of God."-- *Ibid.*, b. 13, ch. 6. The protesters had moreover affirmed their right to utter freely their convictions of truth. They would not only believe and obey, but teach what the word of God presents, and they denied the right of priest or magistrate to interfere. The Protest of Spires was a solemn witness against religious intolerance, and an assertion of the right of all men to worship God according to the dictates of their own consciences.

The declaration had been made. It was written in the memory of thousands and registered in the books of heaven, where no effort of man could erase it. All evangelical Germany adopted the Protest as the expression of its faith. Everywhere men beheld in this declaration the promise of a new and better era. Said one of the princes to the Protestants of Spires: "May the Almighty, who has given you grace to confess energetically, freely, and fearlessly, preserve you in that Christian firmness until the day of eternity."-- *Ibid.*, b. 13, ch. 6.

Had the Reformation, after attaining a degree of success, consented to temporize to secure favor with the world, it would have been untrue to God and to itself, and would thus have ensured its own destruction. The experience of these noble Reformers contains a lesson for all succeeding ages. Satan's manner of working against God and His word has not changed; he is still as much opposed to the Scriptures being made the guide of life as in the sixteenth century. In our time there is a wide departure from their doctrines and precepts, and there is need of a return to the great Protestant

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principle--the Bible, and the Bible only, as the rule of faith and duty. Satan is still working through every means which he can control to destroy religious liberty. The antichristian power which the protesters of Spires rejected is now with renewed vigor seeking to re-establish its lost supremacy. The same unswerving adherence to the word of God manifested at that crisis of the Reformation is the only hope of reform today.

There appeared tokens of danger to the Protestants; there were tokens, also, that the divine hand was stretched out to protect the faithful. It was about this time that "Melanchthon hastily conducted through the streets of Spires toward the Rhine his friend Simon Grynaeus, pressing him to cross the river. The latter was astonished at such precipitation. 'An old man of grave and solemn air, but who is unknown to me,' said Melanchthon, 'appeared before me and said, In a minute officers of justice will be sent by Ferdinand to arrest Grynaeus.'"

During the day, Grynaeus had been scandalized at a sermon by Faber, a leading papal doctor; and at the close, remonstrated with him for defending "certain detestable errors." "Faber dissembled his anger, but immediately after repaired to the king, from whom he had obtained an order against the

importunate professor of Heidelberg. Melanchthon doubted not that God had saved his friend by sending one of His holy angels to forewarn him.

"Motionless on the banks of the Rhine, he waited until the waters of that stream had rescued Grynaeus from his persecutors. 'At last,' cried Melanchthon, as he saw him on the opposite side, 'at last he is torn from the cruel jaws of those who thirst for innocent blood.' When he returned to his house, Melanchthon was informed that officers in search of Grynaeus had ransacked it from top to bottom."-- *Ibid.*, b. 13, ch. 6.

The Reformation was to be brought into greater prominence before the mighty ones of the earth. The evangelical princes had been denied a hearing by King Ferdinand; but they were to be granted an opportunity to present their cause

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in the presence of the emperor and the assembled dignitaries of church and state. To quiet the dissensions which disturbed the empire, Charles V, in the year following the Protest of Spires, convoked a diet at Augsburg, over which he announced his intention to preside in person. Thither the Protestant leaders were summoned.

Great dangers threatened the Reformation; but its advocates still trusted their cause with God, and pledged themselves to be firm to the gospel. The elector of Saxony was urged by his councilors not to appear at the Diet. The emperor, they said, required the attendance of the princes in order to draw them into a snare. "Is it not risking everything to go and shut oneself up within the walls of a city with a powerful enemy?" But others nobly declared, "Let the princes only comport themselves with courage, and God's cause is saved." "God is faithful; He will not abandon us," said Luther.-- *Ibid.*, b. 14, ch. 2. The elector set out, with his retinue, for Augsburg. All were acquainted with the dangers that menaced him, and many went forward with gloomy countenance and troubled heart. But Luther, who accompanied them as far as Coburg, revived their sinking faith by singing the hymn, written on that journey, "A strong tower is our God." Many an anxious foreboding was banished, many a heavy heart lightened, at the sound of the inspiring strains.

The reformed princes had determined upon having a statement of their views in systematic form, with the evidence from the Scriptures, to present before the Diet; and the task of its preparation was committed to Luther, Melanchthon, and their associates. This Confession was accepted by the Protestants as an exposition of their faith, and they assembled to affix their names to the important document. It was a solemn and trying time. The Reformers were solicitous that their cause should not be confounded with political questions; they felt that the Reformation should exercise no other influence than that which proceeds from the word of God.

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As the Christian princes advanced to sign the Confession, Melanchthon interposed, saying: "It is for the theologians and ministers to propose these things; let us reserve for other matters the authority of the mighty ones of the earth." "God forbid," replied John of Saxony, "that you should exclude me. I am resolved to do what is right, without troubling myself about my crown. I desire to confess the Lord. My electoral hat and my ermine are not so precious to me as the cross of Jesus Christ." Having thus spoken, he wrote down his name. Said another of the princes as he took the pen: "If the honor of my Lord Jesus Christ requires it, I am ready . . . to leave my goods and life behind." "I would rather renounce my subjects and my states, rather quit the country of my fathers staff in

hand," he continued, "than receive any other doctrine than that which is contained in this Confession." -- *Ibid.*, b. 14, ch. 6. Such was the faith and daring of those men of God.

The appointed time came to appear before the emperor. Charles V, seated upon his throne, surrounded by the electors and the princes, gave audience to the Protestant Reformers. The confession of their faith was read. In that august assembly the truths of the gospel were clearly set forth, and the errors of the papal church were pointed out. Well has that day been pronounced "the greatest day of the Reformation, and one of the most glorious in the history of Christianity and of mankind."-- *Ibid.*, b. 14, ch. 7.

But a few years had passed since the monk of Wittenberg stood alone at Worms before the national council. Now in his stead were the noblest and most powerful princes of the empire. Luther had been forbidden to appear at Augsburg, but he had been present by his words and prayers. "I am overjoyed," he wrote, "that I have lived until this hour, in which Christ has been publicly exalted by such illustrious confessors, and in so glorious an assembly."-- *Ibid.*, b. 14, ch. 7. Thus was fulfilled what the Scripture says: "I will speak of Thy testimonies . . . before kings." Psalm 119:46.

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In the days of Paul the gospel for which he was imprisoned was thus brought before the princes and nobles of the imperial city. So on this occasion, that which the emperor had forbidden to be preached from the pulpit was proclaimed from the palace; what many had regarded as unfit even for servants to listen to was heard with wonder by the masters and lords of the empire. Kings and great men were the auditory, crowned princes were the preachers, and the sermon was the royal truth of God. "Since the apostolic age," says a writer, "there has never been a greater work or a more magnificent confession."--D'Aubigne, b. 14, ch. 7.

"All that the Lutherans have said is true; we cannot deny it," declared a papist bishop. "Can you refute by sound reasons the Confession made by the elector and his allies?" asked another of Dr. Eck. "With the writings of the apostles and prophets--no!" was the reply; "but with those of the Fathers and of the councils--yes!" "I understand," responded the questioner. "The Lutherans, according to you, are in Scripture, and we are outside."-- *Ibid.*, b. 14, ch. 8.

Some of the princes of Germany were won to the reformed faith. The emperor himself declared that the Protestant articles were but the truth. The Confession was translated into many languages and circulated through all Europe, and it has been accepted by millions in succeeding generations as the expression of their faith.

God's faithful servants were not toiling alone. While principalities and powers and wicked spirits in high places were leagued against them, the Lord did not forsake His people. Could their eyes have been opened, they would have seen as marked evidence of divine presence and aid as was granted to a prophet of old. When Elisha's servant pointed his master to the hostile army surrounding them and cutting off all opportunity for escape, the prophet prayed: "Lord, I pray Thee, open his eyes, that he may see." 2 Kings 6:17. And, lo, the mountain was filled with chariots and horses of fire, the army of heaven stationed to protect the man of God. Thus did angels guard the workers in the cause of the Reformation.

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One of the principles most firmly maintained by Luther was that there should be no resort to secular power in support of the Reformation, and no appeal to arms for its defense. He rejoiced that the gospel was confessed by princes of the empire; but when they proposed to unite in a defensive league, he declared that "the doctrine of the gospel should be defended by *God* alone. . . . The less man meddled in the work, the more striking would be God's intervention in its behalf. All the politic precautions suggested were, in his view, attributable to unworthy fear and sinful mistrust."-- D'Aubigne, London ed., b. 10, ch. 14.

When powerful foes were uniting to overthrow the reformed faith, and thousands of swords seemed about to be unsheathed against it, Luther wrote: "Satan is putting forth his fury; ungodly pontiffs are conspiring; and we are threatened with war. Exhort the people to contend valiantly before the throne of the Lord, by faith and prayer, so that our enemies, vanquished by the Spirit of God, may be constrained to peace. Our chief want, our chief labor, is prayer; let the people know that they are now exposed to the edge of the sword and to the rage of Satan, and let them pray."-- D'Aubigne, b. 10, ch. 14.

Again, at a later date, referring to the league contemplated by the reformed princes, Luther declared that the only weapon employed in this warfare should be "the sword of the Spirit." He wrote to the elector of Saxony: "We cannot on our conscience approve the proposed alliance. We would rather die ten times than see our gospel cause one drop of blood to be shed. Our part is to be like lambs of the slaughter. The cross of Christ must be borne. Let your highness be without fear. We shall do more by our prayers than all our enemies by their boastings. Only let not your hands be stained with the blood of your brethren. If the emperor requires us to be given up to his tribunals, we are ready to appear. You cannot defend our faith: each one should believe at his own risk and peril."-- *Ibid.*, b. 14, ch. 1.

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From the secret place of prayer came the power that shook the world in the Great Reformation. There, with holy calmness, the servants of the Lord set their feet upon the rock of His promises. During the struggle at Augsburg, Luther "did not pass a day without devoting three hours at least to prayer, and they were hours selected from those the most favorable to study." In the privacy of his chamber he was heard to pour out his soul before God in words "full of adoration, fear, and hope, as when one speaks to a friend." "I know that Thou art our Father and our God," he said, "and that Thou wilt scatter the persecutors of Thy children; for Thou art Thyself endangered with us. All this matter is Thine, and it is only by Thy constraint that we have put our hands to it. Defend us, then, O Father!"-- *Ibid.*, b. 14, ch. 6.

To Melancthon, who was crushed under the burden of anxiety and fear, he wrote: "Grace and peace in Christ--in Christ, I say, and not in the world. Amen. I hate with exceeding hatred those extreme cares which consume you. If the cause is unjust, abandon it; if the cause is just, why should we belie the promises of Him who commands us to sleep without fear? . . . Christ will not be wanting to the work of justice and truth. He lives, He reigns; what fear, then, can we have?"-- *Ibid.*, b. 14, ch. 6.

God did listen to the cries of His servants. He gave to princes and ministers grace and courage to maintain the truth against the rulers of the darkness of this world. Saith the Lord: "Behold, I lay in Zion a chief cornerstone, elect, precious: and he that believeth on Him shall not be confounded." 1 Peter 2:6. The Protestant Reformers had built on Christ, and the gates of hell could not prevail against them.

## 12. The French Reformation

The Protest of Spires and the Confession at Augsburg, which marked the triumph of the Reformation in Germany, were followed by years of conflict and darkness. Weakened by divisions among its supporters, and assailed by powerful foes, Protestantism seemed destined to be utterly destroyed. Thousands sealed their testimony with their blood. Civil war broke out; the Protestant cause was betrayed by one of its leading adherents; the noblest of the reformed princes fell into the hands of the emperor and were dragged as captives from town to town. But in the moment of his apparent triumph, the emperor was smitten with defeat. He saw the prey wrested from his grasp, and he was forced at last to grant toleration to the doctrines which it had been the ambition of his life to destroy. He had staked his kingdom, his treasures, and life itself upon the crushing out of the heresy. Now he saw his armies wasted by battle, his treasures drained, his many kingdoms threatened by revolt, while everywhere the faith which he had vainly endeavored to suppress, was extending. Charles V had been battling against omnipotent power. God had said, "Let there be light," but the emperor had sought to keep the darkness unbroken. His purposes had failed; and in premature old age, worn out with the long struggle, he abdicated the throne and buried himself in a cloister.

In Switzerland, as in Germany, there came dark days for the Reformation. While many cantons accepted the reformed

faith, others clung with blind persistence to the creed of Rome. Their persecution of those who desired to receive the truth finally gave rise to civil war. Zwingli and many who had united with him in reform fell on the bloody field of Cappel. Oecolampadius, overcome by these terrible disasters, soon after died. Rome was triumphant, and in many places seemed about to recover all that she had lost. But He whose counsels are from everlasting had not forsaken His cause or His people. His hand would bring deliverance for them. In other lands He had raised up laborers to carry forward the reform.

In France, before the name of Luther had been heard as a Reformer, the day had already begun to break. One of the first to catch the light was the aged Lefevre, a man of extensive learning, a professor in the University of Paris, and a sincere and zealous papist. In his researches into ancient literature his attention was directed to the Bible, and he introduced its study among his students.

Lefevre was an enthusiastic adorer of the saints, and he had undertaken to prepare a history of the saints and martyrs as given in the legends of the church. This was a work which involved great labor; but he had already made considerable progress in it, when, thinking that he might obtain useful assistance from the Bible, he began its study with this object. Here indeed he found saints brought to view, but not such as figured in the Roman calendar. A flood of divine light broke in upon his mind. In amazement and disgust he turned away from his self-appointed task and devoted himself to the word of God. The precious truths which he there discovered he soon began to teach.

In 1512, before either Luther or Zwingli had begun the work of reform, Lefevre wrote: "It is God who gives us, by faith, that righteousness which by grace alone justifies to eternal life."--Wylie, b. 13, ch. 1. Dwelling upon the mysteries of redemption, he exclaimed: "Oh, the unspeakable greatness of that exchange,--the Sinless One is condemned,

and he who is guilty goes free; the Blessing bears the curse, and the cursed is brought into blessing; the Life dies, and the dead live; the Glory is whelmed in darkness, and he who knew nothing but confusion of face is clothed with glory."-- D'Aubigne, London ed., b. 12, ch. 2.

And while teaching that the glory of salvation belongs solely to God, he also declared that the duty of obedience belongs to man. "If thou art a member of Christ's church," he said, "thou art a member of His body; if thou art of His body, then thou art full of the divine nature. . . . Oh, if men could but enter into the understanding of this privilege, how purely, chastely, and holily would they live, and how contemptible, when compared with the glory within them,-- that glory which the eye of flesh cannot see,--would they deem all the glory of this world."-- *Ibid.*, b. 12, ch. 2.

There were some among Lefevre's students who listened eagerly to his words, and who, long after the teacher's voice should be silenced, were to continue to declare the truth. Such was William Farel. The son of pious parents, and educated to accept with implicit faith the teachings of the church, he might, with the apostle Paul, have declared concerning himself: "After the most straitest sect of our religion I lived a Pharisee." Acts 26:5. A devoted Romanist, he burned with zeal to destroy all who should dare to oppose the church. "I would gnash my teeth like a furious wolf," he afterward said, referring to this period of his life, "when I heard anyone speaking against the pope."-- Wylie, b. 13, ch. 2. He had been untiring in his adoration of the saints, in company with Lefevre making the round of the churches of Paris, worshipping at the altars, and adorning with gifts the holy shrines. But these observances could not bring peace of soul. Conviction of sin fastened upon him, which all the acts of penance that he practiced failed to banish. As to a voice from heaven he listened to the Reformer's words: "Salvation is of grace." "The Innocent One is condemned, and the criminal is acquitted." "It is the cross of Christ alone that

openeth the gates of heaven, and shutteth the gates of hell." -- *Ibid.*, b. 13, ch. 2.

Farel joyfully accepted the truth. By a conversion like that of Paul he turned from the bondage of tradition to the liberty of the sons of God. "Instead of the murderous heart of a ravening wolf," he came back, he says, "quietly like a meek and harmless lamb, having his heart entirely withdrawn from the pope, and given to Jesus Christ."--D'Aubigne, b. 12, ch. 3.

While Lefevre continued to spread the light among his students, Farel, as zealous in the cause of Christ as he had been in that of the pope, went forth to declare the truth in public. A dignitary of the church, the bishop of Meaux, soon after united with them. Other teachers who ranked high for their ability and learning joined in proclaiming the gospel, and it won adherents among all classes, from the homes of artisans and peasants to the palace of the king. The sister of Francis I, then the reigning monarch, accepted the reformed faith. The king himself, and the queen mother, appeared for a time to regard it with favor, and with high hopes the Reformers looked forward to the time when France should be won to the gospel.

But their hopes were not to be realized. Trial and persecution awaited the disciples of Christ. This, however, was mercifully veiled from their eyes. A time of peace intervened, that they might gain strength to meet the tempest; and the Reformation made rapid progress. The bishop of Meaux labored zealously in his own diocese to instruct both the clergy and the people. Ignorant and immoral priests were removed, and, so far as possible, replaced by men of learning and piety. The

bishop greatly desired that his people might have access to the word of God for themselves, and this was soon accomplished. Lefevre undertook the translation of the New Testament; and at the very time when Luther's German Bible was issuing from the press in Wittenberg, the French New Testament was published at Meaux. The bishop spared no labor or expense to circulate it in his parishes, and soon the

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peasants of Meaux were in possession of the Holy Scriptures.

As travelers perishing from thirst welcome with joy a living water spring, so did these souls receive the message of heaven. The laborers in the field, the artisans in the workshop, cheered their daily toil by talking of the precious truths of the Bible. At evening, instead of resorting to the wine-shops, they assembled in one another's homes to read God's word and join in prayer and praise. A great change was soon manifest in these communities. Though belonging to the humblest class, an unlearned and hard-working peasantry, the reforming, uplifting power of divine grace was seen in their lives. Humble, loving, and holy, they stood as witnesses to what the gospel will accomplish for those who receive it in sincerity.

The light kindled at Meaux shed its beams afar. Every day the number of converts was increasing. The rage of the hierarchy was for a time held in check by the king, who despised the narrow bigotry of the monks; but the papal leaders finally prevailed. Now the stake was set up. The bishop of Meaux, forced to choose between the fire and recantation, accepted the easier path; but notwithstanding the leader's fall, his flock remained steadfast. Many witnessed for the truth amid the flames. By their courage and fidelity at the stake, these humble Christians spoke to thousands who in days of peace had never heard their testimony.

It was not alone the humble and the poor that amid suffering and scorn dared to bear witness for Christ. In the lordly halls of the castle and the palace there were kingly souls by whom truth was valued above wealth or rank or even life. Kingly armor concealed a loftier and more steadfast spirit than did the bishop's robe and miter. Louis de Berquin was of noble birth. A brave and courtly knight, he was devoted to study, polished in manners, and of blameless morals. "He was," says a writer, "a great follower of the papistical constitutions, and a great hearer of masses and sermons; . . . and he crowned all his other virtues by holding Lutheranism in

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special abhorrence." But, like so many others, providentially guided to the Bible, he was amazed to find there, "not the doctrines of Rome, but the doctrines of Luther."--Wylie, b. 13, ch. 9. Henceforth he gave himself with entire devotion to the cause of the gospel.

"The most learned of the nobles of France," his genius and eloquence, his indomitable courage and heroic zeal, and his influence at court,--for he was a favorite with the king,-- caused him to be regarded by many as one destined to be the Reformer of his country. Said Beza: "Berquin would have been a second Luther, had he found in Francis I a second elector." "He is worse than Luther," cried the papists.-- *Ibid.*, b. 13, ch. 9. More dreaded he was indeed by the Romanists of France. They thrust him into prison as a heretic, but he was set at liberty by the king. For years the struggle continued. Francis, wavering between Rome and the Reformation, alternately tolerated and restrained the fierce zeal of the monks. Berquin was three times imprisoned by the papal authorities,

only to be released by the monarch, who, in admiration of his genius and his nobility of character, refused to sacrifice him to the malice of the hierarchy.

Berquin was repeatedly warned of the danger that threatened him in France, and urged to follow the steps of those who had found safety in voluntary exile. The timid and time-serving Erasmus, who with all the splendor of his scholarship failed of that moral greatness which holds life and honor subservient to truth, wrote to Berquin: "Ask to be sent as ambassador to some foreign country; go and travel in Germany. You know Beda and such as he--he is a thousand-headed monster, darting venom on every side. Your enemies are named legion. Were your cause better than that of Jesus Christ, they will not let you go till they have miserably destroyed you. Do not trust too much to the king's protection. At all events, *do not compromise me* with the faculty of theology."-- *Ibid.*, b. 13, ch. 9.

But as dangers thickened, Berquin's zeal only waxed the stronger. So far from adopting the politic and self-serving

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counsel of Erasmus, he determined upon still bolder measures. He would not only stand in defense of the truth, but he would attack error. The charge of heresy which the Romanists were seeking to fasten upon him, he would rivet upon them. The most active and bitter of his opponents were the learned doctors and monks of the theological department in the great University of Paris, one of the highest ecclesiastical authorities both in the city and the nation. From the writings of these doctors, Berquin drew twelve propositions which he publicly declared to be "opposed to the Bible, and heretical;" and he appealed to the king to act as judge in the controversy.

The monarch, not loath to bring into contrast the power and acuteness of the opposing champions, and glad of an opportunity of humbling the pride of these haughty monks, bade the Romanists defend their cause by the Bible. This weapon, they well knew, would avail them little; imprisonment, torture, and the stake were arms which they better understood how to wield. Now the tables were turned, and they saw themselves about to fall into the pit into which they had hoped to plunge Berquin. In amazement they looked about them for some way of escape.

"Just at that time an image of the Virgin at the corner of one of the streets, was mutilated." There was great excitement in the city. Crowds of people flocked to the place, with expressions of mourning and indignation. The king also was deeply moved. Here was an advantage which the monks could turn to good account, and they were quick to improve it. "These are the fruits of the doctrines of Berquin," they cried. "All is about to be overthrown--religion, the laws, the throne itself--by this Lutheran conspiracy."-- *Ibid.*, b. 13, ch. 9.

Again Berquin was apprehended. The king withdrew from Paris, and the monks were thus left free to work their will. The Reformer was tried and condemned to die, and lest Francis should even yet interpose to save him, the sentence was executed on the very day it was pronounced. At noon

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Berquin was conducted to the place of death. An immense throng gathered to witness the event, and there were many who saw with astonishment and misgiving that the victim had been chosen from the best and bravest of the noble families of France. Amazement, indignation, scorn, and bitter

hatred darkened the faces of that surging crowd; but upon one face no shadow rested. The martyr's thoughts were far from that scene of tumult; he was conscious only of the presence of his Lord.

The wretched tumbrel upon which he rode, the frowning faces of his persecutors, the dreadful death to which he was going--these he heeded not; He who liveth and was dead, and is alive for evermore, and hath the keys of death and of hell, was beside him. Berquin's countenance was radiant with the light and peace of heaven. He had attired himself in goodly raiment, wearing "a cloak of velvet, a doublet of satin and damask, and golden hose."--D'Aubigne, *History of the Reformation in Europe in the Time of Calvin*, b. 2, ch. 16. He was about to testify to his faith in the presence of the King of kings and the witnessing universe, and no token of mourning should belie his joy.

As the procession moved slowly through the crowded streets, the people marked with wonder the unclouded peace, and joyous triumph, of his look and bearing. "He is," they said, "like one who sits in a temple, and meditates on holy things."--Wylie, b. 13, ch. 9.

At the stake, Berquin endeavored to address a few words to the people; but the monks, fearing the result, began to shout, and the soldiers to clash their arms, and their clamor drowned the martyr's voice. Thus in 1529 the highest literary and ecclesiastical authority of cultured Paris "set the populace of 1793 the base example of stifling on the scaffold the sacred words of the dying."--*Ibid.*, b. 13, ch. 9.

Berquin was strangled, and his body was consumed in the flames. The tidings of his death caused sorrow to the friends of the Reformation throughout France. But his example was

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not lost. "We, too, are ready," said the witnesses for the truth, "to meet death cheerfully, setting our eyes on the life that is to come."--D'Aubigne, *History of the Reformation in Europe in the Time of Calvin*, b. 2, ch. 16.

During the persecution of Meaux, the teachers of the reformed faith were deprived of their license to preach, and they departed to other fields. Lefevre after a time made his way to Germany. Farel returned to his native town in eastern France, to spread the light in the home of his childhood. Already tidings had been received of what was going on at Meaux, and the truth, which he taught with fearless zeal, found listeners. Soon the authorities were roused to silence him, and he was banished from the city. Though he could no longer labor publicly, he traversed the plains and villages, teaching in private dwellings and in secluded meadows, and finding shelter in the forests and among the rocky caverns which had been his haunts in boyhood. God was preparing him for greater trials. "The crosses, persecutions, and machinations of Satan, of which I was forewarned, have not been wanting," he said; "they are even much severer than I could have borne of myself; but God is my Father; He has provided and always will provide me the strength which I require."--D'Aubigne, *History of the Reformation of the Sixteenth Century*, b. 12, ch. 9.

As in apostolic days, persecution had "fallen out rather unto the furtherance of the gospel." Philippians 1:12. Driven from Paris and Meaux, "they that were scattered abroad went everywhere preaching the word." Acts 8:4. And thus the light found its way into many of the remote provinces of France.

God was still preparing workers to extend His cause. In one of the schools of Paris was a thoughtful, quiet youth, already giving evidence of a powerful and penetrating mind, and no less

marked for the blamelessness of his life than for intellectual ardor and religious devotion. His genius and application soon made him the pride of the college, and it was confidently anticipated that John Calvin would become

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one of the ablest and most honored defenders of the church. But a ray of divine light penetrated even within the walls of scholasticism and superstition by which Calvin was enclosed. He heard of the new doctrines with a shudder, nothing doubting that the heretics deserved the fire to which they were given. Yet all unwittingly he was brought face to face with the heresy and forced to test the power of Romish theology to combat the Protestant teaching.

A cousin of Calvin's, who had joined the Reformers, was in Paris. The two kinsmen often met and discussed together the matters that were disturbing Christendom. "There are but two religions in the world," said Olivetan, the Protestant. "The one class of religions are those which men have invented, in all of which man saves himself by ceremonies and good works; the other is that one religion which is revealed in the Bible, and which teaches man to look for salvation solely from the free grace of God."

"I will have none of your new doctrines," exclaimed Calvin; "think you that I have lived in error all my days?" --Wylie, b. 13, ch. 7.

But thoughts had been awakened in his mind which he could not banish at will. Alone in his chamber he pondered upon his cousin's words. Conviction of sin fastened upon him; he saw himself, without an intercessor, in the presence of a holy and just Judge. The mediation of saints, good works, the ceremonies of the church, all were powerless to atone for sin. He could see before him nothing but the blackness of eternal despair. In vain the doctors of the church endeavored to relieve his woe. Confession, penance, were resorted to in vain; they could not reconcile the soul with God.

While still engaged in these fruitless struggles, Calvin, chancing one day to visit one of the public squares, witnessed there the burning of a heretic. He was filled with wonder at the expression of peace which rested upon the martyr's countenance. Amid the tortures of that dreadful death, and under the more terrible condemnation of the church, he

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manifested a faith and courage which the young student painfully contrasted with his own despair and darkness, while living in strictest obedience to the church. Upon the Bible, he knew, the heretics rested their faith. He determined to study it, and discover, if he could, the secret of their joy.

In the Bible he found Christ. "O Father," he cried, "His sacrifice has appeased Thy wrath; His blood has washed away my impurities; His cross has borne my curse; His death has atoned for me. We had devised for ourselves many useless follies, but Thou hast placed Thy word before me like a torch, and Thou hast touched my heart, in order that I may hold in abomination all other merits save those of Jesus." --Martyn, vol. 3, ch. 13.

Calvin had been educated for the priesthood. When only twelve years of age he had been appointed to the chaplaincy of a small church, and his head had been shorn by the bishop in accordance with



the canon of the church. He did not receive consecration, nor did he fulfill the duties of a priest, but he became a member of the clergy, holding the title of his office, and receiving an allowance in consideration thereof.

Now, feeling that he could never become a priest, he turned for a time to the study of law, but finally abandoned this purpose and determined to devote his life to the gospel. But he hesitated to become a public teacher. He was naturally timid, and was burdened with a sense of the weighty responsibility of the position, and he desired still to devote himself to study. The earnest entreaties of his friends, however, at last won his consent. "Wonderful it is," he said, "that one of so lowly an origin should be exalted to so great a dignity."--Wylie, b. 13, ch. 9.

Quietly did Calvin enter upon his work, and his words were as the dew falling to refresh the earth. He had left Paris, and was now in a provincial town under the protection of the princess Margaret, who, loving the gospel, extended her protection to its disciples. Calvin was still a youth, of

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gentle, unpretentious bearing. His work began with the people at their homes. Surrounded by the members of the household, he read the Bible and opened the truths of salvation. Those who heard the message carried the good news to others, and soon the teacher passed beyond the city to the outlying towns and hamlets. To both the castle and the cabin he found entrance, and he went forward, laying the foundation of churches that were to yield fearless witnesses for the truth.

A few months and he was again in Paris. There was unwonted agitation in the circle of learned men and scholars. The study of the ancient languages had led men to the Bible, and many whose hearts were untouched by its truths were eagerly discussing them and even giving battle to the champions of Romanism. Calvin, though an able combatant in the fields of theological controversy, had a higher mission to accomplish than that of these noisy schoolmen. The minds of men were stirred, and now was the time to open to them the truth. While the halls of the universities were filled with the clamor of theological disputation, Calvin was making his way from house to house, opening the Bible to the people, and speaking to them of Christ and Him crucified.

In God's providence, Paris was to receive another invitation to accept the gospel. The call of Lefevre and Farel had been rejected, but again the message was to be heard by all classes in that great capital. The king, influenced by political considerations, had not yet fully sided with Rome against the Reformation. Margaret still clung to the hope that Protestantism was to triumph in France. She resolved that the reformed faith should be preached in Paris. During the absence of the king, she ordered a Protestant minister to preach in the churches of the city. This being forbidden by the papal dignitaries, the princess threw open the palace. An apartment was fitted up as a chapel, and it was announced that every day, at a specified hour, a sermon would be preached, and the people of every rank and station were invited to attend.

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Crowds flocked to the service. Not only the chapel, but the antechambers and halls were thronged. Thousands every day assembled--nobles, statesmen, lawyers, merchants, and artisans. The king, instead of forbidding the assemblies, ordered that two of the churches of Paris should be opened. Never before had the city been so moved by the word of God. The spirit of life from heaven seemed to be breathed upon the people. Temperance, purity, order, and industry were taking the place of drunkenness, licentiousness, strife, and idleness.

But the hierarchy were not idle. The king still refused to interfere to stop the preaching, and they turned to the populace. No means were spared to excite the fears, the prejudices, and the fanaticism of the ignorant and superstitious multitude. Yielding blindly to her false teachers, Paris, like Jerusalem of old, knew not the time of her visitation nor the things which belonged unto her peace. For two years the word of God was preached in the capital; but, while there were many who accepted the gospel, the majority of the people rejected it. Francis had made a show of toleration, merely to serve his own purposes, and the papists succeeded in regaining the ascendancy. Again the churches were closed, and the stake was set up.

Calvin was still in Paris, preparing himself by study, meditation, and prayer for his future labors, and continuing to spread the light. At last, however, suspicion fastened upon him. The authorities determined to bring him to the flames. Regarding himself as secure in his seclusion, he had no thought of danger, when friends came hurrying to his room with the news that officers were on their way to arrest him. At that instant a loud knocking was heard at the outer entrance. There was not a moment to be lost. Some of his friends detained the officers at the door, while others assisted the Reformer to let himself down from a window, and he rapidly made his way to the outskirts of the city. Finding shelter in the cottage of a laborer who was a friend to the reform, he disguised himself in the garments of his host, and,

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shouldering a hoe, started on his journey. Traveling southward, he again found refuge in the dominions of Margaret. (See D'Aubigne, *History of the Reformation in Europe in the Time of Calvin*, b. 2, ch. 30.)

Here for a few months he remained, safe under the protection of powerful friends, and engaged as before in study. But his heart was set upon the evangelization of France, and he could not long remain inactive. As soon as the storm had somewhat abated, he sought a new field of labor in Poitiers, where was a university, and where already the new opinions had found favor. Persons of all classes gladly listened to the gospel. There was no public preaching, but in the home of the chief magistrate, in his own lodgings, and sometimes in a public garden, Calvin opened the words of eternal life to those who desired to listen. After a time, as the number of hearers increased, it was thought safer to assemble outside the city. A cave in the side of a deep and narrow gorge, where trees and overhanging rocks made the seclusion still more complete, was chosen as the place of meeting. Little companies, leaving the city by different routes, found their way hither. In this retired spot the Bible was read aloud and explained. Here the Lord's Supper was celebrated for the first time by the Protestants of France. From this little church several faithful evangelists were sent out.

Once more Calvin returned to Paris. He could not even yet relinquish the hope that France as a nation would accept the Reformation. But he found almost every door of labor closed. To teach the gospel was to take the direct road to the stake, and he at last determined to depart to Germany. Scarcely had he left France when a storm burst over the Protestants, that, had he remained, must surely have involved him in the general ruin.

The French Reformers, eager to see their country keeping pace with Germany and Switzerland, determined to strike a bold blow against the superstitions of Rome, that should arouse the whole nation. Accordingly placards attacking the

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mass were in one night posted all over France. Instead of advancing the reform, this zealous but ill-judged movement brought ruin, not only upon its propagators, but upon the friends of the reformed faith throughout France. It gave the Romanists what they had long desired--a pretext for demanding the utter destruction of the heretics as agitators dangerous to the stability of the throne and the peace of the nation.

By some secret hand--whether of indiscreet friend or wily foe was never known--one of the placards was attached to the door of the king's private chamber. The monarch was filled with horror. In this paper, superstitions that had received the veneration of ages were attacked with an unsparing hand. And the unexampled boldness of obtruding these plain and startling utterances into the royal presence aroused the wrath of the king. In his amazement he stood for a little time trembling and speechless. Then his rage found utterance in the terrible words: "Let all be seized without distinction who are suspected of Lutheresy. I will exterminate them all.-- *Ibid.*, b. 4, ch. 10. The die was cast. The king had determined to throw himself fully on the side of Rome.

Measures were at once taken for the arrest of every Lutheran in Paris. A poor artisan, an adherent of the reformed faith, who had been accustomed to summon the believers to their secret assemblies, was seized and, with the threat of instant death at the stake, was commanded to conduct the papal emissary to the home of every Protestant in the city. He shrank in horror from the base proposal, but at last fear of the flames prevailed, and he consented to become the betrayer of his brethren. Preceded by the host, and surrounded by a train of priests, incense bearers, monks, and soldiers, Morin, the royal detective, with the traitor, slowly and silently passed through the streets of the city. The demonstration was ostensibly in honor of the "holy sacrament," an act of expiation for the insult put upon the mass by the protesters. But beneath this pageant a deadly purpose was

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concealed. On arriving opposite the house of a Lutheran, the betrayer made a sign, but no word was uttered. The procession halted, the house was entered, the family were dragged forth and chained, and the terrible company went forward in search of fresh victims. They "spared no house, great or small, not even the colleges of the University of Paris. . . . Morin made all the city quake. . . . It was a reign of terror." -- *Ibid.*, b. 4, ch. 10.

The victims were put to death with cruel torture, it being specially ordered that the fire should be lowered in order to prolong their agony. But they died as conquerors. Their constancy were unshaken, their peace unclouded. Their persecutors, powerless to move their inflexible firmness, felt themselves defeated. "The scaffolds were distributed over all the quarters of Paris, and the burnings followed on successive days, the design being to spread the terror of heresy by spreading the executions. The advantage, however, in the end, remained with the gospel. All Paris was enabled to see what kind of men the new opinions could produce. There was no pulpit like the martyr's pile. The serene joy that lighted up the faces of these men as they passed along . . . to the place of execution, their heroism as they stood amid the bitter flames, their meek forgiveness of injuries, transformed, in instances not a few, anger into pity, and hate into love, and pleaded with resistless eloquence in behalf of the gospel."--Wylie, b. 13, ch. 20.

The priests, bent upon keeping the popular fury at its height, circulated the most terrible accusations against the Protestants. They were charged with plotting to massacre the Catholics, to overthrow the government, and to murder the king. Not a shadow of evidence could be produced in support of the allegations. Yet these prophecies of evil were to have a fulfillment; under far different circumstances, however, and from causes of an opposite character. The cruelties that were inflicted

upon the innocent Protestants by the Catholics accumulated in a weight of retribution, and in after centuries wrought the very doom they had predicted to be impending, upon the king, his government, and his

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subjects; but it was brought about by infidels and by the papists themselves. It was not the establishment, but the suppression, of Protestantism, that, three hundred years later, was to bring upon France these dire calamities.

Suspicion, distrust, and terror now pervaded all classes of society. Amid the general alarm it was seen how deep a hold the Lutheran teaching had gained upon the minds of men who stood highest for education, influence, and excellence of character. Positions of trust and honor were suddenly found vacant. Artisans, printers, scholars, professors in the universities, authors, and even courtiers, disappeared. Hundreds fled from Paris, self-constituted exiles from their native land, in many cases thus giving the first intimation that they favored the reformed faith. The papists looked about them in amazement at thought of the unsuspected heretics that had been tolerated among them. Their rage spent itself upon the multitudes of humbler victims who were within their power. The prisons were crowded, and the very air seemed darkened with the smoke of burning piles, kindled for the confessors of the gospel.

Francis I had gloried in being a leader in the great movement for the revival of learning which marked the opening of the sixteenth century. He had delighted to gather at his court men of letters from every country. To his love of learning and his contempt for the ignorance and superstition of the monks was due, in part at least, the degree of toleration that had been granted to the reform. But, inspired with zeal to stamp out heresy, this patron of learning issued an edict declaring printing abolished all over France! Francis I presents one among the many examples on record showing that intellectual culture is not a safeguard against religious intolerance and persecution.

France by a solemn and public ceremony was to commit herself fully to the destruction of Protestantism. The priests demanded that the affront offered to High Heaven in the condemnation of the mass be expiated in blood, and that the king, in behalf of his people, publicly give his sanction to the dreadful work.

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The 21st of January, 1535, was fixed upon for the awful ceremonial. The superstitious fears and bigoted hatred of the whole nation had been roused. Paris was thronged with the multitudes that from all the surrounding country crowded her streets. The day was to be ushered in by a vast and imposing procession. "The houses along the line of march were hung with mourning drapery, and altars rose at intervals." Before every door was a lighted torch in honor of the "holy sacrament." Before daybreak the procession formed at the palace of the king. "First came the banners and crosses of the several parishes; next appeared the citizens, walking two and two, and bearing torches." The four orders of friars followed, each in its own peculiar dress. Then came a vast collection of famous relics. Following these rode lordly ecclesiastics in their purple and scarlet robes and jeweled adornings, a gorgeous and glittering array.

"The host was carried by the bishop of Paris under a magnificent canopy, . . . supported by four princes of the blood. . . . After the host walked the king. . . . Francis I on that day wore no crown, nor robe of state." With "head uncovered, his eyes cast on the ground, and in his hand a lighted

taper," the king of France appeared "in the character of a penitent."-- *Ibid.*, b. 13, ch. 21. At every altar he bowed down in humiliation, nor for the vices that defiled his soul, nor the innocent blood that stained his hands, but for the deadly sin of his subjects who had dared to condemn the mass. Following him came the queen and the dignitaries of state, also walking two and two, each with a lighted torch.

As a part of the services of the day the monarch himself addressed the high officials of the kingdom in the great hall of the bishop's palace. With a sorrowful countenance he appeared before them and in words of moving eloquence bewailed "the crime, the blasphemy, the day of sorrow and disgrace," that had come upon the nation. And he called upon every loyal subject to aid in the extirpation of the pestilent heresy that threatened France with ruin. "As true, messieurs, as I am your king," he said, "if I knew one of my

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own limbs spotted or infected with this detestable rottenness, I would give it you to cut off. . . . And further, if I saw one of my children defiled by it, I would not spare him. . . . I would deliver him up myself, and would sacrifice him to God." Tears choked his utterance, and the whole assembly wept, with one accord exclaiming: "We will live and die for the Catholic religion!"--D'Aubigne, *History of the Reformation in Europe in the Time of Calvin*, b. 4, ch. 12.

Terrible had become the darkness of the nation that had rejected the light of truth. The grace "that bringeth salvation" had appeared; but France, after beholding its power and holiness, after thousands had been drawn by its divine beauty, after cities and hamlets had been illuminated by its radiance, had turned away, choosing darkness rather than light. They had put from them the heavenly gift when it was offered them. They had called evil good, and good evil, till they had fallen victims to their willful self-deception. Now, though they might actually believe that they were doing God service in persecuting His people, yet their sincerity did not render them guiltless. The light that would have saved them from deception, from staining their souls with bloodguiltiness, they had willfully rejected.

A solemn oath to extirpate heresy was taken in the great cathedral where, nearly three centuries later, the Goddess of Reason was to be enthroned by a nation that had forgotten the living God. Again the procession formed, and the representatives of France set out to begin the work which they had sworn to do. "At short distances scaffolds had been erected, on which certain Protestant Christians were to be burned alive, and it was arranged that the fagots should be lighted at the moment the king approached, and that the procession should halt to witness the execution."--Wylie, b. 13, ch. 21. The details of the tortures endured by these witnesses for Christ are too harrowing for recital; but there was no wavering on the part of the victims. On being urged to recant, one answered: "I only believe in what the prophets and the apostles formerly preached, and what all the company of

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saints believed. My faith has a confidence in God which will resist all the powers of hell."--D'Aubigne, *History of the Reformation in Europe in the Time of Calvin*, b. 4, ch. 12.

Again and again the procession halted at the places of torture. Upon reaching their starting point at the royal palace, the crowd dispersed, and the king and the prelates withdrew, well satisfied with the

day's proceedings and congratulating themselves that the work now begun would be continued to the complete destruction of heresy.

The gospel of peace which France had rejected was to be only too surely rooted out, and terrible would be the results. On the 21st of January, 1793, two hundred and fifty-eight years from the very day that fully committed France to the persecution of the Reformers, another procession, with a far different purpose, passed through the streets of Paris. "Again the king was the chief figure; again there were tumult and shouting; again there was heard the cry for more victims; again there were black scaffolds; and again the scenes of the day were closed by horrid executions; Louis XVI, struggling hand to hand with his jailers and executioners, was dragged forward to the block, and there held down by main force till the ax had fallen, and his dissevered head rolled on the scaffold."--Wylie, b. 13, ch. 21. Nor was the king the only victim; near the same spot two thousand and eight hundred human beings perished by the guillotine during the bloody days of the Reign of Terror.

The Reformation had presented to the world an open Bible, unsealing the precepts of the law of God and urging its claims upon the consciences of the people. Infinite Love had unfolded to men the statutes and principles of heaven. God had said: "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." Deuteronomy 4:6. When France rejected the gift of heaven, she sowed the seeds of anarchy and ruin; and the inevitable outworking of cause and effect resulted in the Revolution and the Reign of Terror.

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Long before the persecution excited by the placards, the bold and ardent Farel had been forced to flee from the land of his birth. He repaired to Switzerland, and by his labors, seconding the work of Zwingli, he helped to turn the scale in favor of the Reformation. His later years were to be spent here, yet he continued to exert a decided influence upon the reform in France. During the first years of his exile, his efforts were especially directed to spreading the gospel in his native country. He spent considerable time in preaching among his countrymen near the frontier, where with tireless vigilance he watched the conflict and aided by his words of encouragement and counsel. With the assistance of other exiles, the writings of the German Reformers were translated into the French language and, together with the French Bible, were printed in large quantities. By colporteurs these works were sold extensively in France. They were furnished to the colporteurs at a low price, and thus the profits of the work enabled them to continue it.

Farel entered upon his work in Switzerland in the humble guise of a schoolmaster. Repairing to a secluded parish, he devoted himself to the instruction of children. Besides the usual branches of learning, he cautiously introduced the truths of the Bible, hoping through the children to reach the parents. There were some who believed, but the priests came forward to stop the work, and the superstitious country people were roused to oppose it. "That cannot be the gospel of Christ," urged the priest, "seeing the preaching of it does not bring peace, but war."--Wylie, b. 14, ch. 3. Like the first disciples, when persecuted in one city he fled to another. From village to village, from city to city, he went, traveling on foot, enduring hunger, cold, and weariness, and everywhere in peril of his life. He preached in the market places, in the churches, sometimes in the pulpits of the cathedrals. Sometimes he found the church empty of hearers; at times his preaching was interrupted by shouts and jeers; again he was pulled violently out of the pulpit. More than once he was set upon by the rabble and beaten almost to death. Yet he

pressed forward. Though often repulsed, with unwearying persistence he returned to the attack; and, one after another, he saw towns and cities which had been strongholds of popery, opening their gates to the gospel. The little parish where he had first labored soon accepted the reformed faith. The cities of Morat and Neuchatel also renounced the Romish rites and removed the idolatrous images from their churches.

Farel had long desired to plant the Protestant standard in Geneva. If this city could be won, it would be a center for the Reformation in France, in Switzerland, and in Italy. With this object before him, he had continued his labors until many of the surrounding towns and hamlets had been gained. Then with a single companion he entered Geneva. But only two sermons was he permitted to preach. The priests, having vainly endeavored to secure his condemnation by the civil authorities, summoned him before an ecclesiastical council, to which they came with arms concealed under their robes, determined to take his life. Outside the hall, a furious mob, with clubs and swords, was gathered to make sure of his death if he should succeed in escaping the council. The presence of magistrates and an armed force, however, saved him. Early next morning he was conducted, with his companion, across the lake to a place of safety. Thus ended his first effort to evangelize Geneva.

For the next trial a lowlier instrument was chosen--a young man, so humble in appearance that he was coldly treated even by the professed friends of reform. But what could such a one do where Farel had been rejected? How could one of little courage and experience withstand the tempest before which the strongest and bravest had been forced to flee? "Not by might, nor by power, but by My Spirit, saith the Lord." Zechariah 4:6. "God hath chosen the weak things of the world to confound the things which are mighty." "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." 1 Corinthians 1:27, 25.

Froment began his work as a schoolmaster. The truths which he taught the children at school they repeated at

their homes. Soon the parents came to hear the Bible explained, until the schoolroom was filled with attentive listeners. New Testaments and tracts were freely distributed, and they reached many who dared not come openly to listen to the new doctrines. After a time this laborer also was forced to flee; but the truths he taught had taken hold upon the minds of the people. The Reformation had been planted, and it continued to strengthen and extend. The preachers returned, and through their labors the Protestant worship was finally established in Geneva.

The city had already declared for the Reformation when Calvin, after various wanderings and vicissitudes, entered its gates. Returning from a last visit to his birthplace, he was on his way to Basel, when, finding the direct road occupied by the armies of Charles V, he was forced to take the circuitous route by Geneva.

In this visit Farel recognized the hand of God. Though Geneva had accepted the reformed faith, yet a great work remained to be accomplished here. It is not as communities but as individuals that men are converted to God; the work of regeneration must be wrought in the heart and conscience by the power of the Holy Spirit, not by the decrees of councils. While the people of Geneva had cast off the authority of Rome, they were not so ready to renounce the vices that had flourished under her



rule. To establish here the pure principles of the gospel and to prepare this people to fill worthily the position to which Providence seemed calling them were not light tasks.

Farel was confident that he had found in Calvin one whom he could unite with himself in this work. In the name of God he solemnly adjured the young evangelist to remain and labor here. Calvin drew back in alarm. Timid and peace-loving, he shrank from contact with the bold, independent, and even violent spirit of the Genevese. The feebleness of his health, together with his studious habits, led him to seek retirement. Believing that by his pen he could best serve the cause of reform, he desired to find a quiet

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retreat for study, and there, through the press, instruct and build up the churches. But Farel's solemn admonition came to him as a call from Heaven, and he dared not refuse. It seemed to him, he said, "that the hand of God was stretched down from heaven, that it lay hold of him, and fixed him irrevocably to the place he was so impatient to leave."-- D'Aubigne, *History of the Reformation in Europe in the Time of Calvin*, b. 9, ch. 17.

At this time great perils surrounded the Protestant cause. The anathemas of the pope thundered against Geneva, and mighty nations threatened it with destruction. How was this little city to resist the powerful hierarchy that had so often forced kings and emperors to submission? How could it stand against the armies of the world's great conquerors?

Throughout Christendom, Protestantism was menaced by formidable foes. The first triumphs of the Reformation past, Rome summoned new forces, hoping to accomplish its destruction. At this time the order of the Jesuits was created, the most cruel, unscrupulous, and powerful of all the champions of popery. Cut off from earthly ties and human interests, dead to the claims of natural affection, reason and conscience wholly silenced, they knew no rule, no tie, but that of their order, and no duty but to extend its power. (See [Appendix](#).) The gospel of Christ had enabled its adherents to meet danger and endure suffering, undismayed by cold, hunger, toil, and poverty, to uphold the banner of truth in face of the rack, the dungeon, and the stake. To combat these forces, Jesuitism inspired its followers with a fanaticism that enabled them to endure like dangers, and to oppose to the power of truth all the weapons of deception. There was no crime too great for them to commit, no deception too base for them to practice, no disguise too difficult for them to assume. Vowed to perpetual poverty and humility, it was their studied aim to secure wealth and power, to be devoted to the overthrow of Protestantism, and the re-establishment of the papal supremacy.

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When appearing as members of their order, they wore a garb of sanctity, visiting prisons and hospitals, ministering to the sick and the poor, professing to have renounced the world, and bearing the sacred name of Jesus, who went about doing good. But under this blameless exterior the most criminal and deadly purposes were often concealed. It was a fundamental principle of the order that the end justifies the means. By this code, lying, theft, perjury, assassination, were not only pardonable but commendable, when they served the interests of the church. Under various disguises the Jesuits worked their way into offices of state, climbing up to be the counselors of kings, and shaping the policy of nations. They became servants to act as spies upon their masters. They established colleges for the sons of princes and nobles, and schools for the common people; and the children of Protestant parents were drawn into an observance of popish rites. All the outward pomp and display of the Romish worship was brought to bear to confuse the mind and dazzle and

captivate the imagination, and thus the liberty for which the fathers had toiled and bled was betrayed by the sons. The Jesuits rapidly spread themselves over Europe, and wherever they went, there followed a revival of popery.

To give them greater power, a bull was issued re-establishing the inquisition. (See [Appendix](#).) Notwithstanding the general abhorrence with which it was regarded, even in Catholic countries, this terrible tribunal was again set up by popish rulers, and atrocities too terrible to bear the light of day were repeated in its secret dungeons. In many countries, thousands upon thousands of the very flower of the nation, the purest and noblest, the most intellectual and highly educated, pious and devoted pastors, industrious and patriotic citizens, brilliant scholars, talented artists, skillful artisans, were slain or forced to flee to other lands.

Such were the means which Rome had invoked to quench the light of the Reformation, to withdraw from men the Bible, and to restore the ignorance and superstition of the Dark

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Ages. But under God's blessing and the labors of those noble men whom He had raised up to succeed Luther, Protestantism was not overthrown. Not to the favor or arms of princes was it to owe its strength. The smallest countries, the humblest and least powerful nations, became its strongholds. It was little Geneva in the midst of mighty foes plotting her destruction; it was Holland on her sandbanks by the northern sea, wrestling against the tyranny of Spain, then the greatest and most opulent of kingdoms; it was bleak, sterile Sweden, that gained victories for the Reformation.

For nearly thirty years Calvin labored at Geneva, first to establish there a church adhering to the morality of the Bible, and then for the advancement of the Reformation throughout Europe. His course as a public leader was not faultless, nor were his doctrines free from error. But he was instrumental in promulgating truths that were of special importance in his time, in maintaining the principles of Protestantism against the fast-returning tide of popery, and in promoting in the reformed churches simplicity and purity of life, in place of the pride and corruption fostered under the Romish teaching.

From Geneva, publications and teachers went out to spread the reformed doctrines. To this point the persecuted of all lands looked for instruction, counsel, and encouragement. The city of Calvin became a refuge for the hunted Reformers of all Western Europe. Fleeing from the awful tempests that continued for centuries, the fugitives came to the gates of Geneva. Starving, wounded, bereft of home and kindred, they were warmly welcomed and tenderly cared for; and finding a home here, they blessed the city of their adoption by their skill, their learning, and their piety. Many who sought here a refuge returned to their own countries to resist the tyranny of Rome. John Knox, the brave Scotch Reformer, not a few of the English Puritans, the Protestants of Holland and of Spain, and the Huguenots of France carried from Geneva the torch of truth to lighten the darkness of their native lands.

### 13. The Netherlands and Scandinavia

In The Netherlands the papal tyranny very early called forth resolute protest. Seven hundred years before Luther's time the Roman pontiff was thus fearlessly impeached by two bishops, who, having been sent on an embassy to Rome, had learned the true character of the "holy see": God "has made His queen and spouse, the church, a noble and everlasting provision for her family, with a dowry that is neither fading nor corruptible, and given her an eternal crown and scepter; . . . all which benefits you like a thief intercept. You set up yourself in the temple of God; instead of a pastor, you are become a wolf to the sheep; . . . you would make us believe you are a supreme bishop, but you rather behave like a tyrant. . . . Whereas you ought to be a servant of servants, as you call yourself, you endeavor to become a lord of lords. . . . You bring the commands of God into contempt. . . . The Holy Ghost is the builder of all churches as far as the earth extends. . . . The city of our God, of which we are the citizens, reaches to all the regions of the heavens; and it is greater than the city, by the holy prophets named Babylon, which pretends to be divine, wins herself to heaven, and brags that her wisdom is immortal; and finally, though without reason, that she never did err, nor ever can."--Gerard Brandt, *History of the Reformation in and About the Low Countries*, b. 1, p. 6.

Others arose from century to century to echo this protest. And those early teachers who, traversing different lands and known by various names, bore the character of the Vaudois missionaries, and spread everywhere the knowledge of the gospel, penetrated to the Netherlands. Their doctrines spread rapidly. The Waldensian Bible they translated in verse into the Dutch language. They declared "that there was great advantage in it; no jests, no fables, no trifles, no deceits, but the words of truth; that indeed there was here and there a hard crust, but that the marrow and sweetness of what was good and holy might be easily discovered in it."-- *Ibid.*, b. 1, p. 14. Thus wrote the friends of the ancient faith, in the twelfth century.

Now began the Romish persecutions; but in the midst of fagots and torture the believers continued to multiply, steadfastly declaring that the Bible is the only infallible authority in religion, and that "no man should be coerced to believe, but should be won by preaching."--Martyn, vol. 2, p. 87.

The teachings of Luther found a congenial soil in the Netherlands, and earnest and faithful men arose to preach the gospel. From one of the provinces of Holland came Menno Simons. Educated a Roman Catholic and ordained to the priesthood, he was wholly ignorant of the Bible, and he would not read it for fear of being beguiled into heresy. When a doubt concerning the doctrine of transubstantiation forced itself upon him, he regarded it as a temptation from Satan, and by prayer and confession sought to free himself from it; but in vain. By mingling in scenes of dissipation he endeavored to silence the accusing voice of conscience; but without avail. After a time he was led to the study of the New Testament, and this, with Luther's writings, caused him to accept the reformed faith. He soon after witnessed in a neighboring village the beheading of a man who was put to death for having been rebaptized. This led him to study the Bible in regard to infant baptism. He could find no evidence for it in the Scriptures, but saw that repentance and faith are

everywhere required as the condition of receiving baptism.

Menno withdrew from the Roman Church and devoted his life to teaching the truths which he had received. In both Germany and the Netherlands a class of fanatics had risen, advocating absurd and seditious doctrines, outraging order and decency, and proceeding to violence and insurrection. Menno saw the horrible results to which these movements would inevitably lead, and he strenuously opposed the erroneous teachings and wild schemes of the fanatics. There were many, however, who had been misled by these fanatics, but who had renounced their pernicious doctrines; and there were still remaining many descendants of the ancient Christians, the fruits of the Waldensian teaching. Among these classes Menno labored with great zeal and success.

For twenty-five years he traveled, with his wife and children, enduring great hardships and privations, and frequently in peril of his life. He traversed the Netherlands and northern Germany, laboring chiefly among the humbler classes but exerting a widespread influence. Naturally eloquent, though possessing a limited education, he was a man of unwavering integrity, of humble spirit and gentle manners, and of sincere and earnest piety, exemplifying in his own life the precepts which he taught, and he commanded the confidence of the people. His followers were scattered and oppressed. They suffered greatly from being confounded with the fanatical Munsterites. Yet great numbers were converted under his labors.

Nowhere were the reformed doctrines more generally received than in the Netherlands. In few countries did their adherents endure more terrible persecution. In Germany Charles V had banned the Reformation, and he would gladly have brought all its adherents to the stake; but the princes stood up as a barrier against his tyranny. In the Netherlands his power was greater, and persecuting edicts followed each other in quick succession. To read the Bible, to hear or preach

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it, or even to speak concerning it, was to incur the penalty of death by the stake. To pray to God in secret, to refrain from bowing to an image, or to sing a psalm, was also punishable with death. Even those who should abjure their errors were condemned, if men, to die by the sword; if women, to be buried alive. Thousands perished under the reign of Charles and of Philip II.

At one time a whole family was brought before the inquisitors, charged with remaining away from mass and worshiping at home. On his examination as to their practices in secret the youngest son answered: "We fall on our knees, and pray that God may enlighten our minds and pardon our sins; we pray for our sovereign, that his reign may be prosperous and his life happy; we pray for our magistrates, that God may preserve them."--Wylie, b. 18, ch. 6. Some of the judges were deeply moved, yet the father and one of his sons were condemned to the stake.

The rage of the persecutors was equaled by the faith of the martyrs. Not only men but delicate women and young maidens displayed unflinching courage. "Wives would take their stand by their husband's stake, and while he was enduring the fire they would whisper words of solace, or sing psalms to cheer him." "Young maidens would lie down in their living grave as if they were entering into their chamber of nightly sleep; or go forth to the scaffold and the fire, dressed in their best apparel, as if they were going to their marriage."-- *Ibid.*, b. 18, ch. 6.

As in the days when paganism sought to destroy the gospel, the blood of the Christians was seed. (See Tertullian, *Apology*, paragraph 50.) Persecution served to increase the number of witnesses for the truth. Year after year the monarch, stung to madness by the unconquerable determination of the people, urged on his cruel work; but in vain. Under the noble William of Orange the Revolution at last brought to Holland freedom to worship God.

In the mountains of Piedmont, on the plains of France and the shores of Holland, the progress of the gospel was

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marked with the blood of its disciples. But in the countries of the North it found a peaceful entrance. Students at Wittenberg, returning to their homes, carried the reformed faith to Scandinavia. The publication of Luther's writings also spread the light. The simple, hardy people of the North turned from the corruption, the pomp, and the superstitions of Rome, to welcome the purity, the simplicity, and the life-giving truths of the Bible.

Tausen, "the Reformer of Denmark," was a peasant's son. The boy early gave evidence of vigorous intellect; he thirsted for an education; but this was denied him by the circumstances of his parents, and he entered a cloister. Here the purity of his life, together with his diligence and fidelity, won the favor of his superior. Examination showed him to possess talent that promised at some future day good service to the church. It was determined to give him an education at some one of the universities of Germany or the Netherlands. The young student was granted permission to choose a school for himself, with one proviso, that he must not go to Wittenberg. The scholar of the church was not to be endangered by the poison of heresy. So said the friars.

Tausen went to Cologne, which was then, as now, one of the strongholds of Romanism. Here he soon became disgusted with the mysticisms of the schoolmen. About the same time he obtained Luther's writings. He read them with wonder and delight, and greatly desired to enjoy the personal instruction of the Reformer. But to do so he must risk giving offense to his monastic superior and forfeiting his support. His decision was soon made, and ere long he was enrolled as a student at Wittenberg.

On returning to Denmark, he again repaired to his cloister. No one as yet suspected him of Lutheranism; he did not reveal his secret, but endeavored, without exciting the prejudices of his companions, to lead them to a purer faith and a holier life. He opened the Bible, and explained its true meaning, and at last preached Christ to them as the sinner's righteousness and his only hope of salvation. Great was the

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wrath of the prior, who had built high hopes upon him as a valiant defender of Rome. He was at once removed from his own monastery to another and confined to his cell under strict supervision.

To the terror of his new guardians several of the monks soon declared themselves converts to Protestantism. Through the bars of his cell Tausen had communicated to his companions a knowledge of the truth. Had those Danish fathers been skilled in the church's plan of dealing with heresy, Tausen's voice would never again have been heard; but instead of consigning him to a tomb in some underground dungeon, they expelled him from the monastery. Now they were powerless. A royal edict, just issued, offered protection to the teachers of the new doctrine. Tausen began to preach. The churches were opened to him, and the people thronged to listen. Others also were preaching the word of God. The New Testament, translated into the Danish tongue, was widely circulated. The efforts made by the papists to overthrow the work resulted in extending it, and ere long Denmark declared its acceptance of the reformed faith.

In Sweden, also, young men who had drunk from the well of Wittenberg carried the water of life to their countrymen. Two of the leaders in the Swedish Reformation, Olaf and Laurentius Petri, the sons of a blacksmith of Orebro, studied under Luther and Melanchthon, and the truths which they thus learned they were diligent to teach. Like the great Reformer, Olaf aroused the people by his zeal and eloquence, while Laurentius, like Melanchthon, was learned, thoughtful, and calm. Both were men of ardent piety, of high theological attainments, and of unflinching courage in advancing the truth. Papist opposition was not lacking. The Catholic priest stirred up the ignorant and superstitious people. Olaf Petri was often assailed by the mob, and upon several occasions barely escaped with his life. These Reformers were, however, favored and protected by the king.

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Under the rule of the Roman Church the people were sunken in poverty and ground down by oppression. They were destitute of the Scriptures; and having a religion of mere signs and ceremonies, which conveyed no light to the mind, they were returning to the superstitious beliefs and pagan practices of their heathen ancestors. The nation was divided into contending factions, whose perpetual strife increased the misery of all. The king determined upon a reformation in the state and the church, and he welcomed these able assistants in the battle against Rome.

In the presence of the monarch and the leading men of Sweden, Olaf Petri with great ability defended the doctrines of the reformed faith against the Romish champions. He declared that the teachings of the Fathers are to be received only when in accordance with the Scriptures; that the essential doctrines of the faith are presented in the Bible in a clear and simple manner, so that all men may understand them. Christ said, "My doctrine is not Mine, but His that sent Me" (John 7:16); and Paul declared that should he preach any other gospel than that which he had received, he would be accursed (Galatians 1:8). "How, then," said the Reformer, "shall others presume to enact dogmas at their pleasure, and impose them as things necessary to salvation?"--Wylie, b. 10, ch. 4. He showed that the decrees of the church are of no authority when in opposition to the commands of God, and maintained the great Protestant principle that "the Bible and the Bible only" is the rule of faith and practice.

This contest, though conducted upon a stage comparatively obscure, serves to show us "the sort of men that formed the rank and file of the army of the Reformers. They were not illiterate, sectarian, noisy controversialists--far from it; they were men who had studied the word of God, and knew well how to wield the weapons with which the armory of the Bible supplied them. In respect of erudition they were ahead of their age. When we confine our attention to such brilliant centers as Wittenberg and Zurich, and to such illustrious

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names as those of Luther and Melanchthon, of Zwingli and Oecolampadius, we are apt to be told, these were the leaders of the movement, and we should naturally expect in them prodigious power and vast acquisitions; but the subordinates were not like these. Well, we turn to the obscure theater of Sweden, and the humble names of Olaf and Laurentius Petri --from the masters to the disciples--what do we find? . . . Scholars and theologians; men who have thoroughly mastered the whole system of gospel truth, and who win an easy victory over the sophists of the schools and the dignitaries of Rome."-- *Ibid.*, b. 10, ch.4.

As the result of this disputation the king of Sweden accepted the Protestant faith, and not long afterward the national assembly declared in its favor. The New Testament had been translated by

Olaf Petri into the Swedish language, and at the desire of the king the two brothers undertook the translation of the whole Bible. Thus for the first time the people of Sweden received the word of God in their native tongue. It was ordered by the Diet that throughout the kingdom, ministers should explain the Scriptures and that the children in the schools should be taught to read the Bible.

Steadily and surely the darkness of ignorance and superstition was dispelled by the blessed light of the gospel. Freed from Romish oppression, the nation attained to a strength and greatness it had never before reached. Sweden became one of the bulwarks of Protestantism. A century later, at a time of sorest peril, this small and hitherto feeble nation--the only one in Europe that dared lend a helping hand--came to the deliverance of Germany in the terrible struggle of the Thirty Years' War. All Northern Europe seemed about to be brought again under the tyranny of Rome. It was the armies of Sweden that enabled Germany to turn the tide of popish success, to win toleration for the Protestants,--Calvinists as well as Lutherans,--and to restore liberty of conscience to those countries that had accepted the Reformation.



## 14. Later English Reformers

While Luther was opening a closed Bible to the people of Germany, Tyndale was impelled by the Spirit of God to do the same for England. Wycliffe's Bible had been translated from the Latin text, which contained many errors. It had never been printed, and the cost of manuscript copies was so great that few but wealthy men or nobles could procure it; and, furthermore, being strictly proscribed by the church, it had had a comparatively narrow circulation. In 1516, a year before the appearance of Luther's theses, Erasmus had published his Greek and Latin version of the New Testament. Now for the first time the word of God was printed in the original tongue. In this work many errors of former versions were corrected, and the sense was more clearly rendered. It led many among the educated classes to a better knowledge of the truth, and gave a new impetus to the work of reform. But the common people were still, to a great extent, debarred from God's word. Tyndale was to complete the work of Wycliffe in giving the Bible to his countrymen.

A diligent student and an earnest seeker for truth, he had received the gospel from the Greek Testament of Erasmus. He fearlessly preached his convictions, urging that all doctrines be tested by the Scriptures. To the papist claim that the church had given the Bible, and the church alone could explain it, Tyndale responded: "Do you know who taught

the eagles to find their prey? Well, that same God teaches His hungry children to find their Father in His word. Far from having given us the Scriptures, it is you who have hidden them from us; it is you who burn those who teach them, and if you could, you would burn the Scriptures themselves."--D'Aubigne, *History of the Reformation of the Sixteenth Century*, b. 18, ch. 4.

Tyndale's preaching excited great interest; many accepted the truth. But the priests were on the alert, and no sooner had he left the field than they by their threats and misrepresentations endeavored to destroy his work. Too often they succeeded. "What is to be done?" he exclaimed. "While I am sowing in one place, the enemy ravages the field I have just left. I cannot be everywhere. Oh! if Christians possessed the Holy Scriptures in their own tongue, they could of themselves withstand these sophists. Without the Bible it is impossible to establish the laity in the truth."--*Ibid.*, b. 18, ch. 4.

A new purpose now took possession of his mind. "It was in the language of Israel," said he, "that the psalms were sung in the temple of Jehovah; and shall not the gospel speak the language of England among us? . . . Ought the church to have less light at noonday than at the dawn? . . . Christians must read the New Testament in their mother tongue." The doctors and teachers of the church disagreed among themselves. Only by the Bible could men arrive at the truth. "One holdeth this doctor, another that. . . . Now each of these authors contradicts the other. How then can we distinguish him who says right from him who says wrong? . . . How? . . . Verily by God's word."--*Ibid.*, b. 18, ch. 4.

It was not long after that a learned Catholic doctor, engaging in controversy with him, exclaimed: "We were better to be without God's laws than the pope's." Tyndale replied: "I defy the pope and all his laws; and if God spare my life, ere many years I will cause a boy that driveth the plow to know more of the Scripture than you do."--Anderson, *Annals of the English Bible*, page 19.

The purpose which he had begun to cherish, of giving to

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the people the New Testament Scriptures in their own language, was now confirmed, and he immediately applied himself to the work. Driven from his home by persecution, he went to London, and there for a time pursued his labors undisturbed. But again the violence of the papists forced him to flee. All England seemed closed against him, and he resolved to seek shelter in Germany. Here he began the printing of the English New Testament. Twice the work was stopped; but when forbidden to print in one city, he went to another. At last he made his way to Worms, where, a few years before, Luther had defended the gospel before the Diet. In that ancient city were many friends of the Reformation, and Tyndale there prosecuted his work without further hindrance. Three thousand copies of the New Testament were soon finished, and another edition followed in the same year.

With great earnestness and perseverance he continued his labors. Notwithstanding the English authorities had guarded their ports with the strictest vigilance, the word of God was in various ways secretly conveyed to London and thence circulated throughout the country. The papists attempted to suppress the truth, but in vain. The bishop of Durham at one time bought of a bookseller who was a friend of Tyndale his whole stock of Bibles, for the purpose of destroying them, supposing that this would greatly hinder the work. But, on the contrary, the money thus furnished, purchased material for a new and better edition, which, but for this, could not have been published. When Tyndale was afterward made a prisoner, his liberty was offered him on condition that he would reveal the names of those who had helped him meet the expense of printing his Bibles. He replied that the bishop of Durham had done more than any other person; for by paying a large price for the books left on hand, he had enabled him to go on with good courage.

Tyndale was betrayed into the hands of his enemies, and at one time suffered imprisonment for many months. He finally witnessed for his faith by a martyr's death; but the weapons which he prepared have enabled other soldiers

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to do battle through all the centuries even to our time.

Latimer maintained from the pulpit that the Bible ought to be read in the language of the people. The Author of Holy Scripture, said he, "is God Himself;" and this Scripture partakes of the might and eternity of its Author. "There is no king, emperor, magistrate, and ruler . . . but are bound to obey . . . His holy word." "Let us not take any bywalks, but let God's word direct us: let us not walk after . . . our forefathers, nor seek not what they did, but what they should have done."--Hugh Latimer, "First Sermon Preached Before King Edward VI."

Barnes and Frith, the faithful friends of Tyndale, arose to defend the truth. The Riddleys and Cranmer followed. These leaders in the English Reformation were men of learning, and most of them had been highly esteemed for zeal or piety in the Romish communion. Their opposition to the papacy was the result of their knowledge of the errors of the "holy see." Their acquaintance with the mysteries of Babylon gave greater power to their testimonies against her.

"Now I would ask a strange question," said Latimer. "Who is the most diligent bishop and prelate in all England? . . . I see you listening and hearkening that I should name him. . . . I will tell you: it is

the devil. . . . He is never out of his diocese; call for him when you will, he is ever at home; . . . he is ever at his plow. . . . Ye shall never find him idle, I warrant you. . . . Where the devil is resident, . . . there away with books, and up with candles; away with Bibles, and up with beads; away with the light of the gospel, and up with the light of candles, yea, at noondays; . . . down with Christ's cross, up with purgatory pickpurse; . . . away with clothing the naked, the poor, and impotent, up with decking of images and gay garnishing of stocks and stones; up with man's traditions and his laws, down with God's traditions and His most holy word. . . . O that our prelates would be as diligent to sow the corn of good doctrine, as Satan is to sow cockle and darnel!"-- *Ibid.*, "Sermon of the Plough."

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The grand principle maintained by these Reformers--the same that had been held by the Waldenses, by Wycliffe, by John Huss, by Luther, Zwingli, and those who united with them--was the infallible authority of the Holy Scriptures as a rule of faith and practice. They denied the right of popes, councils, Fathers, and kings, to control the conscience in matters of religion. The Bible was their authority, and by its teaching they tested all doctrines and all claims. Faith in God and His word sustained these holy men as they yielded up their lives at the stake. "Be of good comfort," exclaimed Latimer to his fellow martyr as the flames were about to silence their voices, "we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." -- *Works of Hugh Latimer*, vol. 1, p. xiii.

In Scotland the seeds of truth scattered by Columba and his colaborers had never been wholly destroyed. For hundreds of years after the churches of England submitted to Rome, those of Scotland maintained their freedom. In the twelfth century, however, popery became established here, and in no country did it exercise a more absolute sway. Nowhere was the darkness deeper. Still there came rays of light to pierce the gloom and give promise of the coming day. The Lollards, coming from England with the Bible and the teachings of Wycliffe, did much to preserve the knowledge of the gospel, and every century had its witnesses and martyrs.

With the opening of the Great Reformation came the writings of Luther, and then Tyndale's English New Testament. Unnoticed by the hierarchy, these messengers silently traversed the mountains and valleys, kindling into new life the torch of truth so nearly extinguished in Scotland, and undoing the work which Rome for four centuries of oppression had done.

Then the blood of martyrs gave fresh impetus to the movement. The papist leaders, suddenly awakening to the danger that threatened their cause, brought to the stake some of the

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noblest and most honored of the sons of Scotland. They did but erect a pulpit, from which the words of these dying witnesses were heard throughout the land, thrilling the souls of the people with an undying purpose to cast off the shackles of Rome.

Hamilton and Wishart, princely in character as in birth, with a long line of humbler disciples, yielded up their lives at the stake. But from the burning pile of Wishart there came one whom the flames were not to silence, one who under God was to strike the death knell of popery in Scotland.

John Knox had turned away from the traditions and mysticisms of the church, to feed upon the truths of God's word; and the teaching of Wishart had confirmed his determination to forsake the communion of Rome and join himself to the persecuted Reformers.

Urged by his companions to take the office of preacher, he shrank with trembling from its responsibility, and it was only after days of seclusion and painful conflict with himself that he consented. But having once accepted the position, he pressed forward with inflexible determination and undaunted courage as long as life continued. This truehearted Reformer feared not the face of man. The fires of martyrdom, blazing around him, served only to quicken his zeal to greater intensity. With the tyrant's ax held menacingly over his head, he stood his ground, striking sturdy blows on the right hand and on the left to demolish idolatry.

When brought face to face with the queen of Scotland, in whose presence the zeal of many a leader of the Protestants had abated, John Knox bore unswerving witness for the truth. He was not to be won by caresses; he quailed not before threats. The queen charged him with heresy. He had taught the people to receive a religion prohibited by the state, she declared, and had thus transgressed God's command enjoining subjects to obey their princes. Knox answered firmly:

"As right religion took neither original strength nor authority from worldly princes, but from the eternal God alone, so are not subjects bound to frame their religion

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according to the appetites of their princes. For oft it is that princes are the most ignorant of all others in God's true religion. . . . If all the seed of Abraham had been of the religion of Pharaoh, whose subjects they long were, I pray you, madam, what religion would there have been in the world? Or if all men in the days of the apostles had been of the religion of the Roman emperors, what religion would there have been upon the face of the earth? . . . And so, madam, ye may perceive that subjects are not bound to the religion of their princes, albeit they are commanded to give them obedience."

Said Mary: "Ye interpret the Scriptures in one manner, and they [the Roman Catholic teachers] interpret in another; whom shall I believe, and who shall be judge?"

"Ye shall believe God, that plainly speaketh in His word," answered the Reformer; "and farther than the word teaches you, ye neither shall believe the one nor the other. The word of God is plain in itself; and if there appear any obscurity in one place, the Holy Ghost, which is never contrary to Himself, explains the same more clearly in other places, so that there can remain no doubt but unto such as obstinately remain ignorant."--David Laing, *The Collected Works of John Knox*, vol. 2, pp. 281, 284.

Such were the truths that the fearless Reformer, at the peril of his life, spoke in the ear of royalty. With the same undaunted courage he kept to his purpose, praying and fighting the battles of the Lord, until Scotland was free from popery.

In England the establishment of Protestantism as the national religion diminished, but did not wholly stop, persecution. While many of the doctrines of Rome had been renounced, not a few of its forms were retained. The supremacy of the pope was rejected, but in his place the monarch was enthroned as the head of the church. In the service of the church there was still a wide departure

from the purity and simplicity of the gospel. The great principle of religious liberty was not yet understood. Though the

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horrible cruelties which Rome employed against heresy were resorted to but rarely by Protestant rulers, yet the right of every man to worship God according to the dictates of his own conscience was not acknowledged. All were required to accept the doctrines and observe the forms of worship prescribed by the established church. Dissenters suffered persecution, to a greater or less extent, for hundreds of years.

In the seventeenth century thousands of pastors were expelled from their positions. The people were forbidden, on pain of heavy fines, imprisonment, and banishment, to attend any religious meetings except such as were sanctioned by the church. Those faithful souls who could not refrain from gathering to worship God were compelled to meet in dark alleys, in obscure garrets, and at some seasons in the woods at midnight. In the sheltering depths of the forest, a temple of God's own building, those scattered and persecuted children of the Lord assembled to pour out their souls in prayer and praise. But despite all their precautions, many suffered for their faith. The jails were crowded. Families were broken up. Many were banished to foreign lands. Yet God was with His people, and persecution could not prevail to silence their testimony. Many were driven across the ocean to America and here laid the foundations of civil and religious liberty which have been the bulwark and glory of this country.

Again, as in apostolic days, persecution turned out to the furtherance of the gospel. In a loathsome dungeon crowded with profligates and felons, John Bunyan breathed the very atmosphere of heaven; and there he wrote his wonderful allegory of the pilgrim's journey from the land of destruction to the celestial city. For over two hundred years that voice from Bedford jail has spoken with thrilling power to the hearts of men. Bunyan's *Pilgrim's Progress* and *Grace Abounding to the Chief of Sinners* have guided many feet into the path of life.

Baxter, Flavel, Alleine, and other men of talent, education, and deep Christian experience stood up in valiant defense of

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the faith which was once delivered to the saints. The work accomplished by these men, proscribed and outlawed by the rulers of this world, can never perish. Flavel's *Fountain of Life* and *Method of Grace* have taught thousands how to commit the keeping of their souls to Christ. Baxter's *Reformed Pastor* has proved a blessing to many who desire a revival of the work of God, and his *Saints' Everlasting Rest* has done its work in leading souls to the "rest" that remaineth for the people of God.

A hundred years later, in a day of great spiritual darkness, Whitefield and the Wesleys appeared as light bearers for God. Under the rule of the established church the people of England had lapsed into a state of religious declension hardly to be distinguished from heathenism. Natural religion was the favorite study of the clergy, and included most of their theology. The higher classes sneered at piety, and prided themselves on being above what they called its fanaticism. The lower classes were grossly ignorant and abandoned to vice, while the church had no courage or faith any longer to support the downfallen cause of truth.

The great doctrine of justification by faith, so clearly taught by Luther, had been almost wholly lost sight of; and the Romish principle of trusting to good works for salvation, had taken its place. Whitefield and the Wesleys, who were members of the established church, were sincere seekers for the favor of God, and this they had been taught was to be secured by a virtuous life and an observance of the ordinances of religion.

When Charles Wesley at one time fell ill, and anticipated that death was approaching, he was asked upon what he rested his hope of eternal life. His answer was: "I have used my best endeavors to serve God." As the friend who had put the question seemed not to be fully satisfied with his answer, Wesley thought: "What! are not my endeavors a sufficient ground of hope? Would he rob me of my endeavors? I have nothing else to trust to."--John Whitehead, *Life of the Rev. Charles Wesley*, page 102. Such was the dense darkness

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that had settled down on the church, hiding the atonement, robbing Christ of His glory, and turning the minds of men from their only hope of salvation--the blood of the crucified Redeemer.

Wesley and his associates were led to see that true religion is seated in the heart, and that God's law extends to the thoughts as well as to the words and actions. Convinced of the necessity of holiness of heart, as well as correctness of outward deportment, they set out in earnest upon a new life. By the most diligent and prayerful efforts they endeavored to subdue the evils of the natural heart. They lived a life of self-denial, charity, and humiliation, observing with great rigor and exactness every measure which they thought could be helpful to them in obtaining what they most desired--that holiness which could secure the favor of God. But they did not obtain the object which they sought. In vain were their endeavors to free themselves from the condemnation of sin or to break its power. It was the same struggle which Luther had experienced in his cell at Erfurt. It was the same question which had tortured his soul--"How should man be just before God?" Job. 9:2.

The fires of divine truth, well-nigh extinguished upon the altars of Protestantism, were to be rekindled from the ancient torch handed down the ages by the Bohemian Christians. After the Reformation, Protestantism in Bohemia had been trampled out by the hordes of Rome. All who refused to renounce the truth were forced to flee. Some of these, finding refuge in Saxony, there maintained the ancient faith. It was from the descendants of these Christians that light came to Wesley and his associates.

John and Charles Wesley, after being ordained to the ministry, were sent on a mission to America. On board the ship was a company of Moravians. Violent storms were encountered on the passage, and John Wesley, brought face to face with death, felt that he had not the assurance of peace with God. The Germans, on the contrary, manifested a calmness and trust to which he was a stranger.

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"I had long before," he says, "observed the great seriousness of their behavior. Of their humility they had given a continual proof, by performing those servile offices for the other passengers which none of the English would undertake; for which they desired and would receive no pay, saying it was good for their proud hearts, and their loving Saviour had done more for them. And every day had given them occasion of showing a meekness which no injury could move. If they were pushed, struck, or thrown about, they rose again and went away; but no complaint was found in their mouth. There was now an opportunity of trying whether they were delivered from the spirit of fear, as well

as from that of pride, anger, and revenge. In the midst of the psalm wherewith their service began, the sea broke over, split the mainsail in pieces, covered the ship, and poured in between the decks as if the great deep had already swallowed us up. A terrible screaming began among the English. The Germans calmly sang on. I asked one of them afterwards, 'Were you not afraid?' He answered, 'I thank God, no.' I asked, 'But were not your women and children afraid?' He replied mildly, 'No; our women and children are not afraid to die.'--Whitehead, *Life of the Rev. John Wesley*, page 10.

Upon arriving in Savannah, Wesley for a short time abode with the Moravians, and was deeply impressed with their Christian deportment. Of one of their religious services, in striking contrast to the lifeless formalism of the Church of England, he wrote: "The great simplicity as well as solemnity of the whole almost made me forget the seventeen hundred years between, and imagine myself in one of those assemblies where form and state were not; but Paul, the tentmaker, or Peter, the fisherman, presided; yet with the demonstration of the Spirit and of power."-- *Ibid.*, pages 11, 12.

On his return to England, Wesley, under the instruction of a Moravian preacher, arrived at a clearer understanding of Bible faith. He was convinced that he must renounce all dependence upon his own works for salvation and must trust

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wholly to "the Lamb of God, which taketh away the sin of the world." At a meeting of the Moravian society in London a statement was read from Luther, describing the change which the Spirit of God works in the heart of the believer. As Wesley listened, faith was kindled in his soul. "I felt my heart strangely warmed," he says. "I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me, that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death."-- *Ibid.*, page 52.

Through long years of wearisome and comfortless striving-- years of rigorous self-denial, of reproach and humiliation-- Wesley had steadfastly adhered to his one purpose of seeking God. Now he had found Him; and he found that the grace which he had toiled to win by prayers and fasts, by almsdeeds and self-abnegation, was a gift, "without money and without price."

Once established in the faith of Christ, his whole soul burned with the desire to spread everywhere a knowledge of the glorious gospel of God's free grace. "I look upon all the world as my parish," he said; "in whatever part of it I am, I judge it meet, right, and my bounden duty, to declare unto all that are willing to hear, the glad tidings of salvation."-- *Ibid.*, page 74.

He continued his strict and self-denying life, not now as the *ground*, but the *result* of faith; not the *root*, but the *fruit* of holiness. The grace of God in Christ is the foundation of the Christian's hope, and that grace will be manifested in obedience. Wesley's life was devoted to the preaching of the great truths which he had received--justification through faith in the atoning blood of Christ, and the renewing power of the Holy Spirit upon the heart, bringing forth fruit in a life conformed to the example of Christ.

Whitefield and the Wesleys had been prepared for their work by long and sharp personal convictions of their own lost condition; and that they might be able to endure hardness

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as good soldiers of Christ, they had been subjected to the fiery ordeal of scorn, derision, and persecution, both in the university and as they were entering the ministry. They and a few others who sympathized with them were contemptuously called Methodists by their ungodly fellow students--a name which is at the present time regarded as honorable by one of the largest denominations in England and America.

As members of the Church of England they were strongly attached to her forms of worship, but the Lord had presented before them in His word a higher standard. The Holy Spirit urged them to preach Christ and Him crucified. The power of the Highest attended their labors. Thousands were convicted and truly converted. It was necessary that these sheep be protected from ravening wolves. Wesley had no thought of forming a new denomination, but he organized them under what was called the Methodist Connection.

Mysterious and trying was the opposition which these preachers encountered from the established church; yet God, in His wisdom, had overruled events to cause the reform to begin within the church itself. Had it come wholly from without, it would not have penetrated where it was so much needed. But as the revival preachers were churchmen, and labored within the pale of the church wherever they could find opportunity, the truth had an entrance where the doors would otherwise have remained closed. Some of the clergy were roused from their moral stupor and became zealous preachers in their own parishes. Churches that had been petrified by formalism were quickened into life.

In Wesley's time, as in all ages of the church's history, men of different gifts performed their appointed work. They did not harmonize upon every point of doctrine, but all were moved by the Spirit of God, and united in the absorbing aim to win souls to Christ. The differences between Whitefield and the Wesleys threatened at one time to create alienation;

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but as they learned meekness in the school of Christ, mutual forbearance and charity reconciled them. They had no time to dispute, while error and iniquity were teeming everywhere, and sinners were going down to ruin.

The servants of God trod a rugged path. Men of influence and learning employed their powers against them. After a time many of the clergy manifested determined hostility, and the doors of the churches were closed against a pure faith and those who proclaimed it. The course of the clergy in denouncing them from the pulpit aroused the elements of darkness, ignorance, and iniquity. Again and again did John Wesley escape death by a miracle of God's mercy. When the rage of the mob was excited against him, and there seemed no way of escape, an angel in human form came to his side, the mob fell back, and the servant of Christ passed in safety from the place of danger.

Of his deliverance from the enraged mob on one of these occasions, Wesley said: "Many endeavored to throw me down while we were going down hill on a slippery path to the town; as well judging that if I was once on the ground, I should hardly rise any more. But I made no stumble at all, nor the least slip, till I was entirely out of their hands. . . . Although many strove to lay hold on my collar or clothes, to pull me down, they could not fasten at all: only one got fast hold of the flap of my waistcoat, which was soon left in his hand; the other flap, in the pocket of which was a bank note, was torn but half off. . . . A lusty man just behind, struck at me several times, with a large oaken stick; with which if he had struck me once on the back part of my head, it would have saved him all further trouble. But every time, the blow was turned aside, I know not how; for I

could not move to the right hand or left. . . . Another came rushing through the press, and raising his arm to strike, on a sudden let it drop, and only stroked my head, saying, 'What soft hair he has!' . . . The very first men whose hearts were turned were the heroes of the town, the captains of the rabble on all

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occasions, one of them having been a prize fighter at the bear gardens. . . .

"By how gentle degrees does God prepare us for His will! Two years ago, a piece of brick grazed my shoulders. It was a year after that the stone struck me between the eyes. Last month I received one blow, and this evening two, one before we came into the town, and one after we were gone out; but both were as nothing: for though one man struck me on the breast with all his might, and the other on the mouth with such force that the blood gushed out immediately, I felt no more pain from either of the blows than if they had touched me with a straw."--John Wesley, *Works*, vol. 3, pp. 297, 298.

The Methodists of those early days--people as well as preachers--endured ridicule and persecution, alike from church members and from the openly irreligious who were inflamed by their misrepresentations. They were arraigned before courts of justice--such only in name, for justice was rare in the courts of that time. Often they suffered violence from their persecutors. Mobs went from house to house, destroying furniture and goods, plundering whatever they chose, and brutally abusing men, women, and children. In some instances, public notices were posted, calling upon those who desired to assist in breaking the windows and robbing the houses of the Methodists, to assemble at a given time and place. These open violations of both human and divine law were allowed to pass without a reprimand. A systematic persecution was carried on against a people whose only fault was that of seeking to turn the feet of sinners from the path of destruction to the path of holiness.

Said John Wesley, referring to the charges against himself and his associates: "Some allege that the doctrines of these men are false, erroneous, and enthusiastic; that they are new and unheard-of till of late; that they are Quakerism, fanaticism, popery. This whole pretense has been already cut up by the roots, it having been shown at large that every branch of this doctrine is the plain doctrine of Scripture interpreted

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by our own church. Therefore it cannot be either false or erroneous, provided the Scripture be true." "Others allege, 'Their doctrine is too strict; they make the way to heaven too narrow.' And this is in truth the original objection, (as it was almost the only one for some time,) and is secretly at the bottom of a thousand more, which appear in various forms. But do they make the way to heaven any narrower than our Lord and His apostles made it? Is their doctrine stricter than that of the Bible? Consider only a few plain texts: 'Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength.' 'For every idle word which men shall speak, they shall give an account in the day of judgment.' 'Whether ye eat, or drink, or whatever ye do, do all to the glory of God.'

"If their doctrine is stricter than this, they are to blame; but you know in your conscience it is not. And who can be one jot less strict without corrupting the word of God? Can any steward of the mysteries of God be found faithful if he change any part of that sacred depositum? No. He can abate

nothing, he can soften nothing; he is constrained to declare to all men, 'I may not bring down the Scripture to your taste. You must come up to it, or perish forever.' This is the real ground of that other popular cry concerning 'the uncharitableness of these men.' Uncharitable, are they? In what respect? Do they not feed the hungry and clothe the naked? 'No; that is not the thing: they are not wanting in this: but they are so uncharitable in judging! they think none can be saved but those of their own way.'"-- *Ibid.*, vol. 3, pp. 152, 153.

The spiritual declension which had been manifest in England just before the time of Wesley was in great degree the result of antinomian teaching. Many affirmed that Christ had abolished the moral law and that Christians are therefore under no obligation to observe it; that a believer is freed from the "bondage of good works." Others, though admitting

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the perpetuity of the law, declared that it was unnecessary for ministers to exhort the people to obedience of its precepts, since those whom God had elected to salvation would, "by the irresistible impulse of divine grace, be led to the practice of piety and virtue," while those who were doomed to eternal reprobation "did not have power to obey the divine law."

Others, also holding that "the elect cannot fall from grace nor forfeit the divine favor," arrived at the still more hideous conclusion that "the wicked actions they commit are not really sinful, nor to be considered as instances of their violation of the divine law, and that, consequently, they have no occasion either to confess their sins or to break them off by repentance."--McClintock and Strong, *Cyclopedia*, art. "Antinomians." Therefore, they declared that even one of the vilest of sins, "considered universally an enormous violation of the divine law, is not a sin in the sight of God," if committed by one of the elect, "because it is one of the essential and distinctive characteristics of the elect, that they cannot do anything that is either displeasing to God or prohibited by the law."

These monstrous doctrines are essentially the same as the later teaching of popular educators and theologians--that there is no unchangeable divine law as the standard of right, but that the standard of morality is indicated by society itself, and has constantly been subject to change. All these ideas are inspired by the same master spirit--by him who, even among the sinless inhabitants of heaven, began his work of seeking to break down the righteous restraints of the law of God.

The doctrine of the divine decrees, unalterably fixing the character of men, had led many to a virtual rejection of the law of God. Wesley steadfastly opposed the errors of the antinomian teachers and showed that this doctrine which led to antinomianism was contrary to the Scriptures. "The grace

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of God that bringeth salvation hath appeared to *all men* ." "This is good and acceptable in the sight of God our Saviour; who will have *all men* to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for *all* ." Titus 2:11; 1 Timothy 2:3-6. The Spirit of God is freely bestowed to enable every man to lay hold upon the means of salvation. Thus Christ, "the true Light," "lighteth every man that cometh into the world." John 1:9. Men fail of salvation through their own willful refusal of the gift of life.

In answer to the claim that at the death of Christ the precepts of the Decalogue had been abolished with the ceremonial law, Wesley said: "The moral law, contained in the Ten Commandments and enforced by the prophets, He did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken, which 'stands fast as the faithful witness in heaven.' . . . This was from the beginning of the world, being 'written not on tables of stone,' but on the hearts of all the children of men, when they came out of the hands of the Creator. And however the letters once wrote by the finger of God are now in a great measure defaced by sin, yet can they not wholly be blotted out, while we have any consciousness of good and evil. Every part of this law must remain in force upon all mankind, and in all ages; as not depending either on time or place, or any other circumstances liable to change, but on the nature of God, and the nature of man, and their unchangeable relation to each other.

"I am not come to destroy, but to fulfill.' . . . Without question, His meaning in this place is (consistently with all that goes before and follows after),--I am come to establish it in its fullness, in spite of all the glosses of men: I am come to place in a full and clear view whatsoever was dark or obscure therein: I am come to declare the true and full import of every part of it; to show the length and breadth, the entire extent, of every commandment contained therein, and the

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height and depth, the inconceivable purity and spirituality of it in all its branches."--Wesley, sermon 25.

Wesley declared the perfect harmony of the law and the gospel. "There is, therefore, the closest connection that can be conceived, between the law and the gospel. On the one hand, the law continually makes way for, and points us to, the gospel; on the other, the gospel continually leads us to a more exact fulfilling of the law. The law, for instance, requires us to love God, to love our neighbor, to be meek, humble, or holy. We feel that we are not sufficient for these things; yea, that 'with man this is impossible;' but we see a promise of God to give us that love, and to make us humble, meek, and holy: we lay hold of this gospel, of these glad tidings; it is done unto us according to our faith; and 'the righteousness of the law is fulfilled in us,' through faith which is in Christ Jesus. . . .

"In the highest rank of the enemies of the gospel of Christ," said Wesley, "are they who openly and explicitly 'judge the law' itself, and 'speak evil of the law;' who teach men to break (to dissolve, to loose, to untie the obligation of) not one only, whether of the least or of the greatest, but all the commandments at a stroke. . . . The most surprising of all the circumstances that attend this strong delusion, is that they who are given up to it, really believe that they honor Christ by overthrowing His law, and that they are magnifying His office while they are destroying His doctrine! Yea, they honor Him just as Judas did when he said, 'Hail, Master, and kissed Him.' And He may as justly say to every one of them, 'Betrayest thou the Son of man with a kiss? It is no other than betraying Him with a kiss, to talk of His blood, and take away His crown; to set light by any part of His law, under pretense of advancing His gospel. Nor indeed can anyone escape this charge, who preaches faith in any such a manner as either directly or indirectly tends to set aside any branch of obedience: who preaches Christ so as to disannul, or weaken in any wise, the least of the commandments of God.'"--*Ibid* .

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To those who urged that "the preaching of the gospel answers all the ends of the law," Wesley replied: "This we utterly deny. It does not answer the very first end of the law, namely, the convincing men of sin, the awakening those who are still asleep on the brink of hell." The apostle Paul declares that "by the law is the knowledge of sin;" "and not until man is convicted of sin, will he truly feel his need of the atoning blood of Christ. . . . 'They that be whole,' as our Lord Himself observes, 'need not a physician, but they that are sick.' It is absurd, therefore, to offer a physician to them that are whole, or that at least imagine themselves so to be. You are first to convince them that they are sick; otherwise they will not thank you for your labor. It is equally absurd to offer Christ to them whose heart is whole, having never yet been broken."-- *Ibid.*, sermon 35.

Thus while preaching the gospel of the grace of God, Wesley, like his Master, sought to "magnify the law, and make it honorable." Faithfully did he accomplish the work given him of God, and glorious were the results which he was permitted to behold. At the close of his long life of more than fourscore years--above half a century spent in itinerant ministry--his avowed adherents numbered more than half a million souls. But the multitude that through his labors had been lifted from the ruin and degradation of sin to a higher and a purer life, and the number who by his teaching had attained to a deeper and richer experience, will never be known till the whole family of the redeemed shall be gathered into the kingdom of God. His life presents a lesson of priceless worth to every Christian. Would that the faith and humility, the untiring zeal, self-sacrifice, and devotion of this servant of Christ might be reflected in the churches of today!

## 15. The Bible and the French Revolution

In the sixteenth century the Reformation, presenting an open Bible to the people, had sought admission to all the countries of Europe. Some nations welcomed it with gladness, as a messenger of Heaven. In other lands the papacy succeeded to a great extent in preventing its entrance; and the light of Bible knowledge, with its elevating influences, was almost wholly excluded. In one country, though the light found entrance, it was not comprehended by the darkness. For centuries, truth and error struggled for the mastery. At last the evil triumphed, and the truth of Heaven was thrust out. "This is the condemnation, that light is come into the world, and men loved darkness rather than light." John 3:19. The nation was left to reap the results of the course which she had chosen. The restraint of God's Spirit was removed from a people that had despised the gift of His grace. Evil was permitted to come to maturity. And all the world saw the fruit of willful rejection of the light.

The war against the Bible, carried forward for so many centuries in France, culminated in the scenes of the Revolution. That terrible outbreaking was but the legitimate result of Rome's suppression of the Scriptures. ([See Appendix.](#)) It presented the most striking illustration which the world has ever witnessed of the working out of the papal policy-- an illustration of the results to which for more than a thousand

years the teaching of the Roman Church had been tending.

The suppression of the Scriptures during the period of papal supremacy was foretold by the prophets; and the Revelator points also to the terrible results that were to accrue especially to France from the domination of the "man of sin."

Said the angel of the Lord: "The holy city shall they tread underfoot forty and two months. And I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. . . . And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. . . . And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." Revelation 11:2-11.

The periods here mentioned--"forty and two months," and "a thousand two hundred and threescore days"--are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. ([See Appendix note for page 54.](#)) At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed.

The persecution of the church did not continue throughout the entire period of the 1260 years. God in mercy to His people cut short the time of their fiery trial. In foretelling the

"great tribulation" to befall the church, the Saviour said: "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matthew 24:22. Through the influence of the Reformation the persecution was brought to an end prior to 1798.

Concerning the two witnesses the prophet declares further: "These are the two olive trees, and the two candlesticks standing before the God of the earth." "Thy word," said the psalmist, "is a lamp unto my feet, and a light unto my path." Revelation 11:4; Psalm 119:105. The two witnesses represent the Scriptures of the Old and the New Testament. Both are important testimonies to the origin and perpetuity of the law of God. Both are witnesses also to the plan of salvation. The types, sacrifices, and prophecies of the Old Testament point forward to a Saviour to come. The Gospels and Epistles of the New Testament tell of a Saviour who has come in the exact manner foretold by type and prophecy.

"They shall prophecy a thousand two hundred and three-score days, clothed in sackcloth." During the greater part of this period, God's witnesses remained in a state of obscurity. The papal power sought to hide from the people the word of truth, and set before them false witnesses to contradict its testimony. ([See Appendix.](#)) When the Bible was proscribed by religious and secular authority; when its testimony was perverted, and every effort made that men and demons could invent to turn the minds of the people from it; when those who dared proclaim its sacred truths were hunted, betrayed, tortured, buried in dungeon cells, martyred for their faith, or compelled to flee to mountain fastnesses, and to dens and caves of the earth--then the faithful witnesses prophesied in sackcloth. Yet they continued their testimony throughout the entire period of 1260 years. In the darkest times there were faithful men who loved God's word and were jealous for His honor. To these loyal servants were

given wisdom, power, and authority to declare His truth during the whole of this time.

"And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed." Revelation 11:5. Men cannot with impunity trample upon the word of God. The meaning of this fearful denunciation is set forth in the closing chapter of the Revelation: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Revelation 22:18, 19.

Such are the warnings which God has given to guard men against changing in any manner that which He has revealed or commanded. These solemn denunciations apply to all who by their influence lead men to regard lightly the law of God. They should cause those to fear and tremble who flippantly declare it a matter of little consequence whether we obey God's law or not. All who exalt their own opinions above divine revelation, all who would change the plain meaning of Scripture to suit their own convenience, or for the sake of conforming to the world, are taking upon themselves a fearful responsibility. The written word, the law of God, will measure the character of every man and condemn all whom this unerring test shall declare wanting.



"When they shall have finished [are finishing] their testimony." The period when the two witnesses were to prophesy clothed in sackcloth, ended in 1798. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as "the beast that ascendeth out of the bottomless pit." In many of the nations of Europe the powers that ruled in church and state had for centuries been controlled by Satan through the

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medium of the papacy. But here is brought to view a new manifestation of satanic power.

It had been Rome's policy, under a profession of reverence for the Bible, to keep it locked up in an unknown tongue and hidden away from the people. Under her rule the witnesses prophesied "clothed in sackcloth." But another power --the beast from the bottomless pit--was to arise to make open, avowed war upon the word of God.

"The great city" in whose streets the witnesses are slain, and where their dead bodies lie, is "spiritually" Egypt. Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God and resisted His commands. No monarch ever ventured upon more open and highhanded rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: "Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." Exodus 5:2, A.R.V. This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance. "The great city" is also compared, "spiritually," to Sodom. The corruption of Sodom in breaking the law of God was especially manifested in licentiousness. And this sin was also to be a pre-eminent characteristic of the nation that should fulfill the specifications of this scripture.

According to the words of the prophet, then, a little before the year 1798 some power of satanic origin and character would rise to make war upon the Bible. And in the land where the testimony of God's two witnesses should thus be silenced, there would be manifest the atheism of the Pharaoh and the licentiousness of Sodom.

This prophecy has received a most exact and striking fulfillment in the history of France. During the Revolution, in 1793, "the world for the first time heard an assembly of men,

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born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of a Deity."--Sir Walter Scott, *Life of Napoleon*, vol. 1, ch. 17. "France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as the single state which, by the decree of her Legislative Assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement."-- *Blackwood's Magazine*, November, 1870.

France presented also the characteristics which especially distinguished Sodom. During the Revolution there was manifest a state of moral debasement and corruption similar to that which brought destruction upon the cities of the plain. And the historian presents together the atheism and the licentiousness of France, as given in the prophecy: "Intimately connected with these laws affecting religion, was that which reduced the union of marriage--the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society--to the state of a mere civil contract of a transitory character, which any two persons might engage in and cast loose at pleasure. . . . If fiends had set themselves to work to discover a mode of most effectually destroying whatever is venerable, graceful, or permanent in domestic life, and of obtaining at the same time an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation of marriage. . . . Sophie Arnould, an

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actress famous for the witty things she said, described the republican marriage as 'the sacrament of adultery.'"--Scott, vol. 1, ch. 17.

"Where also our Lord was crucified." This specification of the prophecy was also fulfilled by France. In no land had the spirit of enmity against Christ been more strikingly displayed. In no country had the truth encountered more bitter and cruel opposition. In the persecution which France had visited upon the confessors of the gospel, she had crucified Christ in the person of His disciples.

Century after century the blood of the saints had been shed. While the Waldenses laid down their lives upon the mountains of Piedmont "for the word of God, and for the testimony of Jesus Christ," similar witness to the truth had been borne by their brethren, the Albigenses of France. In the days of the Reformation its disciples had been put to death with horrible tortures. King and nobles, highborn women and delicate maidens, the pride and chivalry of the nation, had feasted their eyes upon the agonies of the martyrs of Jesus. The brave Huguenots, battling for those rights which the human heart holds most sacred, had poured out their blood on many a hard-fought field. The Protestants were counted as outlaws, a price was set upon their heads, and they were hunted down like wild beasts.

The "Church in the Desert," the few descendants of the ancient Christians that still lingered in France in the eighteenth century, hiding away in the mountains of the south, still cherished the faith of their fathers. As they ventured to meet by night on mountainside or lonely moor, they were chased by dragoons and dragged away to lifelong slavery in the galleys. The purest, the most refined, and the most intelligent of the French were chained, in horrible torture, amidst robbers and assassins. (See Wylie, b. 22, ch. 6.) Others, more mercifully dealt with, were shot down in cold blood, as, unarmed and helpless, they fell upon their

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knees in prayer. Hundreds of aged men, defenseless women, and innocent children were left dead upon the earth at their place of meeting. In traversing the mountainside or the forest, where they had been accustomed to assemble, it was not unusual to find "at every four paces, dead bodies dotting the sward, and corpses hanging suspended from the trees." Their country, laid waste with the sword, the ax, the fagot, "was converted into one vast, gloomy wilderness." "These atrocities were enacted . . . in no dark age, but in the brilliant era of Louis XIV. Science was then cultivated, letters

flourished, the divines of the court and of the capital were learned and eloquent men, and greatly affected the graces of meekness and charity."-- *Ibid.*, b. 22, ch. 7.

But blackest in the black catalogue of crime, most horrible among the fiendish deeds of all the dreadful centuries, was the St. Bartholomew Massacre. The world still recalls with shuddering horror the scenes of that most cowardly and cruel onslaught. The king of France, urged on by Romish priests and prelates, lent his sanction to the dreadful work. A bell, tolling at dead of night, was a signal for the slaughter. Protestants by thousands, sleeping quietly in their homes, trusting to the plighted honor of their king, were dragged forth without a warning and murdered in cold blood.

As Christ was the invisible leader of His people from Egyptian bondage, so was Satan the unseen leader of his subjects in this horrible work of multiplying martyrs. For seven days the massacre was continued in Paris, the first three with inconceivable fury. And it was not confined to the city itself, but by special order of the king was extended to all the provinces and towns where Protestants were found. Neither age nor sex was respected. Neither the innocent babe nor the man of gray hairs was spared. Noble and peasant, old and young, mother and child, were cut down together. Throughout France the butchery continued for two months. Seventy thousand of the very flower of the nation perished.

"When the news of the massacre reached Rome, the

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exultation among the clergy knew no bounds. The cardinal of Lorraine rewarded the messenger with a thousand crowns; the cannon of St. Angelo thundered forth a joyous salute; and bells rang out from every steeple; bonfires turned night into day; and Gregory XIII, attended by the cardinals and other ecclesiastical dignitaries, went in long procession to the church of St. Louis, where the cardinal of Lorraine chanted a *Te Deum* . . . . A medal was struck to commemorate the massacre, and in the Vatican may still be seen three frescoes of Vasari, describing the attack upon the admiral, the king in council plotting the massacre, and the massacre itself. Gregory sent Charles the Golden Rose; and four months after the massacre, . . . he listened complacently to the sermon of a French priest, . . . who spoke of 'that day so full of happiness and joy, when the most holy father received the news, and went in solemn state to render thanks to God and St. Louis.'"--Henry White, *The Massacre of St. Bartholomew*, ch. 14, par. 34.

The same master spirit that urged on the St. Bartholomew Massacre led also in the scenes of the Revolution. Jesus Christ was declared to be an impostor, and the rallying cry of the French infidels was, "Crush the Wretch," meaning Christ. Heaven-daring blasphemy and abominable wickedness went hand in hand, and the basest of men, the most abandoned monsters of cruelty and vice, were most highly exalted. In all this, supreme homage was paid to Satan; while Christ, in His characteristics of truth, purity, and unselfish love, was crucified.

"The beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." The atheistical power that ruled in France during the Revolution and the Reign of Terror, did wage such a war against God and His holy word as the world had never witnessed. The worship of the Deity was abolished by the National Assembly. Bibles were collected and publicly burned with every possible manifestation of scorn. The law of God

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was trampled underfoot. The institutions of the Bible were abolished. The weekly rest day was set aside, and in its stead every tenth day was devoted to reveling and blasphemy. Baptism and the Communion were prohibited. And announcements posted conspicuously over the burial places declared death to be an eternal sleep.

The fear of God was said to be so far from the beginning of wisdom that it was the beginning of folly. All religious worship was prohibited, except that of liberty and the country. The "constitutional bishop of Paris was brought forward to play the principal part in the most impudent and scandalous farce ever acted in the face of a national representation. . . . He was brought forward in full procession, to declare to the Convention that the religion which he had taught so many years was, in every respect, a piece of priestcraft, which had no foundation either in history or sacred truth. He disowned, in solemn and explicit terms, the existence of the Deity to whose worship he had been consecrated, and devoted himself in future to the homage of liberty, equality, virtue, and morality. He then laid on the table his episcopal decorations, and received a fraternal embrace from the president of the Convention. Several apostate priests followed the example of this prelate."--Scott, vol. 1, ch. 17.

"And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth." Infidel France had silenced the reproving voice of God's two witnesses. The word of truth lay dead in her streets, and those who hated the restrictions and requirements of God's law were jubilant. Men publicly defied the King of heaven. Like the sinners of old, they cried: "How doth God know? and is there knowledge in the Most High?" Psalm 73:11.

With blasphemous boldness almost beyond belief, one of the priests of the new order said: "God, if You exist, avenge Your injured name. I bid You defiance! You remain silent; You dare not launch Your thunders. Who after this will

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believe in Your existence?"--Lacretelle, *History*, vol. 11, p. 309; in Sir Archibald Alison, *History of Europe*, vol. 1, ch. 10. What an echo is this of the Pharaoh's demand: "Who is Jehovah, that I should obey His voice?" "I know not Jehovah!"

"The fool hath said in his heart, There is no God." Psalm 14:1. And the Lord declares concerning the perverters of the truth: "Their folly shall be manifest unto all." 2 Timothy 3:9. After France had renounced the worship of the living God, "the high and lofty One that inhabiteth eternity," it was only a little time till she descended to degrading idolatry, by the worship of the Goddess of Reason, in the person of a profligate woman. And this in the representative assembly of the nation, and by its highest civil and legislative authorities! Says the historian: "One of the ceremonies of this insane time stands unrivaled for absurdity combined with impiety. The doors of the Convention were thrown open to a band of musicians, preceded by whom, the members of the municipal body entered in solemn procession, singing a hymn in praise of liberty, and escorting, as the object of their future worship, a veiled female, whom they termed the Goddess of Reason. Being brought within the bar, she was unveiled with great form, and placed on the right of the president, when she was generally recognized as a dancing girl of the opera. . . . To this person, as the fittest representative of that reason whom they worshiped, the National Convention of France rendered public homage.

"This impious and ridiculous mummary had a certain fashion; and the installation of the Goddess of Reason was renewed and imitated throughout the nation, in such places where the inhabitants desired to show themselves equal to all the heights of the Revolution."--Scott, vol. 1, ch. 17.

Said the orator who introduced the worship of Reason: "Legislators! Fanaticism has given way to reason. Its bleared eyes could not endure the brilliancy of the light. This day an immense concourse has assembled beneath those gothic vaults, which, for the first time, re-echoed the truth. There

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the French have celebrated the only true worship,--that of Liberty, that of Reason. There we have formed wishes for the prosperity of the arms of the Republic. There we have abandoned inanimate idols for Reason, for that animated image, the masterpiece of nature."--M. A. Thiers, *History of the French Revolution*, vol. 2, pp. 370, 371.

When the goddess was brought into the Convention, the orator took her by the hand, and turning to the assembly said: "Mortals, cease to tremble before the powerless thunders of a God whom your fears have created. Henceforth acknowledge no divinity but Reason. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this. . . . Fall before the august Senate of Freedom, oh! Veil of Reason!"

"The goddess, after being embraced by the president, was mounted on a magnificent car, and conducted, amid an immense crowd, to the cathedral of Notre Dame, to take the place of the Deity. There she was elevated on the high altar, and received the adoration of all present."--Alison, vol. 1, ch. 10.

This was followed, not long afterward, by the public burning of the Bible. On one occasion "the Popular Society of the Museum" entered the hall of the municipality, exclaiming, "*Vive la Raison!*" and carrying on the top of a pole the half-burned remains of several books, among others breviaries, missals, and the Old and New Testaments, which "expiated in a great fire," said the president, "all the fooleries which they have made the human race commit."-- *Journal of Paris*, 1793, No. 318. Quoted in Buchez-Roux, *Collection of Parliamentary History*, vol. 30, pp. 200, 201.

It was popery that had begun the work which atheism was completing. The policy of Rome had wrought out those conditions, social, political, and religious, that were hurrying France on to ruin. Writers, in referring to the horrors of the Revolution, say that these excesses are to be charged upon the throne and the church. ([See Appendix.](#)) In strict justice they are to be charged upon the church. Popery had poisoned the

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minds of kings against the Reformation, as an enemy to the crown, an element of discord that would be fatal to the peace and harmony of the nation. It was the genius of Rome that by this means inspired the direst cruelty and the most galling oppression which proceeded from the throne.

The spirit of liberty went with the Bible. Wherever the gospel was received, the minds of the people were awakened. They began to cast off the shackles that had held them bondslaves of ignorance, vice, and superstition. They began to think and act as men. Monarchs saw it and trembled for their despotism.

Rome was not slow to inflame their jealous fears. Said the pope to the regent of France in 1525: "This mania [Protestantism] will not only confound and destroy religion, but all principalities, nobility, laws, orders, and ranks besides."-- G. de Felice, *History of the Protestants of France*, b. 1, ch. 2, par. 8. A few years later a papal nuncio warned the king: "Sire, be not deceived. The Protestants will upset all civil as well as religious order. . . . The throne is in as much danger as the altar. . . . The introduction of a new religion must necessarily introduce a new government."-- D'Aubigne, *History of the Reformation in Europe in the Time of Calvin*, b. 2, ch. 36. And theologians appealed to the prejudices of the people by declaring that the Protestant doctrine "entices men away to novelties and folly; it robs the king of the devoted affection of his subjects, and devastates both church and state." Thus Rome succeeded in arraying France against the Reformation. "It was to uphold the throne, preserve the nobles, and maintain the laws, that the sword of persecution was first unsheathed in France."--Wylie, b. 13, ch. 4.

Little did the rulers of the land foresee the results of that fateful policy. The teaching of the Bible would have implanted in the minds and hearts of the people those principles of justice, temperance, truth, equity, and benevolence which are the very cornerstone of a nation's prosperity. "Righteousness exalteth a nation." Thereby "the throne is established."

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Proverbs 14:34; 16:12. "The work of righteousness shall be peace;" and the effect, "quietness and assurance forever." Isaiah 32:17. He who obeys the divine law will most truly respect and obey the laws of his country. He who fears God will honor the king in the exercise of all just and legitimate authority. But unhappy France prohibited the Bible and banned its disciples. Century after century, men of principle and integrity, men of intellectual acuteness and moral strength, who had the courage to avow their convictions and the faith to suffer for the truth--for centuries these men toiled as slaves in the galleys, perished at the stake, or rotted in dungeon cells. Thousands upon thousands found safety in flight; and this continued for two hundred and fifty years after the opening of the Reformation.

"Scarcely was there a generation of Frenchmen during the long period that did not witness the disciples of the gospel fleeing before the insane fury of the persecutor, and carrying with them the intelligence, the arts, the industry, the order, in which, as a rule, they pre-eminently excelled, to enrich the lands in which they found an asylum. And in proportion as they replenished other countries with these good gifts, did they empty their own of them. If all that was now driven away had been retained in France; if, during these three hundred years, the industrial skill of the exiles had been cultivating her soil; if, during these three hundred years, their artistic bent had been improving her manufactures; if, during these three hundred years, their creative genius and analytic power had been enriching her literature and cultivating her science; if their wisdom had been guiding her councils, their bravery fighting her battles, their equity framing her laws, and the religion of the Bible strengthening the intellect and governing the conscience of her people, what a glory would at this day have encompassed France! What a great, prosperous, and happy country--a pattern to the nations--would she have been!

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"But a blind and inexorable bigotry chased from her soil every teacher of virtue, every champion of order, every honest defender of the throne; it said to the men who would have made their country a 'renown and glory' in the earth, Choose which you will have, a stake or exile. At last the ruin of the state was complete; there remained no more conscience to be proscribed; no more religion to be

dragged to the stake; no more patriotism to be chased into banishment."--Wylie, b. 13, ch. 20. And the Revolution, with all its horrors, was the dire result.

"With the flight of the Huguenots a general decline settled upon France. Flourishing manufacturing cities fell into decay; fertile districts returned to their native wildness; intellectual dullness and moral declension succeeded a period of unwonted progress. Paris became one vast almshouse, and it is estimated that, at the breaking out of the Revolution, two hundred thousand paupers claimed charity from the hands of the king. The Jesuits alone flourished in the decaying nation, and ruled with dreadful tyranny over churches and schools, the prisons and the galleys."

The gospel would have brought to France the solution of those political and social problems that baffled the skill of her clergy, her king, and her legislators, and finally plunged the nation into anarchy and ruin. But under the domination of Rome the people had lost the Saviour's blessed lessons of self-sacrifice and unselfish love. They had been led away from the practice of self-denial for the good of others. The rich had found no rebuke for their oppression of the poor, the poor no help for their servitude and degradation. The selfishness of the wealthy and powerful grew more and more apparent and oppressive. For centuries the greed and profligacy of the noble resulted in grinding extortion toward the peasant. The rich wronged the poor, and the poor hated the rich.

In many provinces the estates were held by the nobles, and the laboring classes were only tenants; they were at the mercy

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of their landlords and were forced to submit to their exorbitant demands. The burden of supporting both the church and the state fell upon the middle and lower classes, who were heavily taxed by the civil authorities and by the clergy. "The pleasure of the nobles was considered the supreme law; the farmers and the peasants might starve, for aught their oppressors cared. . . . The people were compelled at every turn to consult the exclusive interest of the landlord. The lives of the agricultural laborers were lives of incessant work and unrelieved misery; their complaints, if they ever dared to complain, were treated with insolent contempt. The courts of justice would always listen to a noble as against a peasant; bribes were notoriously accepted by the judges; and the merest caprice of the aristocracy had the force of law, by virtue of this system of universal corruption. Of the taxes wrung from the commonalty, by the secular magnates on the one hand, and the clergy on the other, not half ever found its way into the royal or episcopal treasury; the rest was squandered in profligate self-indulgence. And the men who thus impoverished their fellow subjects were themselves exempt from taxation, and entitled by law or custom to all the appointments of the state. The privileged classes numbered a hundred and fifty thousand, and for their gratification millions were condemned to hopeless and degrading lives." ([See Appendix.](#))

The court was given up to luxury and profligacy. There was little confidence existing between the people and the rulers. Suspicion fastened upon all the measures of the government as designing and selfish. For more than half a century before the time of the Revolution the throne was occupied by Louis XV, who, even in those evil times, was distinguished as an indolent, frivolous, and sensual monarch. With a depraved and cruel aristocracy and an impoverished and ignorant lower class, the state financially embarrassed and the people exasperated, it needed no prophet's eye to foresee a terrible impending outbreak. To the warnings of his counselors the king was accustomed to reply: "Try to

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make things go on as long as I am likely to live; after my death it may be as it will." It was in vain that the necessity of reform was urged. He saw the evils, but had neither the courage nor the power to meet them. The doom awaiting France was but too truly pictured in his indolent and selfish answer, "After me, the deluge!"

By working upon the jealousy of the kings and the ruling classes, Rome had influenced them to keep the people in bondage, well knowing that the state would thus be weakened, and purposing by this means to fasten both rulers and people in her thrall. With farsighted policy she perceived that in order to enslave men effectually, the shackles must be bound upon their souls; that the surest way to prevent them from escaping their bondage was to render them incapable of freedom. A thousandfold more terrible than the physical suffering which resulted from her policy, was the moral degradation. Deprived of the Bible, and abandoned to the teachings of bigotry and selfishness, the people were shrouded in ignorance and superstition, and sunken in vice, so that they were wholly unfitted for self-government.

But the outworking of all this was widely different from what Rome had purposed. Instead of holding the masses in a blind submission to her dogmas, her work resulted in making them infidels and revolutionists. Romanism they despised as priestcraft. They beheld the clergy as a party to their oppression. The only god they knew was the god of Rome; her teaching was their only religion. They regarded her greed and cruelty as the legitimate fruit of the Bible, and they would have none of it.

Rome had misrepresented the character of God and perverted His requirements, and now men rejected both the Bible and its Author. She had required a blind faith in her dogmas, under the pretended sanction of the Scriptures. In the reaction, Voltaire and his associates cast aside God's word altogether and spread everywhere the poison of infidelity. Rome had ground down the people under her iron heel; and now the masses, degraded and brutalized, in their recoil from

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her tyranny, cast off all restraint. Enraged at the glittering cheat to which they had so long paid homage, they rejected truth and falsehood together; and mistaking license for liberty, the slaves of vice exulted in their imagined freedom.

At the opening of the Revolution, by a concession of the king, the people were granted a representation exceeding that of the nobles and the clergy combined. Thus the balance of power was in their hands; but they were not prepared to use it with wisdom and moderation. Eager to redress the wrongs they had suffered, they determined to undertake the reconstruction of society. An outraged populace, whose minds were filled with bitter and long-treasured memories of wrong, resolved to revolutionize the state of misery that had grown unbearable and to avenge themselves upon those whom they regarded as the authors of their sufferings. The oppressed wrought out the lesson they had learned under tyranny and became the oppressors of those who had oppressed them.

Unhappy France reaped in blood the harvest she had sown. Terrible were the results of her submission to the controlling power of Rome. Where France, under the influence of Romanism, had set up the first stake at the opening of the Reformation, there the Revolution set up its first guillotine. On the very spot where the first martyrs to the Protestant faith were burned in the sixteenth century, the first victims were guillotined in the eighteenth. In repelling the gospel, which would have brought her healing, France had opened the door to infidelity and ruin. When the restraints of God's law were cast aside, it was found that the laws of man were inadequate to hold in

check the powerful tides of human passion; and the nation swept on to revolt and anarchy. The war against the Bible inaugurated an era which stands in the world's history as the Reign of Terror. Peace and happiness were banished from the homes and hearts of men. No one was secure. He who triumphed today was suspected, condemned, tomorrow. Violence and lust held undisputed sway.

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King, clergy, and nobles were compelled to submit to the atrocities of an excited and maddened people. Their thirst for vengeance was only stimulated by the execution of the king; and those who had decreed his death soon followed him to the scaffold. A general slaughter of all suspected of hostility to the Revolution was determined. The prisons were crowded, at one time containing more than two hundred thousand captives. The cities of the kingdom were filled with scenes of horror. One party of revolutionists was against another party, and France became a vast field for contending masses, swayed by the fury of their passions. "In Paris one tumult succeeded another, and the citizens were divided into a medley of factions, that seemed intent on nothing but mutual extermination." And to add to the general misery, the nation became involved in a prolonged and devastating war with the great powers of Europe. "The country was nearly bankrupt, the armies were clamoring for arrears of pay, the Parisians were starving, the provinces were laid waste by brigands, and civilization was almost extinguished in anarchy and license."

All too well the people had learned the lessons of cruelty and torture which Rome had so diligently taught. A day of retribution at last had come. It was not now the disciples of Jesus that were thrust into dungeons and dragged to the stake. Long ago these had perished or been driven into exile. Unsparing Rome now felt the deadly power of those whom she had trained to delight in deeds of blood. "The example of persecution which the clergy of France had exhibited for so many ages, was now retorted upon them with signal vigor. The scaffolds ran red with the blood of the priests. The galleys and the prisons, once crowded with Huguenots, were now filled with their persecutors. Chained to the bench and toiling at the oar, the Roman Catholic clergy experienced all those woes which their church had so freely inflicted on the gentle heretics." ([See Appendix.](#))

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"Then came those days when the most barbarous of all codes was administered by the most barbarous of all tribunals; when no man could greet his neighbors or say his prayers . . . without danger of committing a capital crime; when spies lurked in every corner; when the guillotine was long and hard at work every morning; when the jails were filled as close as the holds of a slave ship; when the gutters ran foaming with blood into the Seine. . . . While the daily wagonloads of victims were carried to their doom through the streets of Paris, the proconsuls, whom the sovereign committee had sent forth to the departments, reveled in an extravagance of cruelty unknown even in the capital. The knife of the deadly machine rose and fell too slow for their work of slaughter. Long rows of captives were mowed down with grapeshot. Holes were made in the bottom of crowded barges. Lyons was turned into a desert. At Arras even the cruel mercy of a speedy death was denied to the prisoners. All down the Loire, from Saumur to the sea, great flocks of crows and kites feasted on naked corpses, twined together in hideous embraces. No mercy was shown to sex or age. The number of young lads and of girls of seventeen who were murdered by that execrable government, is to be reckoned by hundreds. Babies torn from the breast were tossed from pike to pike along the Jacobin ranks." ([See Appendix.](#)) In the short space of ten years, multitudes of human beings perished.

All this was as Satan would have it. This was what for ages he had been working to secure. His policy is deception from first to last, and his steadfast purpose is to bring woe and wretchedness upon men, to deface and defile the workmanship of God, to mar the divine purposes of benevolence and love, and thus cause grief in heaven. Then by his deceptive arts he blinds the minds of men, and leads them to throw back the blame of his work upon God, as if all this misery were the result of the Creator's plan. In like manner, when

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those who have been degraded and brutalized through his cruel power achieve their freedom, he urges them on to excesses and atrocities. Then this picture of unbridled license is pointed out by tyrants and oppressors as an illustration of the results of liberty.

When error in one garb has been detected, Satan only masks it in a different disguise, and multitudes receive it as eagerly as at the first. When the people found Romanism to be a deception, and he could not through this agency lead them to transgression of God's law, he urged them to regard all religion as a cheat, and the Bible as a fable; and, casting aside the divine statutes, they gave themselves up to unbridled iniquity.

The fatal error which wrought such woe for the inhabitants of France was the ignoring of this one great truth: that true freedom lies within the proscriptions of the law of God. "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." "There is no peace, saith the Lord, unto the wicked." "But whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil." Isaiah 48:18, 22; Proverbs 1:33.

Atheists, infidels, and apostates oppose and denounce God's law; but the results of their influence prove that the well-being of man is bound up with his obedience of the divine statutes. Those who will not read the lesson from the book of God are bidden to read it in the history of nations.

When Satan wrought through the Roman Church to lead men away from obedience, his agency was concealed, and his work was so disguised that the degradation and misery which resulted were not seen to be the fruit of transgression. And his power was so far counteracted by the working of the Spirit of God that his purposes were prevented from reaching their full fruition. The people did not trace the effect to its cause and discover the source of their miseries. But in the

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Revolution the law of God was openly set aside by the National Council. And in the Reign of Terror which followed, the working of cause and effect could be seen by all.

When France publicly rejected God and set aside the Bible, wicked men and spirits of darkness exulted in their attainment of the object so long desired--a kingdom free from the restraints of the law of God. Because sentence against an evil work was not speedily executed, therefore the heart of the sons of men was "fully set in them to do evil." Ecclesiastes 8:11. But the transgression of a just and righteous law must inevitably result in misery and ruin. Though not visited at once with judgments, the wickedness of men was nevertheless surely working out their doom. Centuries of apostasy and crime had been treasuring up wrath against the day of retribution; and when their iniquity was full, the despisers of God learned too late that it is a fearful thing to have worn out the divine patience. The restraining Spirit of God, which imposes a check upon the cruel power of Satan, was in a great measure removed, and he whose only delight is the wretchedness of men was

permitted to work his will. Those who had chosen the service of rebellion were left to reap its fruits until the land was filled with crimes too horrible for pen to trace. From devastated provinces and ruined cities a terrible cry was heard--a cry of bitterest anguish. France was shaken as if by an earthquake. Religion, law, social order, the family, the state, and the church--all were smitten down by the impious hand that had been lifted against the law of God. Truly spoke the wise man: "The wicked shall fall by his own wickedness." "Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him: but it shall not be well with the wicked." Proverbs 11:5; Ecclesiastes 8:12, 13. "They hated knowledge, and did not choose the fear of the Lord;" "therefore shall they eat of the fruit of their own way, and be filled with their own devices." Proverbs 1:29, 31.

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God's faithful witnesses, slain by the blasphemous power that "ascendeth out of the bottomless pit," were not long to remain silent. "After three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." Revelation 11:11. It was in 1793 that the decrees which abolished the Christian religion and set aside the Bible passed the French Assembly. Three years and a half later a resolution rescinding these decrees, thus granting toleration to the Scriptures, was adopted by the same body. The world stood aghast at the enormity of guilt which had resulted from a rejection of the Sacred Oracles, and men recognized the necessity of faith in God and His word as the foundation of virtue and morality. Saith the Lord: "Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel," Isaiah 37:23. "Therefore, behold, I will cause them to know, this once will I cause them to know My hand and My might; and they shall know that My name is Jehovah." Jeremiah 16:21, A.R.V.

Concerning the two witnesses the prophet declares further: "And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." Revelation 11:12. Since France made war upon God's two witnesses, they have been honored as never before. In 1804 the British and Foreign Bible Society was organized. This was followed by similar organizations, with numerous branches, upon the continent of Europe. In 1816 the American Bible Society was founded. When the British Society was formed, the Bible had been printed and circulated in fifty tongues. It has since been translated into many hundreds of languages and dialects. ([See Appendix.](#))

For the fifty years preceding 1792, little attention was given to the work of foreign missions. No new societies were formed, and there were but few churches that made any

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effort for the spread of Christianity in heathen lands. But toward the close of the eighteenth century a great change took place. Men became dissatisfied with the results of rationalism and realized the necessity of divine revelation and experimental religion. From this time the work of foreign missions attained an unprecedented growth. ([See Appendix.](#))

The improvements in printing have given an impetus to the work of circulating the Bible. The increased facilities for communication between different countries, the breaking down of ancient barriers of prejudice and national exclusiveness, and the loss of secular power by the pontiff of Rome have opened the way for the entrance of the word of God. For some years the Bible has been

sold without restraint in the streets of Rome, and it has now been carried to every part of the habitable globe.

The infidel Voltaire once boastingly said: "I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man may suffice to overthrow it." Generations have passed since his death. Millions have joined in the war upon the Bible. But it is so far from being destroyed, that where there were a hundred in Voltaire's time, there are now ten thousand, yes, a hundred thousand copies of the book of God. In the words of an early Reformer concerning the Christian church, "The Bible is an anvil that has worn out many hammers." Saith the Lord: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." Isaiah 54:17.

"The word of our God shall stand forever." "All His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." Isaiah 40:8; Psalm 111:7, 8. Whatever is built upon the authority of man will be overthrown; but that which is founded upon the rock of God's immutable word shall stand forever.

## 16. The Pilgrim Fathers

The English Reformers, while renouncing the doctrines of Romanism, had retained many of its forms. Thus though the authority and the creed of Rome were rejected, not a few of her customs and ceremonies were incorporated into the worship of the Church of England. It was claimed that these things were not matters of conscience; that though they were not commanded in Scripture, and hence were nonessential, yet not being forbidden, they were not intrinsically evil. Their observance tended to narrow the gulf which separated the reformed churches from Rome, and it was urged that they would promote the acceptance of the Protestant faith by Romanists.

To the conservative and compromising, these arguments seemed conclusive. But there was another class that did not so judge. The fact that these customs "tended to bridge over the chasm between Rome and the Reformation" (Martyn, volume 5, page 22), was in their view a conclusive argument against retaining them. They looked upon them as badges of the slavery from which they had been delivered and to which they had no disposition to return. They reasoned that God has in His word established the regulations governing His worship, and that men are not at liberty to add to these or to detract from them. The very beginning of the great apostasy was in seeking to supplement the authority of God by

that of the church. Rome began by enjoining what God had not forbidden, and she ended by forbidding what He had explicitly enjoined.

Many earnestly desired to return to the purity and simplicity which characterized the primitive church. They regarded many of the established customs of the English Church as monuments of idolatry, and they could not in conscience unite in her worship. But the church, being supported by the civil authority, would permit no dissent from her forms. Attendance upon her service was required by law, and unauthorized assemblies for religious worship were prohibited, under penalty of imprisonment, exile, and death.

At the opening of the seventeenth century the monarch who had just ascended the throne of England declared his determination to make the Puritans "conform, or . . . harry them out of the land, or else worse."--George Bancroft, *History of the United States of America*, pt. 1, ch. 12, par. 6. Hunted, persecuted, and imprisoned, they could discern in the future no promise of better days, and many yielded to the conviction that for such as would serve God according to the dictates of their conscience, "England was ceasing forever to be a habitable place."--J. G. Palfrey, *History of New England*, ch. 3, par. 43. Some at last determined to seek refuge in Holland. Difficulties, losses, and imprisonment were encountered. Their purposes were thwarted, and they were betrayed into the hands of their enemies. But steadfast perseverance finally conquered, and they found shelter on the friendly shores of the Dutch Republic.

In their flight they had left their houses, their goods, and their means of livelihood. They were strangers in a strange land, among a people of different language and customs. They were forced to resort to new and untried occupations to earn their bread. Middle-aged men, who had spent their lives in tilling the soil, had now to learn mechanical trades. But they cheerfully accepted the situation and lost no time in idleness or repining. Though often pinched with poverty,

they thanked God for the blessings which were still granted them and found their joy in unmolested spiritual communion. "They knew they were pilgrims, and looked not much on those things, but lifted up their eyes to heaven, their dearest country, and quieted their spirits."--Bancroft, pt. 1, ch. 12, par. 15.

In the midst of exile and hardship their love and faith waxed strong. They trusted the Lord's promises, and He did not fail them in time of need. His angels were by their side, to encourage and support them. And when God's hand seemed pointing them across the sea, to a land where they might find for themselves a state, and leave to their children the precious heritage of religious liberty, they went forward, without shrinking, in the path of providence.

God had permitted trials to come upon His people to prepare them for the accomplishment of His gracious purpose toward them. The church had been brought low, that she might be exalted. God was about to display His power in her behalf, to give to the world another evidence that He will not forsake those who trust in Him. He had overruled events to cause the wrath of Satan and the plots of evil men to advance His glory and to bring His people to a place of security. Persecution and exile were opening the way to freedom.

When first constrained to separate from the English Church, the Puritans had joined themselves together by a solemn covenant, as the Lord's free people, "to walk together in all His ways made known or to be made known to them." --J. Brown, *The Pilgrim Fathers*, page 74. Here was the true spirit of reform, the vital principle of Protestantism. It was with this purpose that the Pilgrims departed from Holland to find a home in the New World. John Robinson, their pastor, who was providentially prevented from accompanying them, in his farewell address to the exiles said:

"Brethren, we are now ere long to part asunder, and the Lord knoweth whether I shall live ever to see your faces more. But whether the Lord hath appointed it or not, I

charge you before God and His blessed angels to follow me no farther than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as ever you were to receive any truth of my ministry; for I am very confident the Lord hath more truth and light yet to break forth out of His holy word."--Martyn, vol. 5, p. 70.

"For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; . . . and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received."--D. Neal, *History of the Puritans*, vol. 1, p. 269.

"Remember your church covenant, in which you have agreed to walk in all the ways of the Lord, made or to be made known unto you. Remember your promise and covenant with God and with one another, to receive whatever light and truth shall be made known to you from His written word; but withal, take heed, I beseech you, what you receive for truth, and compare it and weigh it with other scriptures of truth before you accept it; for it is not possible the Christian world should come so



lately out of such thick antichristian darkness, and that full perfection of knowledge should break forth at once."--Martyn, vol. 5, pp. 70, 71.

It was the desire for liberty of conscience that inspired the Pilgrims to brave the perils of the long journey across the sea, to endure the hardships and dangers of the wilderness, and with God's blessing to lay, on the shores of America, the foundation of a mighty nation. Yet honest and God-fearing

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as they were, the Pilgrims did not yet comprehend the great principle of religious liberty. The freedom which they sacrificed so much to secure for themselves, they were not equally ready to grant to others. "Very few, even of the foremost thinkers and moralists of the seventeenth century, had any just conception of that grand principle, the outgrowth of the New Testament, which acknowledges God as the sole judge of human faith."-- *Ibid.*, vol. 5, p. 297. The doctrine that God has committed to the church the right to control the conscience, and to define and punish heresy, is one of the most deeply rooted of papal errors. While the Reformers rejected the creed of Rome, they were not entirely free from her spirit of intolerance. The dense darkness in which, through the long ages of her rule, popery had enveloped all Christendom, had not even yet been wholly dissipated. Said one of the leading ministers in the colony of Massachusetts Bay: "It was toleration that made the world antichristian; and the church never took harm by the punishment of heretics."-- *Ibid.*, vol. 5, p. 335. The regulation was adopted by the colonists that only church members should have a voice in the civil government. A kind of state church was formed, all the people being required to contribute to the support of the clergy, and the magistrates being authorized to suppress heresy. Thus the secular power was in the hands of the church. It was not long before these measures led to the inevitable result --persecution.

Eleven years after the planting of the first colony, Roger Williams came to the New World. Like the early Pilgrims he came to enjoy religious freedom; but, unlike them, he saw --what so few in his time had yet seen--that this freedom was the inalienable right of all, whatever might be their creed. He was an earnest seeker for truth, with Robinson holding it impossible that all the light from God's word had yet been received. Williams "was the first person in modern Christendom to establish civil government on the doctrine of the liberty of conscience, the equality of opinions before

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the law."--Bancroft, pt. 1, ch. 15, par. 16. He declared it to be the duty of the magistrate to restrain crime, but never to control the conscience. "The public or the magistrates may decide," he said, "what is due from man to man; but when they attempt to prescribe a man's duties to God, they are out of place, and there can be no safety; for it is clear that if the magistrates has the power, he may decree one set of opinions or beliefs today and another tomorrow; as has been done in England by different kings and queens, and by different popes and councils in the Roman Church; so that belief would become a heap of confusion."--Martyn, vol. 5, p. 340.

Attendance at the services of the established church was required under a penalty of fine or imprisonment. "Williams reprobated the law; the worst statute in the English code was that which did but enforce attendance upon the parish church. To compel men to unite with those of a different creed, he regarded as an open violation of their natural rights; to drag to public worship the irreligious and the unwilling, seemed only like requiring hypocrisy. . . . 'No one should be bound to worship, or,' he added, 'to maintain a worship, against his own consent.' 'What!' exclaimed his

antagonists, amazed at his tenets, 'is not the laborer worthy of his hire?' 'Yes,' replied he, 'from them that hire him.'"-- Bancroft, pt. 1, ch. 15, par. 2.

Roger Williams was respected and beloved as a faithful minister, a man of rare gifts, of unbending integrity and true benevolence; yet his steadfast denial of the right of civil magistrates to authority over the church, and his demand for religious liberty, could not be tolerated. The application of this new doctrine, it was urged, would "subvert the fundamental state and government of the country."-- *Ibid.*, pt. 1, ch. 15, par. 10. He was sentenced to banishment from the colonies, and, finally, to avoid arrest, he was forced to flee, amid the cold and storms of winter, into the unbroken forest.

"For fourteen weeks," he says, "I was sorely tossed in a bitter season, not knowing what bread or bed did mean."

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But "the ravens fed me in the wilderness," and a hollow tree often served him for a shelter.--Martyn, vol. 5, pp. 349, 350. Thus he continued his painful flight through the snow and the trackless forest, until he found refuge with an Indian tribe whose confidence and affection he had won while endeavoring to teach them the truths of the gospel.

Making his way at last, after months of change and wandering, to the shores of Narragansett Bay, he there laid the foundation of the first state of modern times that in the fullest sense recognized the right of religious freedom. The fundamental principle of Roger Williams's colony was "that every man should have liberty to worship God according to the light of his own conscience."-- *Ibid.*, vol. 5, p. 354. His little state, Rhode Island, became the asylum of the oppressed, and it increased and prospered until its foundation principles--civil and religious liberty--became the cornerstones of the American Republic.

In that grand old document which our forefathers set forth as their bill of rights--the Declaration of Independence--they declared: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." And the Constitution guarantees, in the most explicit terms, the inviolability of conscience: "No religious test shall ever be required as a qualification to any office of public trust under the United States." "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

"The framers of the Constitution recognized the eternal principle that man's relation with his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that man could exercise

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no authority over their consciences. It is an inborn principle which nothing can eradicate."-- Congressional documents (U.S.A.), serial No. 200, document No. 271.

As the tidings spread through the countries of Europe, of a land where every man might enjoy the fruit of his own labor and obey the convictions of his own conscience, thousands flocked to the shores of the New World. Colonies rapidly multiplied. "Massachusetts, by special law, offered free

welcome and aid, at the public cost, to Christians of any nationality who might fly beyond the Atlantic 'to escape from wars or famine, or the oppression of their persecutors.' Thus the fugitive and the downtrodden were, by statute, made the guests of the commonwealth."--Martyn, vol. 5, p. 417. In twenty years from the first landing at Plymouth, as many thousand Pilgrims were settled in New England.

To secure the object which they sought, "they were content to earn a bare subsistence by a life of frugality and toil. They asked nothing from the soil but the reasonable returns of their own labor. No golden vision threw a deceitful halo around their path. . . . They were content with the slow but steady progress of their social polity. They patiently endured the privations of the wilderness, watering the tree of liberty with their tears, and with the sweat of their brow, till it took deep root in the land."

The Bible was held as the foundation of faith, the source of wisdom, and the charter of liberty. Its principles were diligently taught in the home, in the school, and in the church, and its fruits were manifest in thrift, intelligence, purity, and temperance. One might be for years a dweller in the Puritan settlement, "and not see a drunkard, or hear an oath, or meet a beggar."--Bancroft, pt. 1, ch. 19, par. 25. It was demonstrated that the principles of the Bible are the surest safeguards of national greatness. The feeble and isolated colonies grew to a confederation of powerful states, and the world marked with wonder the peace and prosperity of "a church without a pope, and a state without a king."

But continually increasing numbers were attracted to the

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shores of America, actuated by motives widely different from those of the first Pilgrims. Though the primitive faith and purity exerted a widespread and molding power, yet its influence became less and less as the numbers increased of those who sought only worldly advantage.

The regulation adopted by the early colonists, of permitting only members of the church to vote or to hold office in the civil government, led to most pernicious results. This measure had been accepted as a means of preserving the purity of the state, but it resulted in the corruption of the church. A profession of religion being the condition of suffrage and officeholding, many, actuated solely by motives of worldly policy, united with the church without a change of heart. Thus the churches came to consist, to a considerable extent, of unconverted persons; and even in the ministry were those who not only held errors of doctrine, but who were ignorant of the renewing power of the Holy Spirit. Thus again was demonstrated the evil results, so often witnessed in the history of the church from the days of Constantine to the present, of attempting to build up the church by the aid of the state, of appealing to the secular power in support of the gospel of Him who declared: "My kingdom is not of this world." John 18:36. The union of the church with the state, be the degree never so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world.

The great principle so nobly advocated by Robinson and Roger Williams, that truth is progressive, that Christians should stand ready to accept all the light which may shine from God's holy word, was lost sight of by their descendants. The Protestant churches of America,--and those of Europe as well,--so highly favored in receiving the blessings of the Reformation, failed to press forward in the path of reform. Though a few faithful men arose, from time to time, to proclaim new truth and

expose long-cherished error, the majority, like the Jews in Christ's day or the papists in the time of Luther, were content to believe as their fathers had

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believed and to live as they had lived. Therefore religion again degenerated into formalism; and errors and superstitions which would have been cast aside had the church continued to walk in the light of God's word, were retained and cherished. Thus the spirit inspired by the Reformation gradually died out, until there was almost as great need of reform in the Protestant churches as in the Roman Church in the time of Luther. There was the same worldliness and spiritual stupor, a similar reverence for the opinions of men, and substitution of human theories for the teachings of God's word.

The wide circulation of the Bible in the early part of the nineteenth century, and the great light thus shed upon the world, was not followed by a corresponding advance in knowledge of revealed truth, or in experimental religion. Satan could not, as in former ages, keep God's word from the people; it had been placed within the reach of all; but in order still to accomplish his object, he led many to value it but lightly. Men neglected to search the Scriptures, and thus they continued to accept false interpretations, and to cherish doctrines which had no foundation in the Bible.

Seeing the failure of his efforts to crush out the truth by persecution, Satan had again resorted to the plan of compromise which led to the great apostasy and the formation of the Church of Rome. He had induced Christians to ally themselves, not now with pagans, but with those who, by their devotion to the things of this world, had proved themselves to be as truly idolaters as were the worshipers of graven images. And the results of this union were no less pernicious now than in former ages; pride and extravagance were fostered under the guise of religion, and the churches became corrupted. Satan continued to pervert the doctrines of the Bible, and traditions that were to ruin millions were taking deep root. The church was upholding and defending these traditions, instead of contending for "the faith which was once delivered unto the saints." Thus were degraded the principles for which the Reformers had done and suffered so much.

## 17. Heralds of the Morning

One of the most solemn and yet most glorious truths revealed in the Bible is that of Christ's second coming to complete the great work of redemption. To God's pilgrim people, so long left to sojourn in "the region and shadow of death," a precious, joy-inspiring hope is given in the promise of His appearing, who is "the resurrection and the life," to "bring home again His banished." The doctrine of the second advent is the very keynote of the Sacred Scriptures. From the day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the Promised One to break the destroyer's power and bring them again to the lost Paradise. Holy men of old looked forward to the advent of the Messiah in glory, as the consummation of their hope. Enoch, only the seventh in descent from them that dwelt in Eden, he who for three centuries on earth walked with his God, was permitted to behold from afar the coming of the Deliverer. "Behold," he declared, "the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14, 15. The patriarch Job in the night of his affliction exclaimed with unshaken trust: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: . . . in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:25-27.

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The coming of Christ to usher in the reign of righteousness has inspired the most sublime and impassioned utterances of the sacred writers. The poets and prophets of the Bible have dwelt upon it in words glowing with celestial fire. The psalmist sang of the power and majesty of Israel's King: "Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence. . . . He shall call to the heavens from above, and to the earth, that He may judge His people." Psalm 50:2-4. "Let the heavens rejoice, and let the earth be glad . . . before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth." Psalm 96:11-13.

Said the prophet Isaiah: "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." "Thy dead men shall live, together with my dead body shall they arise." "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 26:19; 25:8, 9.

And Habakkuk, rapt in holy vision, beheld His appearing. "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light." "He stood, and measured the earth: He beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hill did bow: His ways are everlasting." "Thou didst ride upon Thine horses and Thy chariots of salvation." "The mountains saw Thee, and they trembled: . . . the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their

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habitation: at the light of Thine arrows they went, and at the shining of Thy glittering spear." "Thou wentest forth for the salvation of Thy people, even for salvation with Thine anointed." Habakkuk 3:3, 4, 6, 8, 10, 11, 13.

When the Saviour was about to be separated from His disciples, He comforted them in their sorrow with the assurance that He would come again: "Let not your heart be troubled. . . . In My Father's house are many mansions. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself." John 14:1-3. "The Son of man shall come in His glory, and all the holy angels with Him." "Then shall He sit upon the throne of His glory: and before Him shall be gathered all nations." Matthew 25:31, 32.

The angels who lingered upon Olivet after Christ's ascension repeated to the disciples the promise of His return: "This *same* Jesus, which is taken up from you into heaven, shall *so* come in like manner as ye have seen Him go into heaven." Acts 1:11. And the apostle Paul, speaking by the Spirit of Inspiration, testified: "The Lord *Himself* shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thessalonians 4:16. Says the prophet of Patmos: "Behold, He cometh with clouds; and every eye shall see Him." Revelation 1:7.

About His coming cluster the glories of that "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:21. Then the long-continued rule of evil shall be broken; "the kingdoms of this world" will become "the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Revelation 11:15. "The glory of the Lord shall be revealed, and all flesh shall see it together." "The Lord God will cause righteousness and praise to spring forth before all the nations." He shall be "for a crown of glory, and for a diadem of beauty, unto the residue of His people." Isaiah 40:5; 61:11; 28:5.

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It is then that the peaceful and long-desired kingdom of the Messiah shall be established under the whole heaven. "The Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord." "The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called My Delight, and thy land Beulah." "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isaiah 51:3; 35:2; 62:4, 5, margin.

The coming of the Lord has been in all ages the hope of His true followers. The Saviour's parting promise upon Olivet, that He would come again, lighted up the future for His disciples, filling their hearts with joy and hope that sorrow could not quench nor trials dim. Amid suffering and persecution, the "appearing of the great God and our Saviour Jesus Christ" was the "blessed hope." When the Thessalonian Christians were filled with grief as they buried their loved ones, who had hoped to live to witness the coming of the Lord, Paul, their teacher, pointed them to the resurrection, to take place at the Saviour's advent. Then the dead in Christ should rise, and together with the living be caught up to meet the Lord in the air. "And so," he said, "shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4:16-18.

On rocky Patmos the beloved disciple hears the promise, "Surely I come quickly," and his longing response voices the prayer of the church in all her pilgrimage, "Even so, come, Lord Jesus." Revelation 22:20.

From the dungeon, the stake, the scaffold, where saints and martyrs witnessed for the truth, comes down the centuries the utterance of their faith and hope. Being "assured of His personal resurrection, and consequently of their own at His coming, for this cause," says one of these Christians, "they despised death, and were found to be above it."--Daniel T. Taylor, *The Reign of Christ on Earth: or, The Voice*

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*of the Church in All Ages*, page 33. They were willing to go down to the grave, that they might "rise free."-- *Ibid.*, page 54. They looked for the "Lord to come from heaven in the clouds with the glory of His Father," "bringing to the just the times of the kingdom." The Waldenses cherished the same faith.-- *Ibid.*, pages 129-132. Wycliffe looked forward to the Redeemer's appearing as the hope of the church.-- *Ibid.*, pages 132-134.

Luther declared: "I persuade myself verily, that the day of judgment will not be absent full three hundred years. God will not, cannot, suffer this wicked world much longer." "The great day is drawing near in which the kingdom of abominations shall be overthrown."-- *Ibid.*, pages 158, 134.

"This aged world is not far from its end," said Melancthon. Calvin bids Christians "not to hesitate, ardently desiring the day of Christ's coming as of all events most auspicious;" and declares that "the whole family of the faithful will keep in view that day." "We must hunger after Christ, we must seek, contemplate," he says, "till the dawning of that great day, when our Lord will fully manifest the glory of His kingdom."-- *Ibid.*, pages 158, 134.

"Has not the Lord Jesus carried up our flesh into heaven?" said Knox, the Scotch Reformer, "and shall He not return? We know that He shall return, and that with expedition." Ridley and Latimer, who laid down their lives for the truth, looked in faith for the Lord's coming. Ridley wrote: "The world without doubt--this I do believe, and therefore I say it--draws to an end. Let us with John, the servant of God, cry in our hearts unto our Saviour Christ, Come, Lord Jesus, come."-- *Ibid.*, pages 151, 145.

"The thoughts of the coming of the Lord," said Baxter, "are most sweet and joyful to me."--Richard Baxter, *Works*, vol. 17, p. 555. "It is the work of faith and the character of His saints to love His appearing and to look for that blessed hope." "If death be the last enemy to be destroyed at the resurrection, we may learn how earnestly believers should long and pray for the second coming of Christ, when this

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full and final conquest shall be made."-- *Ibid.*, vol. 17, p. 500. "This is the day that all believers should long, and hope, and wait for, as being the accomplishment of all the work of their redemption, and all the desires and endeavors of their souls." "Hasten, O Lord, this blessed day!"-- *Ibid.*, vol. 17, pp. 182, 183. Such was the hope of the apostolic church, of the "church in the wilderness," and of the Reformers.

Prophecy not only foretells the manner and object of Christ's coming, but presents tokens by which men are to know when it is near. Said Jesus: "There shall be signs in the sun, and in the moon, and in the stars." Luke 21:25. "The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory." Mark 13:24-26. The revelator



thus describes the first of the signs to precede the second advent: "There was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood." Revelation 6:12.

These signs were witnessed before the opening of the nineteenth century. In fulfillment of this prophecy there occurred, in the year 1755, the most terrible earthquake that has ever been recorded. Though commonly known as the earthquake of Lisbon, it extended to the greater part of Europe, Africa, and America. It was felt in Greenland, in the West Indies, in the island of Madeira, in Norway and Sweden, Great Britain and Ireland. It pervaded an extent of not less than four million square miles. In Africa the shock was almost as severe as in Europe. A great part of Algiers was destroyed; and a short distance from Morocco, a village containing eight or ten thousand inhabitants was swallowed up. A vast wave swept over the coast of Spain and Africa engulfing cities and causing great destruction.

It was in Spain and Portugal that the shock manifested its extreme violence. At Cadiz the inflowing wave was said to be sixty feet high. Mountains, "some of the largest in Portugal, were impetuously shaken, as it were, from their very

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foundations, and some of them opened at their summits, which were split and rent in a wonderful manner, huge masses of them being thrown down into the adjacent valleys. Flames are related to have issued from these mountains."-- Sir Charles Lyell, *Principles of Geology*, page 495.

At Lisbon "a sound of thunder was heard underground, and immediately afterwards a violent shock threw down the greater part of that city. In the course of about six minutes sixty thousand persons perished. The sea first retired, and laid the bar dry; it then rolled in, rising fifty feet or more above its ordinary level." "Among other extraordinary events related to have occurred at Lisbon during the catastrophe, was the subsidence of a new quay, built entirely of marble, at an immense expense. A great concourse of people had collected there for safety, as a spot where they might be beyond the reach of falling ruins; but suddenly the quay sank down with all the people on it, and not one of the dead bodies ever floated to the surface."-- *Ibid.*, page 495.

"The shock" of the earthquake "was instantly followed by the fall of every church and convent, almost all the large public buildings, and more than one fourth of the houses. In about two hours after the shock, fires broke out in different quarters, and raged with such violence for the space of nearly three days, that the city was completely desolated. The earthquake happened on a holyday, when the churches and convents were full of people, very few of whom escaped."-- *Encyclopedia Americana*, art. "Lisbon," note (ed. 1831). "The terror of the people was beyond description. Nobody wept; it was beyond tears. They ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying, '*Misericordia! the world's at an end!*' Mothers forgot their children, and ran about loaded with crucifixes. Unfortunately, many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people were buried in one common ruin." It has been estimated that ninety thousand persons lost their lives on that fatal day.

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Twenty-five years later appeared the next sign mentioned in the prophecy--the darkening of the sun and moon. What rendered this more striking was the fact that the time of its fulfillment had been definitely pointed out. In the Saviour's conversation with His disciples upon Olivet, after describing

the long period of trial for the church,--the 1260 years of papal persecution, concerning which He had promised that the tribulation should be shortened,--He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13:24. The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Following this persecution, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled.

"Almost, if not altogether alone, as the most mysterious and as yet unexplained phenomenon of its kind, . . . stands the dark day of May 19, 1780,--a most unaccountable darkening of the whole visible heavens and atmosphere in New England."--R. M. Devens, *Our First Century*, page 89.

An eyewitness living in Massachusetts describes the event as follows: "In the morning the sun rose clear, but was soon overcast. The clouds became lowery, and from them, black and ominous, as they soon appeared, lightning flashed, thunder rolled, and a little rain fell. Toward nine o'clock, the clouds became thinner, and assumed a brassy or coppery appearance, and earth, rocks, trees, buildings, water, and persons were changed by this strange, unearthly light. A few minutes later, a heavy black cloud spread over the entire sky except a narrow rim at the horizon, and it was as dark as it usually is at nine o'clock on a summer evening. . . .

"Fear, anxiety, and awe gradually filled the minds of the people. Women stood at the door, looking out upon the dark landscape; men returned from their labor in the fields; the

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carpenter left his tools, the blacksmith his forge, the tradesman his counter. Schools were dismissed, and tremblingly the children fled homeward. Travelers put up at the nearest farmhouse. 'What is coming?' queried every lip and heart. It seemed as if a hurricane was about to dash across the land, or as if it was the day of the consummation of all things.

"Candles were used; and hearth fires shone as brightly as on a moonless evening in autumn. . . . Fowls retired to their roosts and went to sleep, cattle gathered at the pasture bars and lowed, frogs peeped, birds sang their evening songs, and bats flew about. But the human knew that night had not come. . . .

"Dr. Nathanael Whittaker, pastor of the Tabernacle church in Salem, held religious services in the meeting-house, and preached a sermon in which he maintained that the darkness was supernatural. Congregations came together in many other places. The texts for the extemporaneous sermons were invariably those that seemed to indicate that the darkness was consonant with Scriptural prophecy. . . . The darkness was most dense shortly after eleven o'clock."-- *The Essex Antiquarian*, April, 1899, vol. 3, No. 4, pp. 53, 54. "In most parts of the country it was so great in the daytime, that the people could not tell the hour by either watch or clock, nor dine, nor manage their domestic business, without the light of candles. . . .

"The extent of this darkness was extraordinary. It was observed as far east as Falmouth. To the westward it reached to the farthest part of Connecticut, and to Albany. To the southward, it was observed along the seacoasts; and to the north as far as the American settlements extend."--William Gordon, *History of the Rise, Progress, and Establishment of the Independence of the U.S.A.*, vol. 3, p. 57.

The intense darkness of the day was succeeded, an hour or two before evening, by a partially clear sky, and the sun appeared, though it was still obscured by the black, heavy mist. "After sundown, the clouds came again overhead, and

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it grew dark very fast." "Nor was the darkness of the night less uncommon and terrifying than that of the day; notwithstanding there was almost a full moon, no object was discernible but by the help of some artificial light, which, when seen from the neighboring houses and other places at a distance, appeared through a kind of Egyptian darkness which seemed almost impervious to the rays."--Isaiah Thomas, *Massachusetts Spy; or, American Oracle of Liberty*, vol. 10, No. 472 (May 25, 1780). Said an eyewitness of the scene: "I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete."--Letter by Dr. Samuel Tenney, of Exeter, New Hampshire, December, 1785 (in *Massachusetts Historical Society Collections*, 1792, 1st series, vol. 1, p. 97). Though at nine o'clock that night the moon rose to the full, "it had not the least effect to dispel the deathlike shadows." After midnight the darkness disappeared, and the moon, when first visible, had the appearance of blood.

May 19, 1780, stands in history as "The Dark Day." Since the time of Moses no period of darkness of equal density, extent, and duration, has ever been recorded. The description of this event, as given by eyewitnesses, is but an echo of the words of the Lord, recorded by the prophet Joel, twenty-five hundred years previous to their fulfillment: "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Joel 2:31.

Christ had bidden His people watch for the signs of His advent and rejoice as they should behold the tokens of their coming King. "When these things begin to come to pass," He said, "then look up, and lift up your heads; for your redemption draweth nigh." He pointed His followers to the budding trees of spring, and said: "When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things

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come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:28, 30, 31.

But as the spirit of humility and devotion in the church had given place to pride and formalism, love for Christ and faith in His coming had grown cold. Absorbed in worldliness and pleasure seeking, the professed people of God were blinded to the Saviour's instructions concerning the signs of His appearing. The doctrine of the second advent had been neglected; the scriptures relating to it were obscured by misinterpretation, until it was, to a great extent, ignored and forgotten. Especially was this the case in the churches of America. The freedom and comfort enjoyed by all classes of society, the ambitious desire for wealth and luxury, begetting an absorbing devotion to money-making, the eager rush for popularity and power, which seemed to be within the reach of all, led men to center their interests and hopes on the things of this life, and to put far in the future that solemn day when the present order of things should pass away.

When the Saviour pointed out to His followers the signs of His return, He foretold the state of backsliding that would exist just prior to His second advent. There would be, as in the days of Noah, the activity and stir of worldly business and pleasure seeking--buying, selling, planting, building, marrying, and giving in marriage--with forgetfulness of God and the future life. For those

living at this time, Christ's admonition is: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34, 36.

The condition of the church at this time is pointed out in the Saviour's words in the Revelation: "Thou hast a name

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that thou livest, and art dead." And to those who refuse to arouse from their careless security, the solemn warning is addressed: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Revelation 3:1, 3.

It was needful that men should be awakened to their danger; that they should be roused to prepare for the solemn events connected with the close of probation. The prophet of God declares: "The day of the Lord is great and very terrible; and who can abide it?" Who shall stand when He appeareth who is "of purer eyes than to behold evil," and cannot "look on iniquity"? Joel 2:11; Habakkuk 1:13. To them that cry, "My God, we know Thee," yet have transgressed His covenant, and hastened after another god, hiding iniquity in their hearts, and loving the paths of unrighteousness--to these the day of the Lord is "darkness, and not light, even very dark, and no brightness in it." Hosea 8:2, 1; Psalm 16:4; Amos 5:20. "It shall come to pass at that time," saith the Lord, "that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil." Zephaniah 1:12. "I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." Isaiah 13:11. "Neither their silver nor their gold shall be able to deliver them;" "their goods shall become a booty, and their houses a desolation." Zephaniah 1:18, 13.

The prophet Jeremiah, looking forward to this fearful time, exclaimed: "I am pained at my very heart. . . . I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried." Jeremiah 4:19, 20.

"That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm." Zephaniah 1:15, 16. "Behold, the day

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of the Lord cometh, . . . to lay the land desolate: and He shall destroy the sinners thereof out of it." Isaiah 13:9.

In view of that great day the word of God, in the most solemn and impressive language, calls upon His people to arouse from their spiritual lethargy and to seek His face with repentance and humiliation: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." "Sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children: . . . let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar." "Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your

heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness." Joel 2:1, 15-17, 12, 13.

To prepare a people to stand in the day of God, a great work of reform was to be accomplished. God saw that many of His professed people were not building for eternity, and in His mercy He was about to send a message of warning to arouse them from their stupor and lead them to make ready for the coming of the Lord.

This warning is brought to view in Revelation 14. Here is a threefold message represented as proclaimed by heavenly beings and immediately followed by the coming of the Son of man to reap "the harvest of the earth." The first of these warnings announces the approaching judgment. The prophet beheld an angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6, 7.

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This message is declared to be a part of "the everlasting gospel." The work of preaching the gospel has not been committed to angels, but has been entrusted to men. Holy angels have been employed in directing this work, they have in charge the great movements for the salvation of men; but the actual proclamation of the gospel is performed by the servants of Christ upon the earth.

Faithful men, who were obedient to the promptings of God's Spirit and the teachings of His word, were to proclaim this warning to the world. They were those who had taken heed to the "sure word of prophecy," the "light that shineth in a dark place, until the day dawn, and the daystar arise." 2 Peter 1:19. They had been seeking the knowledge of God more than all hid treasures, counting it "better than the merchandise of silver, and the gain thereof than fine gold." Proverbs 3:14. And the Lord revealed to them the great things of the kingdom. "The secret of the Lord is with them that fear Him; and He will show them His covenant." Psalm 25:14.

It was not the scholarly theologians who had an understanding of this truth, and engaged in its proclamation. Had these been faithful watchmen, diligently and prayerfully searching the Scriptures, they would have known the time of night; the prophecies would have opened to them the events about to take place. But they did not occupy this position, and the message was given by humbler men. Said Jesus: "Walk while ye have the light, lest darkness come upon you." John 12:35. Those who turn away from the light which God has given, or who neglect to seek it when it is within their reach, are left in darkness. But the Saviour declares: "He that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12. Whoever is with singleness of purpose seeking to do God's will, earnestly heeding the light already given, will receive greater light; to that soul some star of heavenly radiance will be sent to guide him into all truth.

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At the time of Christ's first advent the priests and scribes of the Holy City, to whom were entrusted the oracles of God, might have discerned the signs of the times and proclaimed the coming of the Promised One. The prophecy of Micah designated His birthplace; Daniel specified the time of His advent. Micah 5:2; Daniel 9:25. God committed these prophecies to the Jewish leaders; they were without excuse if they did not know and declare to the people that the Messiah's coming was at hand. Their ignorance was the result of sinful neglect. The Jews were building monuments for the

slain prophets of God, while by their deference to the great men of earth they were paying homage to the servants of Satan. Absorbed in their ambitious strife for place and power among men, they lost sight of the divine honors proffered them by the King of heaven.

With profound and reverent interest the elders of Israel should have been studying the place, the time, the circumstances, of the greatest event in the world's history--the coming of the Son of God to accomplish the redemption of man. All the people should have been watching and waiting that they might be among the first to welcome the world's Redeemer. But, lo, at Bethlehem two weary travelers from the hills of Nazareth traverse the whole length of the narrow street to the eastern extremity of the town, vainly seeking a place of rest and shelter for the night. No doors are open to receive them. In a wretched hovel prepared for cattle, they at last find refuge, and there the Saviour of the world is born.

Heavenly angels had seen the glory which the Son of God shared with the Father before the world was, and they had looked forward with intense interest to His appearing on earth as an event fraught with the greatest joy to all people. Angels were appointed to carry the glad tidings to those who were prepared to receive it and who would joyfully make it known to the inhabitants of the earth. Christ had stooped to take upon Himself man's nature; He was to bear an infinite

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weight of woe as He should make His soul an offering for sin; yet angels desired that even in His humiliation the Son of the Highest might appear before men with a dignity and glory befitting His character. Would the great men of earth assemble at Israel's capital to greet His coming? Would legions of angels present Him to the expectant company?

An angel visits the earth to see who are prepared to welcome Jesus. But he can discern no tokens of expectancy. He hears no voice of praise and triumph that the period of Messiah's coming is at hand. The angel hovers for a time over the chosen city and the temple where the divine presence has been manifested for ages; but even here is the same indifference. The priests, in their pomp and pride, are offering polluted sacrifices in the temple. The Pharisees are with loud voices addressing the people or making boastful prayers at the corners of the streets. In the palaces of kings, in the assemblies of philosophers, in the schools of the rabbis, all are alike unmindful of the wondrous fact which has filled all heaven with joy and praise--that the Redeemer of men is about to appear upon the earth.

There is no evidence that Christ is expected, and no preparation for the Prince of life. In amazement the celestial messenger is about to return to heaven with the shameful tidings, when he discovers a group of shepherds who are watching their flocks by night, and, as they gaze into the starry heavens, are contemplating the prophecy of a Messiah to come to earth, and longing for the advent of the world's Redeemer. Here is a company that is prepared to receive the heavenly message. And suddenly the angel of the Lord appears, declaring the good tidings of great joy. Celestial glory floods all the plain, an innumerable company of angels is revealed, and as if the joy were too great for one messenger to bring from heaven, a multitude of voices break forth in the anthem which all the nations of the saved shall one day sing: "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.

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Oh, what a lesson is this wonderful story of Bethlehem! How it rebukes our unbelief, our pride and self-sufficiency. How it warns us to beware, lest by our criminal indifference we also fail to discern the signs of the times, and therefore know not the day of our visitation.

It was not alone upon the hills of Judea, not among the lowly shepherds only, that angels found the watchers for Messiah's coming. In the land of the heathen also were those that looked for Him; they were wise men, rich and noble, the philosophers of the East. Students of nature, the Magi had seen God in His handiwork. From the Hebrew Scriptures they had learned of the Star to arise out of Jacob, and with eager desire they awaited His coming, who should be not only the "Consolation of Israel," but a "Light to lighten the Gentiles," and "for salvation unto the ends of the earth." Luke 2:25, 32; Acts 13:47. They were seekers for light, and light from the throne of God illumined the path for their feet. While the priests and rabbis of Jerusalem, the appointed guardians and expounders of the truth, were shrouded in darkness, the Heaven-sent star guided these Gentile strangers to the birthplace of the newborn King.

It is "unto them that look for Him" that Christ is to "appear the second time without sin unto salvation." Hebrews 9:28. Like the tidings of the Saviour's birth, the message of the second advent was not committed to the religious leaders of the people. They had failed to preserve their connection with God, and had refused light from heaven; therefore they were not of the number described by the apostle Paul: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thessalonians 5:4, 5.

The watchmen upon the walls of Zion should have been the first to catch the tidings of the Saviour's advent, the first to lift their voices to proclaim Him near, the first to warn the people to prepare for His coming. But they were at ease,

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dreaming of peace and safety, while the people were asleep in their sins. Jesus saw His church, like the barren fig tree, covered with pretentious leaves, yet destitute of precious fruit. There was a boastful observance of the forms of religion, while the spirit of true humility, penitence, and faith--which alone could render the service acceptable to God--was lacking. Instead of the graces of the Spirit there were manifested pride, formalism, vainglory, selfishness, oppression. A backsliding church closed their eyes to the signs of the times. God did not forsake them, or suffer His faithfulness to fail; but they departed from Him, and separated themselves from His love. As they refused to comply with the conditions, His promises were not fulfilled to them.

Such is the sure result of neglect to appreciate and improve the light and privileges which God bestows. Unless the church will follow on in His opening providence, accepting every ray of light, performing every duty which may be revealed, religion will inevitably degenerate into the observance of forms, and the spirit of vital godliness will disappear. This truth has been repeatedly illustrated in the history of the church. God requires of His people works of faith and obedience corresponding to the blessings and privileges bestowed. Obedience requires a sacrifice and involves a cross; and this is why so many of the professed followers of Christ refused to receive the light from heaven, and, like the Jews of old, knew not the time of their visitation. Luke 19:44. Because of their pride and unbelief the Lord passed them by and revealed His truth to those who, like the shepherds of Bethlehem and the Eastern Magi, had given heed to all the light they had received.



## 18. An American Reformer

An Upright, honest-hearted farmer, who had been led to doubt the divine authority of the Scriptures, yet who sincerely desired to know the truth, was the man specially chosen of God to lead out in the proclamation of Christ's second coming. Like many other reformers, William Miller had in early life battled with poverty and had thus learned the great lessons of energy and self-denial. The members of the family from which he sprang were characterized by an independent, liberty-loving spirit, by capability of endurance, and ardent patriotism--traits which were also prominent in his character. His father was a captain in the army of the Revolution, and to the sacrifices which he made in the struggles and sufferings of that stormy period may be traced the straitened circumstances of Miller's early life.

He had a sound physical constitution, and even in childhood gave evidence of more than ordinary intellectual strength. As he grew older, this became more marked. His mind was active and well developed, and he had a keen thirst for knowledge. Though he did not enjoy the advantages of a collegiate education, his love of study and a habit of careful thought and close criticism rendered him a man of sound judgment and comprehensive views. He possessed an irreproachable moral character and an enviable reputation, being generally esteemed for integrity, thrift, and benevolence. By dint of energy and application he early acquired a

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competence, though his habits of study were still maintained. He filled various civil and military offices with credit, and the avenues to wealth and honor seemed wide open to him.

His mother was a woman of sterling piety, and in childhood, he had been subject to religious impressions. In early childhood, however, he was thrown into the society of deists, whose influence was the stronger from the fact that they were mostly good citizens and men of humane and benevolent disposition. Living, as they did, in the midst of Christian institutions, their characters had been to some extent molded by their surroundings. For the excellencies which won them respect and confidence they were indebted to the Bible; and yet these good gifts were so perverted as to exert an influence against the word of God. By association with these men, Miller was led to adopt their sentiments. The current interpretations of Scripture presented difficulties which seemed to him insurmountable; yet his new belief, while setting aside the Bible, offered nothing better to take its place, and he remained far from satisfied. He continued to hold these views, however, for about twelve years. But at the age of thirty-four the Holy Spirit impressed his heart with a sense of his condition as a sinner. He found in his former belief no assurance of happiness beyond the grave. The future was dark and gloomy. Referring afterward to his feelings at this time, he said:

"Annihilation was a cold and chilling thought, and accountability was sure destruction to all. The heavens were as brass over my head, and the earth as iron under my feet. Eternity--what was it? And death--why was it? The more I reasoned, the further I was from demonstration. The more I thought, the more scattered were my conclusions. I tried to stop thinking, but my thoughts would not be controlled. I was truly wretched, but did not understand the cause. I murmured and complained, but knew not of whom. I knew that there was a wrong, but knew not how or where to find the right. I mourned, but without hope."

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In this state he continued for some months. "Suddenly," he says, "the character of a Saviour was vividly impressed upon my mind. It seemed that there might be a being so good and compassionate as to himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a being must be, and imagined that I could cast myself into the arms of, and trust in the mercy of, such a one. But the question arose, How can it be proved that such a being does exist? Aside from the Bible, I found that I could get no evidence of the existence of such a Saviour, or even of a future state. . . .

"I saw that the Bible did bring to view just such a Saviour as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a friend. The Saviour became to me the chiefest among ten thousand; and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path. My mind became settled and satisfied. I found the Lord God to be a Rock in the midst of the ocean of life. The Bible now became my chief study, and I can truly say, I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marveled that I could have ever rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God."--S. Bliss, *Memoirs of Wm. Miller*, pages 65-67.

Miller publicly professed his faith in the religion which he had despised. But his infidel associates were not slow to bring forward all those arguments which he himself had often urged against the divine authority of the Scriptures. He was not then prepared to answer them; but he reasoned that if the Bible is a revelation from God, it must be consistent with itself; and that as it was given for man's instruction, it must

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be adapted to his understanding. He determined to study the Scriptures for himself, and ascertain if every apparent contradiction could not be harmonized.

Endeavoring to lay aside all preconceived opinions, and dispensing with commentaries, he compared scripture with scripture by the aid of the marginal references and the concordance. He pursued his study in a regular and methodical manner; beginning with Genesis, and reading verse by verse, he proceeded no faster than the meaning of the several passages so unfolded as to leave him free from all embarrassment. When he found anything obscure, it was his custom to compare it with every other text which seemed to have any reference to the matter under consideration. Every word was permitted to have its proper bearing upon the subject of the text, and if his view of it harmonized with every collateral passage, it ceased to be a difficulty. Thus whenever he met with a passage hard to be understood he found an explanation in some other portion of the Scriptures. As he studied with earnest prayer for divine enlightenment, that which had before appeared dark to his understanding was made clear. He experienced the truth of the psalmist's words: "The entrance of Thy words giveth light; it giveth understanding unto the simple." Psalm 119:130.

With intense interest he studied the books of Daniel and the Revelation, employing the same principles of interpretation as in the other scriptures, and found, to his great joy, that the prophetic symbols could be understood. He saw that the prophecies, so far as they had been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc., were either explained in their immediate connection, or the terms in which they were expressed were defined in

other scriptures, and when thus explained, were to be literally understood. "I was thus satisfied," he says, "that the Bible is a system of revealed truths, so clearly and simply given that the wayfaring man, though

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a fool, need not err therein."--Bliss, page 70. Link after link of the chain of truth rewarded his efforts, as step by step he traced down the great lines of prophecy. Angels of heaven were guiding his mind and opening the Scriptures to his understanding.

Taking the manner in which the prophecies had been fulfilled in the past as a criterion by which to judge of the fulfillment of those which were still future, he became satisfied that the popular view of the spiritual reign of Christ--a temporal millennium before the end of the world--was not sustained by the word of God. This doctrine, pointing to a thousand years of righteousness and peace before the personal coming of the Lord, put far off the terrors of the day of God. But, pleasing though it may be, it is contrary to the teachings of Christ and His apostles, who declared that the wheat and the tares and to grow together until the harvest, the end of the world; that "evil men and seducers shall wax worse and worse;" that "in the last days perilous times shall come;" and that the kingdom of darkness shall continue until the advent of the Lord and shall be consumed with the spirit of His mouth and be destroyed with the brightness of His coming. Matthew 13:30, 38-41; 2 Timothy 3:13, 1; 2 Thessalonians 2:8.

The doctrine of the world's conversion and the spiritual reign of Christ was not held by the apostolic church. It was not generally accepted by Christians until about the beginning of the eighteenth century. Like every other error, its results were evil. It taught men to look far in the future for the coming of the Lord and prevented them from giving heed to the signs heralding His approach. It induced a feeling of confidence and security that was not well founded and led many to neglect the preparation necessary in order to meet their Lord.

Miller found the literal, personal coming of Christ to be plainly taught in the Scriptures. Says Paul: "The Lord Himself shall descend from heaven with a shout, with the voice

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of the Archangel, and with the trump of God." 1 Thessalonians 4:16. And the Saviour declares: "They shall *see* the Son of man coming in the clouds of heaven with power and great glory." "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:30, 27. He is to be accompanied by all the hosts of heaven. "The Son of man shall come in His glory, and all the holy angels with Him." Matthew 25:31. "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect." Matthew 24:31.

At His coming the righteous dead will be raised, and the righteous living will be changed. "We shall not all sleep," says Paul, "but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15:51-53. And in his letter to the Thessalonians, after describing the coming of the Lord, he says: "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

Not until the personal advent of Christ can His people receive the kingdom. The Saviour said: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:31-34. We have seen by the scriptures just given that when the Son of man comes, the dead are raised incorruptible and the living are changed. By this great

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change they are prepared to receive the kingdom; for Paul says: "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Corinthians 15:50. Man in his present state is mortal, corruptible; but the kingdom of God will be incorruptible, enduring forever. Therefore man in his present state cannot enter into the kingdom of God. But when Jesus comes, He confers immortality upon His people; and then He calls them to inherit the kingdom of which they have hitherto been only heirs.

These and other scriptures clearly proved to Miller's mind that the events which were generally expected to take place before the coming of Christ, such as the universal reign of peace and the setting up of the kingdom of God upon the earth, were to be subsequent to the second advent. Furthermore, all the signs of the times and the condition of the world corresponded to the prophetic description of the last days. He was forced to the conclusion, from the study of Scripture alone, that the period allotted for the continuance of the earth in its present state was about to close.

"Another kind of evidence that vitally affected my mind," he says, "was the chronology of the Scriptures. . . . I found that predicted events, which had been fulfilled in the past, often occurred within a given time. The one hundred and twenty years to the flood (Genesis 6:3); the seven days that were to precede it, with forty days of predicted rain (Genesis 7:4); the four hundred years of the sojourn of Abraham's seed (Genesis 15:13); the three days of the butler's and baker's dreams (Genesis 40:12-20); the seven years of Pharaoh's (Genesis 41:28-54); the forty years in the wilderness (Numbers 14:34); the three and a half years of famine (1 Kings 17:1) [see Luke 4:25;] . . . the seventy years' captivity (Jeremiah 25:11); Nebuchadnezzar's seven times (Daniel 4:13-16); and the seven weeks, threescore and two weeks, and the one week, making seventy weeks, determined upon the Jews (Daniel 9:24-27),--the events limited by these times were all once only a matter of prophecy, and were fulfilled in accordance with the predictions."--Bliss, pages 74, 75.

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When, therefore, he found, in his study of the Bible, various chronological periods that, according to his understanding of them, extended to the second coming of Christ, he could not but regard them as the "times before appointed," which God had revealed unto His servants. "The secret things," says Moses, "belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever;" and the Lord declares by the prophet Amos, that He "will do nothing, but He revealeth His secret unto His servants the prophets." Deuteronomy 29:29; Amos 3:7. The students of God's word may, then, confidently expect to find the most stupendous event to take place in human history clearly pointed out in the Scriptures of truth.

"As I was fully convinced," says Miller, "that all Scripture given by inspiration of God is profitable (2 Timothy 3:16); that it came not at any time by the will of man, but was written as holy men were

moved by the Holy Ghost (2 Peter 1:21), and was written 'for our learning, that we through patience and comfort of the Scriptures might have hope' (Romans 15:4), I could but regard the chronological portions of the Bible as being as much a portion of the word of God, and as much entitled to our serious consideration, as any other portion of the Scriptures. I therefore felt that in endeavoring to comprehend what God had in His mercy seen fit to reveal to us, I had no right to pass over the prophetic periods."-- Bliss, page 75.

The prophecy which seemed most clearly to reveal the *time* of the second advent was that of Daniel 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Following his rule of making Scripture its own interpreter, Miller learned that a day in symbolic prophecy represents a year (Numbers 14:34; Ezekiel 4:6); he saw that the period of 2300 prophetic days, or literal years, would extend far beyond the close of the Jewish dispensation, hence it could not refer to the sanctuary of that dispensation. Miller accepted the generally received view that in the Christian age

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the earth is the sanctuary, and he therefore understood that the cleansing of the sanctuary foretold in Daniel 8:14 represented the purification of the earth by fire at the second coming of Christ. If, then, the correct starting point could be found for the 2300 days, he concluded that the time of the second advent could be readily ascertained. Thus would be revealed the time of that great consummation, the time when the present state, with "all its pride and power, pomp and vanity, wickedness and oppression, would come to an end;" when the curse would be "removed from off the earth, death be destroyed, reward be given to the servants of God, the prophets and saints, and them who fear His name, and those be destroyed that destroy the earth."--Bliss, page 76.

With a new and deeper earnestness, Miller continued the examination of the prophecies, whole nights as well as days being devoted to the study of what now appeared of such stupendous importance and all-absorbing interest. In the eighth chapter of Daniel he could find no clue to the starting point of the 2300 days; the angel Gabriel, though commanded to make Daniel understand the vision, gave him only a partial explanation. As the terrible persecution to befall the church was unfolded to the prophet's vision, physical strength gave way. He could endure no more, and the angel left him for a time. Daniel "fainted, and was sick certain days." "And I was astonished at the vision," he says, "but none understood it."

Yet God had bidden His messenger: "Make this man to understand the vision." That commission must be fulfilled. In obedience to it, the angel, some time afterward, returned to Daniel, saying: "I am now come forth to give thee skill and understanding;" "therefore understand the matter, and consider the vision." Daniel 8:27, 16; 9:22, 23, 25-27. There was one important point in the vision of chapter 8 which had been left unexplained, namely, that relating to time--the period of the 2300 days; therefore the angel, in resuming his explanation, dwells chiefly upon the subject of time:

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"Seventy weeks are determined upon thy people and upon thy Holy City. . . . Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself. . . . And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease."

The angel had been sent to Daniel for the express purpose of explaining to him the point which he had failed to understand in the vision of the eighth chapter, the statement relative to time--"unto two thousand and three hundred days; then shall the sanctuary be cleansed." After bidding Daniel "understand the matter, and consider the vision," the very first words of the angel are: "Seventy weeks are determined upon thy people and upon thy Holy City." The word here translated "determined" literally signifies "cut off." Seventy weeks, representing 490 years, are declared by the angel to be cut off, as specially pertaining to the Jews. But from what were they cut off? As the 2300 days was the only period of time mentioned in chapter 8, it must be the period from which the seventy weeks were cut off; the seventy weeks must therefore be a part of the 2300 days, and the two periods must begin together. The seventy weeks were declared by the angel to date from the going forth of the commandment to restore and build Jerusalem. If the date of this commandment could be found, then the starting point for the great period of the 2300 days would be ascertained.

In the seventh chapter of Ezra the decree is found. Verses 12-26. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built "according to the commandment ["decree," margin] of Cyrus, and Darius, and Artaxerxes king of Persia." These three kings, in

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originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled.

"From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks"--namely, sixty-nine weeks, or 483 years. The decree of Artaxerxes went into effect in the autumn of 457 B.C. From this date, 483 years extend to the autumn of A.D. 27. ([See Appendix.](#)) At that time this prophecy was fulfilled. The word "Messiah" signifies "the Anointed One." In the autumn of A.D. 27 Christ was baptized by John and received the anointing of the Spirit. The apostle Peter testifies that "God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts 10:38. And the Saviour Himself declared: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor." Luke 4:18. After His baptism He went into Galilee, "preaching the gospel of the kingdom of God, and saying, *The time* is fulfilled." Mark 1:14, 15.

"And He shall confirm the covenant with many for one week." The "week" here brought to view is the last one of the seventy; it is the last seven years of the period allotted especially to the Jews. During this time, extending from A.D. 27 to A.D. 34, Christ, at first in person and afterward by His disciples, extended the gospel invitation especially to the Jews. As the apostles went forth with the good tidings of the kingdom, the Saviour's direction was: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matthew 10:5, 6.

"In the midst of the week He shall cause the sacrifice and the oblation to cease." In A.D. 31, three and a half years after His baptism, our Lord was crucified. With the great sacrifice

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offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease.

The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34. At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world. The disciples, forced by persecution to flee from Jerusalem, "went everywhere preaching the word." "Philip went down to the city of Samaria, and preached Christ unto them." Peter, divinely guided, opened the gospel to the centurion of Caesarea, the God-fearing Cornelius; and the ardent Paul, won to the faith of Christ, was commissioned to carry the glad tidings "far hence unto the Gentiles." Acts 8:4, 5; 22:21.

Thus far every specification of the prophecies is strikingly fulfilled, and the beginning of the seventy weeks is fixed beyond question at 457 B.C., and their expiration in A.D. 34. From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks--490 days--having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From A.D. 34, 1810 years extend to 1844. Consequently the 2300 days of Daniel 8:14 terminate in 1844. At the expiration of this great prophetic period, upon the testimony of the angel of God, "the sanctuary shall be cleansed." Thus the time of the cleansing of the sanctuary--which was almost universally believed to take place at the second advent--was definitely pointed out.

Miller and his associates at first believed that the 2300 days would terminate in the *spring* of 1844, whereas the prophecy

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points to the *autumn* of that year. ([See Appendix.](#)) The misapprehension of this point brought disappointment and perplexity to those who had fixed upon the earlier date as the time of the Lord's coming. But this did not in the least affect the strength of the argument showing that the 2300 days terminated in the year 1844, and that the great event represented by the cleansing of the sanctuary must then take place.

Entering upon the study of the Scriptures as he had done, in order to prove that they were a revelation from God, Miller had not, at the outset, the slightest expectation of reaching the conclusion at which he had now arrived. He himself could hardly credit the results of his investigation. But the Scripture evidence was too clear and forcible to be set aside.

He had devoted two years to the study of the Bible, when, in 1818, he reached the solemn conviction that in about twenty-five years Christ would appear for the redemption of His people. "I need not speak," says Miller, "of the joy that filled my heart in view of the delightful prospect, nor of the ardent longings of my soul for a participation in the joys of the redeemed. The Bible was now to me a new book. It was indeed a feast of reason; all that was dark, mystical, or obscure to me in its teachings, had been dissipated from my mind before the clear light that now dawned from its sacred pages; and, oh, how bright and glorious the truth appeared! All the contradictions and inconsistencies I had before found in the word were gone; and although there were many portions of which I was not satisfied I had a full understanding, yet so much light had emanated from it to the



illumination of my before darkened mind, that I felt a delight in studying the Scripture which I had not before supposed could be derived from its teachings."--Bliss, pages 76, 77.

"With the solemn conviction that such momentous events were predicted in the Scriptures to be fulfilled in so short a space of time, the question came home to me with mighty

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power regarding my duty to the world, in view of the evidence that had affected my own mind."--*Ibid.*, page 81. He could not but feel that it was his duty to impart to others the light which he had received. He expected to encounter opposition from the ungodly, but was confident that all Christians would rejoice in the hope of meeting the Saviour whom they professed to love. His only fear was that in their great joy at the prospect of glorious deliverance, so soon to be consummated, many would receive the doctrine without sufficiently examining the Scriptures in demonstration of its truth. He therefore hesitated to present it, lest he should be in error and be the means of misleading others. He was thus led to review the evidences in support of the conclusions at which he had arrived, and to consider carefully every difficulty which presented itself to his mind. He found that objections vanished before the light of God's word, as mist before the rays of the sun. Five years spent thus left him fully convinced of the correctness of his position.

And now the duty of making known to others what he believed to be so clearly taught in the Scriptures, urged itself with new force upon him. "When I was about my business," he said, "it was continually ringing in my ears, 'Go and tell the world of their danger.' This text was constantly occurring to me: 'When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.'" Ezekiel 33:8, 9. I felt that if the wicked could be effectually warned, multitudes of them would repent; and that if they were not warned, their blood might be required at my hand."--Bliss, page 92.

He began to present his views in private as he had opportunity, praying that some minister might feel their force and devote himself to their promulgation. But he could not

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banish the conviction that he had a personal duty to perform in giving the warning. The words were ever recurring to his mind: "Go and tell it to the world; their blood will I require at thy hand." For nine years he waited, the burden still pressing upon his soul, until in 1831 he for the first time publicly gave the reasons of his faith.

As Elisha was called from following his oxen in the field, to receive the mantle of consecration to the prophetic office, so was William Miller called to leave his plow and open to the people the mysteries of the kingdom of God. With trembling he entered upon his work, leading his hearers down, step by step, through the prophetic periods to the second appearing of Christ. With every effort he gained strength and courage as he saw the widespread interest excited by his words.

It was only at the solicitation of his brethren, in whose words he heard the call of God, that Miller consented to present his views in public. He was now fifty years of age, unaccustomed to public speaking, and burdened with a sense of unfitness for the work before him. But from the first his labors were blessed in a remarkable manner to the salvation of souls. His first lecture was followed

by a religious awakening in which thirteen entire families, with the exception of two persons, were converted. He was immediately urged to speak in other places, and in nearly every place his labor resulted in a revival of the work of God. Sinners were converted, Christians were roused to greater consecration, and deists and infidels were led to acknowledge the truth of the Bible and the Christian religion. The testimony of those among whom he labored was: "A class of minds are reached by him not within the influence of other men."-- *Ibid.*, page 138. His preaching was calculated to arouse the public mind to the great things of religion and to check the growing worldliness and sensuality of the age.

In nearly every town there were scores, in some, hundreds, converted as a result of his preaching. In many places Protestant

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churches of nearly all denominations were thrown open to him, and the invitations to labor usually came from the ministers of the several congregations. It was his invariable rule not to labor in any place to which he had not been invited, yet he soon found himself unable to comply with half the requests that poured in upon him. Many who did not accept his views as to the exact time of the second advent were convinced of the certainty and nearness of Christ's coming and their need of preparation. In some of the large cities his work produced a marked impression. Liquor dealers abandoned the traffic and turned their shops into meeting rooms; gambling dens were broken up; infidels, deists, Universalists, and even the most abandoned profligates were reformed, some of whom had not entered a house of worship for years. Prayer meetings were established by the various denominations, in different quarters, at almost every hour, businessmen assembling at midday for prayer and praise. There was no extravagant excitement, but an almost universal solemnity on the minds of the people. His work, like that of the early Reformers, tended rather to convince the understanding and arouse the conscience than merely to excite the emotions.

In 1833 Miller received a license to preach, from the Baptist Church, of which he was a member. A large number of the ministers of his denomination also approved his work, and it was with their formal sanction that he continued his labors. He traveled and preached unceasingly, though his personal labors were confined principally to the New England and Middle States. For several years his expenses were met wholly from his own private purse, and he never afterward received enough to meet the expense of travel to the places where he was invited. Thus his public labors, so far from being a pecuniary benefit, were a heavy tax upon his property, which gradually diminished during this period of his life. He was the father of a large family, but as they were all frugal and industrious, his farm sufficed for their maintenance as well as his own.

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In 1833, two years after Miller began to present in public the evidences of Christ's soon coming, the last of the signs appeared which were promised by the Saviour as tokens of His second advent. Said Jesus: "The stars shall fall from heaven." Matthew 24:29. And John in the Revelation declared, as he beheld in vision the scenes that should herald the day of God: "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Revelation 6:13. This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833. That was the most extensive and wonderful display of falling stars which has ever been recorded; "the whole firmament, over all the United States, being then, for hours, in fiery commotion! No celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or with so much

dread and alarm by another." "Its sublimity and awful beauty still linger in many minds. . . . Never did rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same. In a word, the whole heavens seemed in motion. . . . The display, as described in Professor Silliman's *Journal*, was seen all over North America. . . . From two o'clock until broad daylight, the sky being perfectly serene and cloudless, an incessant play of dazzlingly brilliant luminosities was kept up in the whole heavens."--R. M. Devens, *American Progress; or, The Great Events of the Greatest Century*, ch. 28, pars. 1-5.

"No language, indeed, can come up to the splendor of that magnificent display; . . . no one who did not witness it can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon; and yet they were not exhausted--thousands swiftly followed in the tracks of thousands, as if created for the occasion."--F. Reed, in the *Christian Advocate and Journal*, Dec. 13, 1833. "A

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more correct picture of a fig tree casting its figs when blown by a mighty wind, it was not possible to behold."--"The Old Countryman," in *Portland Evening Advertiser*, Nov. 26, 1833.

In the New York *Journal of Commerce* of November 14, 1833, appeared a long article regarding this wonderful phenomenon, containing this statement: "No philosopher or scholar has told or recorded an event, I suppose, like that of yesterday morning. A prophet eighteen hundred years ago foretold it exactly, if we will be at the trouble of understanding stars falling to mean falling stars, . . . in the only sense in which it is possible to be literally true."

Thus was displayed the last of those signs of His coming, concerning which Jesus bade His disciples: "When ye shall see all these things, *know* that it is near, even at the doors." Matthew 24:33. After these signs, John beheld, as the great event next impending, the heavens departing as a scroll, while the earth quaked, mountains and islands removed out of their places, and the wicked in terror sought to flee from the presence of the Son of man. Revelation 6:12-17.

Many who witnessed the falling of the stars, looked upon it as a herald of the coming judgment, "an awful type, a sure forerunner, a merciful sign, of that great and dreadful day." --"The Old Countryman," in *Portland Evening Advertiser*, Nov. 26, 1833. Thus the attention of the people was directed to the fulfillment of prophecy, and many were led to give heed to the warning of the second advent.

In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown "in A.D. 1840, sometime in the month of August;" and only a few days previous to its accomplishment he wrote: "Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power

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in Constantinople may be expected to be broken. And this, I believe, will be found to be the case."-- Josiah Litch, in *Signs of the Times, and Expositor of Prophecy*, Aug. 1, 1840.

At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. ([See Appendix.](#)) When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended.

William Miller possessed strong mental powers, disciplined by thought and study; and he added to these the wisdom of heaven by connecting himself with the Source of wisdom. He was a man of sterling worth, who could not but command respect and esteem wherever integrity of character and moral excellence were valued. Uniting true kindness of heart with Christian humility and the power of self-control, he was attentive and affable to all, ready to listen to the opinions of others and to weigh their arguments. Without passion or excitement he tested all theories and doctrines by the word of God, and his sound reasoning and thorough knowledge of the Scriptures enabled him to refute error and expose falsehood.

Yet he did not prosecute his work without bitter opposition. As with earlier Reformers, the truths which he presented were not received with favor by popular religious teachers. As these could not maintain their position by the Scriptures, they were driven to resort to the sayings and doctrines of men, to the traditions of the Fathers. But the word of God was the only testimony accepted by the preachers of the advent truth. "The Bible, and the Bible only," was their watchword. The lack of Scripture argument on the part of their opponents was supplied by ridicule and scoffing. Time, means, and talents were employed in maligning those whose

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only offense was that they looked with joy for the return of their Lord and were striving to live holy lives and to exhort others to prepare for His appearing.

Earnest were the efforts put forth to draw away the minds of the people from the subject of the second advent. It was made to appear a sin, something of which men should be ashamed, to study the prophecies which relate to the coming of Christ and the end of the world. Thus the popular ministry undermined faith in the word of God. Their teaching made men infidels, and many took license to walk after their own ungodly lusts. Then the authors of the evil charged it all upon Adventists.

While drawing crowded houses of intelligent and attentive hearers, Miller's name was seldom mentioned by the religious press except by way of ridicule or denunciation. The careless and ungodly emboldened by the position of religious teachers, resorted to opprobrious epithets, to base and blasphemous witticisms, in their efforts to heap contumely upon him and his work. The gray-headed man who had left a comfortable home to travel at his own expense from city to city, from town to town, toiling unceasingly to bear to the world the solemn warning of the judgment near, was sneeringly denounced as a fanatic, a liar, a speculating knave.

The ridicule, falsehood, and abuse heaped upon him called forth indignant remonstrance, even from the secular press. "To treat a subject of such overwhelming majesty and fearful consequences," with

lightness and ribaldry was declared by worldly men to be "not merely to sport with the feelings of its propagators and advocates," but "to make a jest of the day of judgment, to scoff at the Deity Himself, and condemn the terrors of His judgment bar."--Bliss, page 183.

The instigator of all evil sought not only to counteract the effect of the advent message, but to destroy the messenger himself. Miller made a practical application of Scripture truth to the hearts of his hearers, reproving their sins and

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disturbing their self-satisfaction, and his plain and cutting words aroused their enmity. The opposition manifested by church members toward his message emboldened the baser classes to go to greater lengths; and enemies plotted to take his life as he should leave the place of meeting. But holy angels were in the throng, and one of these, in the form of a man, took the arm of this servant of the Lord and led him in safety from the angry mob. His work was not yet done, and Satan and his emissaries were disappointed in their purpose.

Despite all opposition, the interest in the advent movement had continued to increase. From scores and hundreds, the congregations had grown to as many thousands. Large accessions had been made to the various churches, but after a time the spirit of opposition was manifested even against these converts, and the churches began to take disciplinary steps with those who had embraced Miller's views. This action called forth a response from his pen, in an address to Christians of all denominations, urging that if his doctrines were false, he should be shown his error from the Scriptures.

"What have we believed," he said, "that we have not been commanded to believe by the word of God, which you yourselves allow is the rule, and only rule, of our faith and practice? What have we done that should call down such virulent denunciations against us from pulpit and press, and give you just cause to exclude us [Adventists] from your churches and fellowship?" "If we are wrong, pray show us wherein consists our wrong. Show us from the word of God that we are in error; we have had ridicule enough; that can never convince us that we are in the wrong; the word of God alone can change our views. Our conclusions have been formed deliberately and prayerfully, as we have seen the evidence in the Scriptures."-- *Ibid.*, pages 250, 252.

From age to age the warnings which God has sent to the world by His servants have been received with like incredulity and unbelief. When the iniquity of the antediluvians

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moved Him to bring a flood of waters upon the earth, He first made known to them His purpose, that they might have opportunity to turn from their evil ways. For a hundred and twenty years was sounded in their ears the warning to repent, lest the wrath of God be manifested in their destruction. But the message seemed to them an idle tale, and they believed it not. Emboldened in their wickedness they mocked the messenger of God, made light of his entreaties, and even accused him of presumption. How dare one man stand up against all the great men of the earth? If Noah's message were true, why did not all the world see it and believe it? One man's assertion against the wisdom of thousands! They would not credit the warning, nor would they seek shelter in the ark.

Scoffers pointed to the things of nature,--to the unvarying succession of the seasons, to the blue skies that had never poured out rain, to the green fields refreshed by the soft dews of night,--and

they cried out: "Doth he not speak parables?" In contempt they declared the preacher of righteousness to be a wild enthusiast; and they went on, more eager in their pursuit of pleasure, more intent upon their evil ways, than before. But their unbelief did not hinder the predicted event. God bore long with their wickedness, giving them ample opportunity for repentance; but at the appointed time His judgments were visited upon the rejecters of His mercy.

Christ declares that there will exist similar unbelief concerning His second coming. As the people of Noah's day "knew not until the Flood came, and took them all away; so," in the words of our Saviour, "shall also the coming of the Son of man be." Matthew 24-29. When the professed people of God are uniting with the world, living as they live, and joining with them in forbidden pleasures; when the luxury of the world becomes the luxury of the church; when the marriage bells are chiming, and all are looking forward to many years of worldly prosperity--then, suddenly as the

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lightning flashes from the heavens, will come the end of their bright visions and delusive hopes.

As God sent His servant to warn the world of the coming Flood, so He sent chosen messengers to make known the nearness of the final judgment. And as Noah's contemporaries laughed to scorn the predictions of the preacher of righteousness, so in Miller's day many, even of the professed people of God, scoffed at the words of warning.

And why were the doctrine and preaching of Christ's second coming so unwelcome to the churches? While to the wicked the advent of the Lord brings woe and desolation, to the righteous it is fraught with joy and hope. This great truth had been the consolation of God's faithful ones through all the ages; why had it become, like its Author, "a stone of stumbling" and "a rock of offense" to His professed people? It was our Lord Himself who promised His disciples: "If I go and prepare a place for you, I will come again, and receive you unto Myself." John 14:3. It was the compassionate Saviour, who, anticipating the loneliness and sorrow of His followers, commissioned angels to comfort them with the assurance that He would come again in person, even as He went into heaven. As the disciples stood gazing intently upward to catch the last glimpse of Him whom they loved, their attention was arrested by the words: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. Hope was kindled afresh by the angels' message. The disciples "returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." Luke 24:52, 53. They were not rejoicing because Jesus had been separated from them and they were left to struggle with the trials and temptations of the world, but because of the angels' assurance that He would come again.

The proclamation of Christ's coming should now be, as when made by the angels to the shepherds of Bethlehem,

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good tidings of great joy. Those who really love the Saviour cannot but hail with gladness the announcement founded upon the word of God that He in whom their hopes of eternal life are centered is coming again, not to be insulted, despised, and rejected, as at His first advent, but in power and glory, to redeem His people. It is those who do not love the Saviour that desire Him to remain away, and there can be no more conclusive evidence that the churches have departed from God than the irritation and animosity excited by this Heaven-sent message.

Those who accepted the advent doctrine were roused to the necessity of repentance and humiliation before God. Many had long been halting between Christ and the world; now they felt that it was time to take a stand. "The things of eternity assumed to them an unwonted reality. Heaven was brought near, and they felt themselves guilty before God."-- Bliss, page 146. Christians were quickened to new spiritual life. They were made to feel that time was short, that what they had to do for their fellow men must be done quickly. Earth receded, eternity seemed to open before them, and the soul, with all that pertained to its immortal weal or woe, was felt to eclipse every temporal object. The Spirit of God rested upon them and gave power to their earnest appeals to their brethren, as well as to sinners, to prepare for the day of God. The silent testimony of their daily life was a constant rebuke to formal and unconsecrated church members. These did not wish to be disturbed in their pursuit of pleasure, their devotion to money-making, and their ambition for worldly honor. Hence the enmity and opposition excited against the advent faith and those who proclaimed it.

As the arguments from the prophetic periods were found to be impregnable, opposers endeavored to discourage investigation of the subject by teaching that the prophecies were sealed. Thus Protestants followed in the steps of Romanists. While the papal church withholds the Bible ([See Appendix](#)) from the people, Protestant churches claimed that an

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important part of the Sacred Word--and that the part which brings to view truths specially applicable to our time--could not be understood.

Ministers and people declared that the prophecies of Daniel and the Revelation were incomprehensible mysteries. But Christ directed His disciples to the words of the prophet Daniel concerning events to take place in their time, and said: "Whoso readeth, let him *understand*." Matthew 24:15. And the assertion that the Revelation is a mystery, not to be understood, is contradicted by the very title of the book: "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass. . . . *Blessed* is he that *readeth*, and they that *hear* the words of this prophecy, and *keep* those things which are written therein: for the time is at hand." Revelation 1:1-3.

Says the prophet: "Blessed is he that readeth"--there are those who will not read; the blessing is not for them. "And they that hear"--there are some, also, who refuse to hear anything concerning the prophecies; the blessing is not for this class. "And keep those things which are written therein"--many refuse to heed the warnings and instructions contained in the Revelation; none of these can claim the blessing promised. All who ridicule the subjects of the prophecy and mock at the symbols here solemnly given, all who refuse to reform their lives and to prepare for the coming of the Son of man, will be unblest.

In view of the testimony of Inspiration, how dare men teach that the Revelation is a mystery beyond the reach of human understanding? It is a mystery revealed, a book opened. The study of the Revelation directs the mind to the prophecies of Daniel, and both present most important instruction, given of God to men, concerning events to take place at the close of this world's history.

To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. He

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records the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of destruction. Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth.

Why, then, this widespread ignorance concerning an important part of Holy Writ? Why this general reluctance to investigate its teachings? It is the result of a studied effort of the prince of darkness to conceal from men that which reveals his deceptions. For this reason, Christ the Revelator, foreseeing the warfare that would be waged against the study of the Revelation, pronounced a blessing upon all who should read, hear, and observe the words of the prophecy.

## 19. Light Through Darkness

The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.

No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation. Men are instruments in the hand of God, employed by Him to accomplish His purposes of grace and mercy. Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time, and sufficient to enable him to perform the work which God has given him to do. But no man, however honored of Heaven, has ever attained to a full understanding of the great plan of redemption, or even to a perfect appreciation of the divine purpose in the work for his own time. Men do not fully understand what God would accomplish by the work which He gives them to do; they do not comprehend, in all its bearings, the message which they utter in His name.

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" "My thoughts are not your thoughts, neither are your ways My ways, saith the

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Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done." Job 11:7; Isaiah 55:8, 9; 46:9, 10.

Even the prophets who were favored with the special illumination of the Spirit did not fully comprehend the import of the revelations committed to them. The meaning was to be unfolded from age to age, as the people of God should need the instruction therein contained.

Peter, writing of the salvation brought to light through the gospel, says: Of this salvation "the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching *what*, or *what manner of time* the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto *themselves*, but unto *us* they did minister." 1 Peter 1:10-12.

Yet while it was not given to the prophets to understand fully the things revealed to them, they earnestly sought to obtain all the light which God had been pleased to make manifest. They "inquired and searched diligently," "searching what, or what manner of time the Spirit of Christ which was in them did signify." What a lesson to the people of God in the Christian age, for whose benefit these prophecies were given to His servants! "Unto whom it was revealed, that not unto themselves, but unto us they did minister." Witness those holy men of God as they "inquired and searched diligently" concerning revelations given them for generations that were yet unborn. Contrast their holy zeal with the listless unconcern with which the favored ones of later ages treat this gift of Heaven. What a rebuke to the ease-loving, world-loving indifference which is content to declare that the prophecies cannot be understood!

Though the finite minds of men are inadequate to enter

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into the counsels of the Infinite One, or to understand fully the working out of His purposes, yet often it is because of some error or neglect on their own part that they so dimly comprehend the messages of Heaven. Not infrequently the minds of the people, and even of God's servants, are so blinded by human opinions, the traditions and false teaching of men, that they are able only partially to grasp the great things which He has revealed in His word. Thus it was with the disciples of Christ, even when the Saviour was with them in person. Their minds had become imbued with the popular conception of the Messiah as a temporal prince, who was to exalt Israel to the throne of the universal empire, and they could not understand the meaning of His words foretelling His sufferings and death.

Christ Himself had sent them forth with the message: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15. That message was based on the prophecy of Daniel 9. The sixty-nine weeks were declared by the angel to extend to "the Messiah the Prince," and with high hopes and joyful anticipations the disciples looked forward to the establishment of Messiah's kingdom at Jerusalem to rule over the whole earth.

They preached the message which Christ had committed to them, though they themselves misapprehended its meaning. While their announcement was founded on Daniel 9:25, they did not see, in the next verse of the same chapter, that Messiah was to be cut off. From their very birth their hearts had been set upon the anticipated glory of an earthly empire, and this blinded their understanding alike to the specifications of the prophecy and to the words of Christ.

They performed their duty in presenting to the Jewish nation the invitation of mercy, and then, at the very time when they expected to see their Lord ascend the throne of David, they beheld Him seized as a malefactor, scourged, derided, and condemned, and lifted up on the cross of

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Calvary. What despair and anguish wrung the hearts of those disciples during the days while their Lord was sleeping in the tomb!

Christ had come at the exact time and in the manner foretold by prophecy. The testimony of Scripture had been fulfilled in every detail of His ministry. He had preached the message of salvation, and "His word was with power." The hearts of His hearers had witnessed that it was of Heaven. The word and the Spirit of God attested the divine commission of His Son.

The disciples still clung with undying affection to their beloved Master. And yet their minds were shrouded in uncertainty and doubt. In their anguish they did not then recall the words of Christ pointing forward to His suffering and death. If Jesus of Nazareth had been the true Messiah, would they have been thus plunged in grief and disappointment? This was the question that tortured their souls while the Saviour lay in His sepulcher during the hopeless hours of that Sabbath which intervened between His death and His resurrection.

Though the night of sorrow gathered dark about these followers of Jesus, yet were they not forsaken. Saith the prophet: "When I sit in darkness, the Lord shall be a light unto me. . . . He will bring me forth to the light, and I shall behold His righteousness." "Yea, the darkness hideth not

from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee." God hath spoken: "Unto the upright there ariseth light in the darkness." "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Micah 7:8, 9; Psalms 139:12; 112:4; Isaiah 42:16.

The announcement which had been made by the disciples in the name of the Lord was in every particular correct, and the events to which it pointed were even then taking place. "The time is fulfilled, the kingdom of God is at hand," had

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been their message. At the expiration of "the time"--the sixty-nine weeks of Daniel 9, which were to extend to the Messiah, "the Anointed One"--Christ had received the anointing of the Spirit after His baptism by John in Jordan. And the "kingdom of God" which they had declared to be at hand was established by the death of Christ. This kingdom was not, as they had been taught to believe, an earthly empire. Nor was it that future, immortal kingdom which shall be set up when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High;" that everlasting kingdom, in which "all dominions shall serve and obey Him." Daniel 7:27. As used in the Bible, the expression "kingdom of God" is employed to designate both the kingdom of grace and the kingdom of glory. The kingdom of grace is brought to view by Paul in the Epistle to the Hebrews. After pointing to Christ, the compassionate intercessor who is "touched with the feeling of our infirmities," the apostle says: "Let us therefore come boldly unto *the throne of grace*, that we may obtain mercy, and find grace." Hebrews 4:15, 16. The throne of grace represents the kingdom of grace; for the existence of a throne implies the existence of a kingdom. In many of His parables Christ uses the expression "the kingdom of heaven" to designate the work of divine grace upon the hearts of men.

So the throne of glory represents the kingdom of glory; and this kingdom is referred to in the Saviour's words: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations." Matthew 25:31, 32. This kingdom is yet future. It is not to be set up until the second advent of Christ.

The kingdom of grace was instituted immediately after the fall of man, when a plan was devised for the redemption of the guilty race. It then existed in the purpose and by the promise of God; and through faith, men could become its subjects. Yet it was not actually established until the death of

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Christ. Even after entering upon His earthly mission, the Saviour, wearied with the stubbornness and ingratitude of men, might have drawn back from the sacrifice of Calvary. In Gethsemane the cup of woe trembled in His hand. He might even then have wiped the blood-sweat from His brow and have left the guilty race to perish in their iniquity. Had He done this, there could have been no redemption for fallen men. But when the Saviour yielded up His life, and with His expiring breath cried out, "It is finished," then the fulfillment of the plan of redemption was assured. The promise of salvation made to the sinful pair in Eden was ratified. The kingdom of grace, which had before existed by the promise of God, was then established.

Thus the death of Christ--the very event which the disciples had looked upon as the final destruction of their hope --was that which made it forever sure. While it had brought them a cruel disappointment, it was the climax of proof that their belief had been correct. The event that had filled them with mourning and despair was that which opened the door of hope to every child of Adam, and in which centered the future life and eternal happiness of all God's faithful ones in all the ages.

Purposes of infinite mercy were reaching their fulfillment, even though the disappointment of the disciples. While their hearts had been won by the divine grace and power of His teaching, who "spake as never man spake," yet intermingled with the pure gold of their love for Jesus, was the base alloy of worldly pride and selfish ambitions. Even in the Passover chamber, at that solemn hour when their Master was already entering the shadow of Gethsemane, there was "a strife among them, which of them should be accounted the greatest." Luke 22:24. Their vision was filled with the throne, the crown, and the glory, while just before them lay the shame and agony of the garden, the judgment hall, the cross of Calvary. It was their pride of heart, their thirst for worldly

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glory, that had led them to cling so tenaciously to the false teaching of their time, and to pass unheeded the Saviour's words showing the true nature of His kingdom, and pointing forward to His agony and death. And these error resulted in the trial--sharp but needful--which was permitted for their correction. Though the disciples had mistaken the meaning of their message, and had failed to realize their expectations, yet they had preached the warning given them of God, and the Lord would reward their faith and honor their obedience. To them was to be entrusted the work of heralding to all nations the glorious gospel of their risen Lord. It was to prepare them for this work that the experience which seemed to them so bitter had been permitted.

After His resurrection Jesus appeared to His disciples on the way to Emmaus, and, "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27. The hearts of the disciples were stirred. Faith was kindled. They were "begotten again into a lively hope" even before Jesus revealed Himself to them. It was His purpose to enlighten their understanding and to fasten their faith upon the "sure word of prophecy." He wished the truth to take firm root in their minds, not merely because it was supported by His personal testimony, but because of the unquestionable evidence presented by the symbols and shadows of the typical law, and by the prophecies of the Old Testament. It was needful for the followers of Christ to have an intelligent faith, not only in their own behalf, but that they might carry the knowledge of Christ to the world. And as the very first step in imparting this knowledge, Jesus directed the disciples to "Moses and all the prophets." Such was the testimony given by the risen Saviour to the value and importance of the Old Testament Scriptures.

What a change was wrought in the hearts of the disciples as they looked once more on the loved countenance of their

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Master! Luke 24:32. In a more complete and perfect sense than ever before they had "found Him, of whom Moses in the law, and the prophets, did write." The uncertainty, the anguish, the despair, gave place to perfect assurance, to unclouded faith. What marvel that after His ascension they "were continually in the temple, praising and blessing God." The people, knowing only of the Saviour's ignominious death, looked to see in their faces the expression of sorrow, confusion, and defeat; but

they saw there gladness and triumph. What a preparation these disciples had received for the work before them! They had passed through the deepest trial which it was possible for them to experience, and had seen how, when to human vision all was lost, the word of God had been triumphantly accomplished. Henceforward what could daunt their faith or chill the ardor of their love? In the keenest sorrow they had "strong consolation," a hope which was as "an anchor of the soul, both sure and steadfast." Hebrews 6:18, 19. They had been witness to the wisdom and power of God, and they were "persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature," would be able to separate them from "the love of God, which is in Christ Jesus our Lord." "In all these things," they said, "we are more than conquerors through Him that loved us." Romans 8:38, 39, 37. "The word of the Lord endureth forever." 1 Peter 1:25. And "who is he that condemneth? It is Christ that died, yea rather, that is *risen again*, who is even at the right hand of God, who also maketh intercession for us." Romans 8:34.

Saith the Lord: "My people shall never be ashamed." Joel 2:26. "Weeping may endure for a night, but joy cometh in the morning." Psalm 30:5. When on His resurrection day these disciples met the Saviour, and their hearts burned within them as they listened to His words; when they looked upon the head and hands and feet that had been bruised for them; when, before His ascension, Jesus led them out as

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far as Bethany, and lifting up His hands in blessing, bade them, "Go ye into all the world, and preach the gospel," adding, "Lo, I am with you alway" (Mark 16:15; Matthew 28:20); when on the Day of Pentecost the promised Comforter descended and the power from on high was given and the souls of the believers thrilled with the conscious presence of their ascended Lord--then, even though, like His, their pathway led through sacrifice and martyrdom, would they have exchanged the ministry of the gospel of His grace, with the "crown of righteousness" to be received at His coming, for the glory of an earthly throne, which had been the hope of their earlier discipleship? He who is "able to do exceeding abundantly above all that we ask or think," had granted them, with the fellowship of His sufferings, the communion of His joy--the joy of "bringing many sons unto glory," joy unspeakable, an "eternal weight of glory," to which, says Paul, "our light affliction, which is but for a moment," is "not worthy to be compared."

The experience of the disciples who preached the "gospel of the kingdom" at the first advent of Christ, had its counterpart in the experience of those who proclaimed the message of His second advent. As the disciples went out preaching, "The time is fulfilled, the kingdom of God is at hand," so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period.

Like the first disciples, William Miller and his associates did not, themselves, fully comprehend the import of the message which they bore. Errors that had been long established

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in the church prevented them from arriving at a correct interpretation of an important point in the prophecy. Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning they suffered disappointment.

In explaining Daniel 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," Miller, as has been stated, adopted the generally received view that the earth is the sanctuary, and he believed that the cleansing of the sanctuary represented the purification of the earth by fire at the coming of the Lord. When, therefore, he found that the close of the 2300 days was definitely foretold, he concluded that this revealed the time of the second advent. His error resulted from accepting the popular view as to what constitutes the sanctuary.

In the typical system, which was a shadow of the sacrifice and priesthood of Christ, the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement --a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in heaven, in the removal or blotting out of the sins of His people, which are registered in the heavenly records. This service involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ in the clouds of heaven with power and great glory; for when He comes, every case has been decided. Says Jesus: "My reward is with Me, to give every man according as his work shall be." Revelation 22:12. It is this work of judgment, immediately preceding the second advent, that is announced in the first angel's message of Revelation 14:7: "Fear God, and give glory to Him; for the hour of His judgment is come."

Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, "The time is fulfilled, and the kingdom of God is at hand,"

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based on the prophecy of Daniel 9, while they failed to perceive that the death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message based on Daniel 8:14 and Revelation 14:7, and failed to see that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord. As the disciples were mistaken in regard to the kingdom to be set up at the end of the seventy weeks, so Adventists were mistaken in regard to the event to take place at the expiration of the 2300 days. In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth. Both classes fulfilled the will of God in delivering the message which He desired to be given, and both, through their own misapprehension of their message, suffered disappointment.

Yet God accomplished His own beneficent purpose in permitting the warning of the judgment to be given just as it was. The great day was at hand, and in His providence the people were brought to the test of a definite time, in order to reveal to them what was in their hearts. The message was designed for the testing and purification of the church. They were to be led to see whether their affections were set upon this world or upon Christ and heaven. They professed to love the Saviour; now they were to prove their love. Were they ready to renounce their worldly hopes and ambitions, and welcome with joy the advent of their Lord? The message was designed to enable them to discern their true spiritual state; it was sent in mercy to arouse them to seek the Lord with repentance and humiliation.

The disappointment also, though the result of their own misapprehension of the message which they gave, was to be overruled for good. It would test the hearts of those who had professed to receive



the warning. In the face of their disappointment would they rashly give up their experience and cast away their confidence in God's word? or would they, in

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prayer and humility, seek to discern where they had failed to comprehend the significance of the prophecy? How many had moved from fear, or from impulse and excitement? How many were halfhearted and unbelieving? Multitudes professed to love the appearing of the Lord. When called to endure the scoffs and reproach of the world, and the test of delay and disappointment, would they renounce the faith? Because they did not immediately understand the dealings of God with them, would they cast aside truths sustained by the clearest testimony of His word?

This test would reveal the strength of those who with real faith had obeyed what they believed to be the teaching of the word and the Spirit of God. It would teach them, as only such an experience could, the danger of accepting the theories and interpretations of men, instead of making the Bible its own interpreter. To the children of faith the perplexity and sorrow resulting from their error would work the needed correction. They would be led to a closer study of the prophetic word. They would be taught to examine more carefully the foundation of their faith, and to reject everything, however widely accepted by the Christian world, that was not founded upon the Scriptures of truth.

With these believers, as with the first disciples, that which in the hour of trial seemed dark to their understanding would afterward be made plain. When they should see the "end of the Lord" they would know that, notwithstanding the trial resulting from their errors, His purposes of love toward them had been steadily fulfilling. They would learn by a blessed experience that He is "very pitiful, and of tender mercy;" that all His paths "are mercy and truth unto such as keep His covenant and His testimonies."

## 20. A Great Religious Awakening

A Great religious awakening under the proclamation of Christ's soon coming is foretold in the prophecy of the first angel's message of Revelation 14. An angel is seen flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." "With a loud voice" he proclaims the message: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Verses 6, 7.

The fact that an angel is said to be the herald of this warning is significant. By the purity, the glory, and the power of the heavenly messenger, divine wisdom has been pleased to represent the exalted character of the work to be accomplished by the message and the power and glory that were to attend it. And the angel's flight "in the midst of heaven," the "loud voice" with which the warning is uttered, and its promulgation to all "that dwell on the earth,"--"to every nation, and kindred, and tongue, and people,"--give evidence of the rapidity and world-wide extent of the movement.

The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the "everlasting gospel;" and it announces the opening of the

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judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment *had come*. The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal "to the time of the end." Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, "many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

The apostle Paul warned the church not to look for the coming of Christ in his day. "That day shall not come," he says, "except there come a falling away first, and that man of sin be revealed." 2 Thessalonians 2:3. Not till after the great apostasy, and the long period of the reign of the "man of sin," can we look for the advent of our Lord. The "man of sin," which is also styled "the mystery of iniquity," "the son of perdition," and "that wicked," represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed.

No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.

Like the great Reformation of the sixteenth century, the advent movement appeared in different countries of Christendom at the same time. In both Europe and America men of faith and prayer were led to the study of the prophecies, and, tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. In different lands there were isolated bodies of Christians who, solely by the study of the Scriptures, arrived at the belief that the Saviour's advent was near.

In 1821, three years after Miller had arrived at his exposition of the prophecies pointing to the time of the judgment, Dr. Joseph Wolff, "the missionary to the world," began to proclaim the Lord's soon coming. Wolff was born in Germany, of Hebrew parentage, his father being a Jewish rabbi. While very young he was convinced of the truth of the Christian religion. Of an active, inquiring mind, he had been an eager listener to the conversations that took place in his father's house as devout Hebrews daily assembled to recount the hopes and anticipations of their people, the glory of the coming Messiah, and the restoration of Israel. One day hearing Jesus of Nazareth mentioned, the boy inquired who He was. "A Jew of the greatest talent," was the answer; "but as He pretended to be the Messiah, the Jewish tribunal sentenced Him to death." "Why," rejoined the questioner, "is Jerusalem destroyed, and why are we in captivity?" "Alas, alas!" answered his father, "because the Jews murdered the prophets." The thought was at once suggested to the child: "Perhaps Jesus was also a prophet, and the Jews killed Him when He was innocent."-- *Travels and Adventures of the Rev. Joseph Wolff*, vol. 1, p. 6. So strong was this feeling that, though forbidden to enter a Christian church, he would often linger outside to listen to the preaching.

When only seven years old he was boasting to an aged Christian neighbor of the future triumph of Israel at the advent of the Messiah, when the old man said kindly: "Dear boy, I will tell you who the real Messiah was: He was Jesus

of Nazareth, . . . whom your ancestors have crucified, as they did the prophets of old. Go home and read the fifty-third chapter of Isaiah, and you will be convinced that Jesus Christ is the Son of God."-- *Ibid.*, vol. 1, p. 7. Conviction at once fastened upon him. He went home and read the scripture, wondering to see how perfectly it had been fulfilled in Jesus of Nazareth. Were the words of the Christian true? The boy asked of his father an explanation of the prophecy, but was met with a silence so stern that he never again dared to refer to the subject. This, however, only increased his desire to know more of the Christian religion.

The knowledge he sought was studiously kept from him in his Jewish home; but, when only eleven years old, he left his father's house and went out into the world to gain for himself an education, to choose his religion and his lifework. He found a home for a time with kinsmen, but was soon driven from them as an apostate, and alone and penniless he had to make his own way among strangers. He went from place to place, studying diligently and maintaining himself by teaching Hebrew. Through the influence of a Catholic instructor he was led to accept the Romish faith and formed the purpose of becoming a missionary to his own people. With this object he went, a few years later, to pursue his studies in the College of the Propaganda at Rome. Here his habit of independent thought and candid speech brought upon him the imputation of heresy. He openly attacked the abuses of the church and urged the necessity of reform. Though at first treated with special favor by the papal dignitaries, he was after a time removed from Rome. Under the surveillance of the church he went from place to place, until it became evident that he could never be brought to submit to the bondage

of Romanism. He was declared to be incorrigible and was left at liberty to go where he pleased. He now made his way to England and, professing the Protestant faith, united with the English Church. After two years' study he set out, in 1821, upon his mission.

While Wolff accepted the great truth of Christ's first

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advent as "a Man of Sorrows, and acquainted with grief," he saw that the prophecies bring to view with equal clearness His second advent with power and glory. And while he sought to lead his people to Jesus of Nazareth as the Promised One, and to point them to His first coming in humiliation as a sacrifice for the sins of men, he taught them also of His second coming as a king and deliverer.

"Jesus of Nazareth, the true Messiah," he said, "whose hands and feet were pierced, who was brought like a lamb to the slaughter, who was the Man of Sorrows and acquainted with grief, who after the scepter was taken from Judah, and the legislative power from between his feet, came the first time; shall come the second time in the clouds of heaven, and with the trump of the Archangel" (Joseph Wolff, *Researches and Missionary Labors*, page 62) "and shall stand upon the Mount of Olives; and that dominion, once consigned to Adam over the creation, and forfeited by him (Genesis 1:26; 3:17), shall be given to Jesus. He shall be king over all the earth. The groanings and lamentations of the creation shall cease, but songs of praises and thanksgivings shall be heard. ... When Jesus comes in the glory of His Father, with the holy angels,... the dead believers shall rise first. 1 Thessalonians 4:16; 1 Corinthians 15:32. This is what we Christians call the first resurrection. Then the animal kingdom shall change its nature (Isaiah 11:6-9), and be subdued unto Jesus. Psalm 8. Universal peace shall prevail."-- *Journal of the Rev. Joseph Wolff*, pages 378, 379. "The Lord again shall look down upon the earth, and say, 'Behold, it is very good.'"-- *Ibid.*, page 294.

Wolff believed the coming of the Lord to be at hand, his interpretation of the prophetic periods placing the great consummation within a very few years of the time pointed out by Miller. To those who urged from the scripture, "Of that day and hour knoweth no man," that men are to know nothing concerning the nearness of the advent, Wolff replied: "Did our Lord say that that day and hour should *never* be known? Did He not give us signs of the times, in order

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that we may know at least the *approach* of His coming, as one knows the approach of the summer by the fig tree putting forth its leaves? Matthew 24:32. Are we never to know that period, whilst He Himself exhorteth us not only to read Daniel the prophet, but to understand it? and in that very Daniel, where it is said that the words were shut up to the time of the end (which was the case in his time), and that 'many shall run to and fro' (a Hebrew expression for observing and thinking upon the time), 'and *knowledge*' (regarding that time) 'shall be increased.' Daniel 12:4. Besides this, our Lord does not intend to say by this, that the *approach* of the time shall not be known, but that the *exact* 'day and hour knoweth no man.' Enough, He does say, shall be known by the signs of the times, to induce us to prepare for His coming, as Noah prepared the ark."--Wolff, *Researches and Missionary Labors*, pages 404, 405.

Concerning the popular system of interpreting, or misinterpreting, the Scriptures, Wolff wrote: "The greater part of the Christian church have swerved from the plain sense of Scripture, and have turned

to the phantomizing system of the Buddhists, who believe that the future happiness of mankind will consist in moving about in the air, and suppose that when they are reading *Jews* they must understand *Gentiles*; and when they read *Jerusalem*, they must understand the *church*; and if it is said *earth*, it means *sky*; and for coming of the *Lord* they must understand the progress of the *missionary societies*; and going up to the mountain of the Lord's house, signifies a grand *class meeting of Methodists*." --*Journal of the Rev. Joseph Wolff*, page 96.

During the twenty-four years from 1821 to 1845, Wolff traveled extensively: in Africa, visiting Egypt and Abyssinia; in Asia, traversing Palestine, Syria, Persia, Bokhara, and India. He also visited the United States, on the journey thither preaching on the island of Saint Helena. He arrived in New York in August, 1837; and, after speaking in that city, he preached in Philadelphia and Baltimore, and finally proceeded to Washington. Here, he says, "on a motion brought

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forward by the ex-President, John Quincy Adams, in one of the houses of Congress, the House unanimously granted to me the use of the Congress Hall for a lecture, which I delivered on a Saturday, honored with the presence of all the members of Congress, and also of the bishop of Virginia, and of the clergy and citizens of Washington. The same honor was granted to me by the members of the government of New Jersey and Pennsylvania, in whose presence I delivered lectures on my researches in Asia, and also on the personal reign of Jesus Christ."-- *Ibid.*, pages 398, 399.

Dr. Wolff traveled in the most barbarous countries without the protection of any European authority, enduring many hardships and surrounded with countless perils. He was bastinadoed and starved, sold as a slave, and three times condemned to death. He was beset by robbers, and sometimes nearly perished from thirst. Once he was stripped of all that he possessed and left to travel hundreds of miles on foot through the mountains, the snow beating in his face and his naked feet benumbed by contact with the frozen ground.

When warned against going unarmed among savage and hostile tribes, he declared himself "provided with arms"-- "prayer, zeal for Christ, and confidence in His help." "I am also," he said, "provided with the love of God and my neighbor in my heart, and the Bible is in my hand."-- W.H.D. Adams, *In Perils Oft*, page 192. The Bible in Hebrew and English he carried with him wherever he went. Of one of his later journeys he says: "I . . . kept the Bible open in my hand. I felt my power was in the Book, and that its might would sustain me."-- *Ibid.*, page 201.

Thus he persevered in his labors until the message of the judgment had been carried to a large part of the habitable globe. Among Jews, Turks, Parsees, Hindus, and many other nationalities and races he distributed the word of God in these various tongues and everywhere heralded the approaching reign of the Messiah.

In his travels in Bokhara he found the doctrine of the Lord's soon coming held by a remote and isolated people.

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The Arabs of Yemen, he says, "are in possession of a book called *Seera*, which gives notice of the second coming of Christ and His reign in glory; and they expect great events to take place in the year 1840."-- *Journal of the Rev. Joseph Wolff*, page 377. "In Yemen . . . I spent six days with the

children of Rechab. They drink no wine, plant no vineyard, sow no seed, and live in tents, and remember good old Jonadab, the son of Rechab; and I found in their company children of Israel, of the tribe of Dan, . . . who expect, with the children of Rechab, the speedy arrival of the Messiah in the clouds of heaven."-- *Ibid.*, page 389.

A similar belief was found by another missionary to exist in Tatar. A Tatar priest put the question to the missionary as to when Christ would come the second time. When the missionary answered that he knew nothing about it, the priest seemed greatly surprised at such ignorance in one who professed to be a Bible teacher, and stated his own belief, founded on prophecy, that Christ would come about 1844.

As early as 1826 the advent message began to be preached in England. The movement here did not take so definite a form as in America; the exact time of the advent was not so generally taught, but the great truth of Christ's soon coming in power and glory was extensively proclaimed. And this not among the dissenters and nonconformists only. Mourant Brock, an English writer, states that about seven hundred ministers of the Church of England were engaged in preaching "this gospel of the kingdom." The message pointing to 1844 as the time of the Lord's coming was also given in Great Britain. Advent publications from the United States were widely circulated. Books and journals were republished in England. And in 1842 Robert Winter, an Englishman by birth, who had received the advent faith in America, returned to his native country to herald the coming of the Lord. Many united with him in the work, and the message of the judgment was proclaimed in various parts of England.

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In South America, in the midst of barbarism and priest-craft, Lacunza, a Spaniard and a Jesuit, found his way to the Scriptures and thus received the truth of Christ's speedy return. Impelled to give the warning, yet desiring to escape the censures of Rome, he published his views under the assumed name of "Rabbi Ben-Ezra," representing himself as a converted Jew. Lacunza lived in the eighteenth century, but it was about 1825 that his book, having found its way to London, was translated into the English language. Its publication served to deepen the interest already awakening in England in the subject of the second advent.

In Germany the doctrine had been taught in the eighteenth century by Bengel, a minister in the Lutheran Church and a celebrated Biblical scholar and critic. Upon completing his education, Bengel had "devoted himself to the study of theology, to which the grave and religious tone of his mind, deepened by his early training and discipline, naturally inclined him. Like other young men of thoughtful character, before and since, he had to struggle with doubts and difficulties of a religious nature, and he alludes, with much feeling, to the 'many arrows which pierced his poor heart, and made his youth hard to bear.'" Becoming a member of the consistory of Wurttemberg, he advocated the cause of religious liberty. "While maintaining the rights and privileges of the church, he was an advocate for all reasonable freedom being accorded to those who felt themselves bound, on grounds of conscience, to withdraw from her communion."-- *Encyclopaedia Britannica*, 9th ed., art. "Bengel." The good effects of this policy are still felt in his native province.

It was while preparing a sermon from Revelation 21 for advent Sunday that the light of Christ's second coming broke in upon Bengel's mind. The prophecies of the Revelation unfolded to his understanding as never before. Overwhelmed with a sense of the stupendous importance and surpassing glory of the scenes presented by the prophet, he was forced to turn for a time from the contemplation of the subject. In the

pulpit it again presented itself to him with all its vividness and power. From that time he devoted himself to the study of the prophecies, especially those of the Apocalypse, and soon arrived at the belief that they pointed to the coming of Christ as near. The date which he fixed upon as the time of the second advent was within a very few years of that afterward held by Miller.

Bengel's writings have been spread throughout Christendom. His views of prophecy were quite generally received in his own state of Wurttemberg, and to some extent in other parts of Germany. The movement continued after his death, and the advent message was heard in Germany at the same time that it was attracting attention in other lands. At an early date some of the believers went to Russia and there formed colonies, and the faith of Christ's soon coming is still held by the German churches of that country.

The light shone also in France and Switzerland. At Geneva where Farel and Calvin had spread the truth of the Reformation, Gaussen preached the message of the second advent. While a student at school, Gaussen had encountered that spirit of rationalism which pervaded all Europe during the latter part of the eighteenth and the opening of the nineteenth century; and when he entered the ministry he was not only ignorant of true faith, but inclined to skepticism. In his youth he had become interested in the study of prophecy. After reading Rollin's *Ancient History*, his attention was called to the second chapter of Daniel, and he was struck with the wonderful exactness with which the prophecy had been fulfilled, as seen in the historian's record. Here was a testimony to the inspiration of the Scriptures, which served as an anchor to him amid the perils of later years. He could not rest satisfied with the teachings of rationalism, and in studying the Bible and searching for clearer light he was, after a time, led to a positive faith.

As he pursued his investigation of the prophecies he arrived at the belief that the coming of the Lord was at hand. Impressed with the solemnity and importance of this great

truth, he desired to bring it before the people; but the popular belief that the prophecies of Daniel are mysteries and cannot be understood was a serious obstacle in his way. He finally determined--as Farel had done before him in evangelizing Geneva--to begin with the children, through whom he hoped to interest the parents.

"I desire this to be understood," he afterward said, speaking of his object in this undertaking, "it is not because of its small importance, but on the contrary because of its great value, that I wished to present it in this familiar form, and that I addressed it to the children. I desired to be heard, and I feared that I would not be if I addressed myself to the grown people first." "I determined therefore to go to the youngest. I gather an audience of children; if the group enlarges, if it is seen that they listen, are pleased, interested, that they understand and explain the subject, I am sure to have a second circle soon, and in their turn, grown people will see that it is worth their while to sit down and study. When this is done, the cause is gained."--L. Gaussen, *Daniel the Prophet*, vol. 2, Preface.

The effort was successful. As he addressed the children, older persons came to listen. The galleries of his church were filled with attentive hearers. Among them were men of rank and learning, and strangers and foreigners visiting Geneva; and thus the message was carried to other parts.

Encouraged by this success, Gaussen published his lessons, with the hope of promoting the study of the prophetic books in the churches of the French-speaking people. "To publish instruction given to the children," says Gaussen, "is to say to adults, who too often neglect such books under the false pretense that they are obscure, 'How can they be obscure, since your children understand them?'" "I had a great desire," he adds, "to render a knowledge of the prophecies popular in our flocks, if possible." "There is no study, indeed, which it seems to me answers the needs of the time better." "It is by this that we are to prepare for the tribulation near at hand, and watch and wait for Jesus Christ."

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Though one of the most distinguished and beloved of preachers in the French language, Gaussen was after a time suspended from the ministry, his principal offense being that instead of the church's catechism, a tame and rationalistic manual, almost destitute of positive faith, he had used the Bible in giving instruction to the youth. He afterward became teacher in a theological school, while on Sunday he continued his work as catechist, addressing the children and instructing them in the Scriptures. His works on prophecy also excited much interest. From the professor's chair, through the press, and in his favorite occupation as teacher of children he continued for many years to exert an extensive influence and was instrumental in calling the attention of many to the study of the prophecies which showed that the coming of the Lord was near.

In Scandinavia also the advent message was proclaimed, and a widespread interest was kindled. Many were roused from their careless security to confess and forsake their sins, and seek pardon in the name of Christ. But the clergy of the state church opposed the movement, and through their influence some who preached the message were thrown into prison. In many places where the preachers of the Lord's soon coming were thus silenced, God was pleased to send the message, in a miraculous manner, through little children. As they were under age, the law of the state could not restrain them, and they were permitted to speak unmolested.

The movement was chiefly among the lower class, and it was in the humble dwellings of the laborers that the people assembled to hear the warning. The child-preachers themselves were mostly poor cottagers. Some of them were not more than six or eight years of age; and while their lives testified that they loved the Saviour, and were trying to live in obedience to God's holy requirements, they ordinarily manifested only the intelligence and ability usually seen in children of that age. When standing before the people,

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however, it was evident that they were moved by an influence beyond their own natural gifts. Tone and manner changed, and with solemn power they gave the warning of the judgment, employing the very words of Scripture: "Fear God, and give glory to Him; for the hour of His judgment is come." They reproved the sins of the people, not only condemning immorality and vice, but rebuking worldliness and backsliding, and warning their hearers to make haste to flee from the wrath to come.

The people heard with trembling. The convicting Spirit of God spoke to their hearts. Many were led to search the Scriptures with new and deeper interest, the intemperate and immoral were reformed, others abandoned their dishonest practices, and a work was done so marked that even ministers of the state church were forced to acknowledge that the hand of God was in the movement.



It was God's will that the tidings of the Saviour's coming should be given in the Scandinavian countries; and when the voices of His servants were silenced, He put His Spirit upon the children, that the work might be accomplished. When Jesus drew near to Jerusalem attended by the rejoicing multitudes that, with shouts of triumph and the waving of palm branches, heralded Him as the Son of David, the jealous Pharisees called upon Him to silence them; but Jesus answered that all this was in fulfillment of prophecy, and if these should hold their peace, the very stones would cry out. The people, intimidated by the threats of the priests and rulers, ceased their joyful proclamation as they entered the gates of Jerusalem; but the children in the temple courts afterward took up the refrain, and, waving their branches of palm, they cried: "Hosanna to the Son of David!" Matthew 21:8-16. When the Pharisees, sorely displeased, said unto Him, "Hearest Thou what these say?" Jesus answered, "Yea; have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?" As God wrought through children

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at the time of Christ's first advent, so He wrought through them in giving the message of His second advent. God's word must be fulfilled, that the proclamation of the Saviour's coming should be given to all peoples, tongues, and nations.

To William Miller and his collaborators it was given to preach the warning in America. This country became the center of the great advent movement. It was here that the prophecy of the first angel's message had its most direct fulfillment. The writings of Miller and his associates were carried to distant lands. Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ's speedy return. Far and wide spread the message of the everlasting gospel: "Fear God, and give glory to Him; for the hour of His judgment is come."

The testimony of the prophecies which seemed to point to the coming of Christ in the spring of 1844 took deep hold of the minds of the people. As the message went from state to state, there was everywhere awakened widespread interest. Many were convinced that the arguments from the prophetic periods were correct, and, sacrificing their pride of opinion, they joyfully received the truth. Some ministers laid aside their sectarian views and feelings, left their salaries and their churches, and united in proclaiming the coming of Jesus. There were comparatively few ministers, however, who would accept this message; therefore it was largely committed to humble laymen. Farmers left their fields, mechanics their tools, traders their merchandise, professional men their positions; and yet the number of workers was small in comparison with the work to be accomplished. The condition of an ungodly church and a world lying in wickedness, burdened the souls of the true watchmen, and they willingly endured toil, privation, and suffering, that they might call men to repentance unto salvation. Though opposed by Satan, the work went steadily forward, and the advent truth was accepted by many thousands.

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Everywhere the searching testimony was heard, warning sinners, both worldlings and church members, to flee from the wrath to come. Like John the Baptist, the forerunner of Christ, the preachers laid the ax at the root of the tree and urged all to bring forth fruit meet for repentance. Their stirring appeals were in marked contrast to the assurances of peace and safety that were heard from popular pulpits; and wherever the message was given, it moved the people. The simple, direct testimony of the Scriptures, set home by the power of the Holy Spirit, brought a weight of conviction which few were able wholly to resist. Professors of religion were roused from their false security. They saw their backslidings, their worldliness and unbelief, their pride and selfishness.

Many sought the Lord with repentance and humiliation. The affections that had so long clung to earthly things they now fixed upon heaven. The Spirit of God rested upon them, and with hearts softened and subdued they joined to sound the cry: "Fear God, and give glory to Him; for the hour of His judgment is come."

Sinners inquired with weeping: "What must I do to be saved?" Those whose lives had been marked with dishonesty were anxious to make restitution. All who found peace in Christ longed to see others share the blessing. The hearts of parents were turned to their children, and the hearts of children to their parents. The barriers of pride and reserve were swept away. Heartfelt confessions were made, and the members of the household labored for the salvation of those who were nearest and dearest. Often was heard the sound of earnest intercession. Everywhere were souls in deep anguish pleading with God. Many wrestled all night in prayer for the assurance that their own sins were pardoned, or for the conversion of their relatives or neighbors.

All classes flocked to the Adventist meetings. Rich and poor, high and low, were, from various causes, anxious to hear for themselves the doctrine of the second advent. The Lord held the spirit of opposition in check while His servants

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explained the reasons of their faith. Sometimes the instrument was feeble; but the Spirit of God gave power to His truth. The presence of holy angels was felt in these assemblies, and many were daily added to the believers. As the evidences of Christ's soon coming were repeated, vast crowds listened in breathless silence to the solemn words. Heaven and earth seemed to approach each other. The power of God was felt upon old and young and middle-aged. Men sought their homes with praises upon their lips, and the glad sound rang out upon the still night air. None who attended those meetings can ever forget those scenes of deepest interest.

The proclamation of a definite time for Christ's coming called forth great opposition from many of all classes, from the minister in the pulpit down to the most reckless, Heaven-daring sinner. The words of prophecy were fulfilled: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4. Many who professed to love the Saviour, declared that they had no opposition to the doctrine of the second advent; they merely objected to the definite time. But God's all-seeing eye read their hearts. They did not wish to hear of Christ's coming to judge the world in righteousness. They had been unfaithful servants, their works would not bear the inspection of the heart-searching God, and they feared to meet their Lord. Like the Jews at the time of Christ's first advent they were not prepared to welcome Jesus. They not only refused to listen to the plain arguments from the Bible, but ridiculed those who were looking for the Lord. Satan and his angels exulted, and flung the taunt in the face of Christ and holy angels that His professed people had so little love for Him that they did not desire His appearing.

"No man knoweth the day nor the hour" was the argument most often brought forward by rejecters of the advent faith. The scripture is: "Of that day and hour knoweth no

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man, no not the angels of heaven, but My Father only." Matthew 24:36. A clear and harmonious explanation of this text was given by those who were looking for the Lord, and the wrong use made

of it by their opponents was clearly shown. The words were spoken by Christ in that memorable conversation with His disciples upon Olivet after He had for the last time departed from the temple. The disciples had asked the question: "What shall be the sign of Thy coming, and of the end of the world?" Jesus gave them signs, and said: "When ye shall see all these things, know that it is near, even at the doors." Verses 3, 33. One saying of the Saviour must not be made to destroy another. Though no man knoweth the *day* nor the *hour* of His coming, we are instructed and required to know when it is near. We are further taught that to disregard His warning, and refuse or neglect to know when His advent is near, will be as fatal for us as it was for those who lived in the days of Noah not to know when the flood was coming. And the parable in the same chapter, contrasting the faithful and the unfaithful servant, and giving the doom of him who said in his heart, "My Lord delayeth His coming," shows in what light Christ will regard and reward those whom He finds watching, and teaching His coming, and those denying it. "Watch therefore," He says. "Blessed is that servant, whom his Lord when He cometh shall find so doing." Verses 42, 46. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Revelation 3:3.

Paul speaks of a class to whom the Lord's appearing will come unawares. "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." But he adds, to those who have given heed to the Saviour's warning: "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thessalonians 5:2-5.

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Thus it was shown that Scripture gives no warrant for men to remain in ignorance concerning the nearness of Christ's coming. But those who desired only an excuse to reject the truth closed their ears to this explanation, and the words "No man knoweth the day nor the hour" continued to be echoed by the bold scoffer and even by the professed minister of Christ. As the people were roused, and began to inquire the way of salvation, religious teachers stepped in between them and the truth, seeking to quiet their fears by falsely interpreting the word of God. Unfaithful watchmen united in the work of the great deceiver, crying, Peace, peace, when God had not spoken peace. Like the Pharisees in Christ's day, many refused to enter the kingdom of heaven themselves, and those who were entering in they hindered. The blood of these souls will be required at their hand.

The most humble and devoted in the churches were usually the first to receive the message. Those who studied the Bible for themselves could not but see the unscriptural character of the popular views of prophecy; and wherever the people were not controlled by the influence of the clergy, wherever they would search the word of God for themselves, the advent doctrine needed only to be compared with the Scriptures to establish its divine authority.

Many were persecuted by their unbelieving brethren. In order to retain their position in the church, some consented to be silent in regard to their hope; but others felt that loyalty to God forbade them thus to hide the truths which He had committed to their trust. Not a few were cut off from the fellowship of the church for no other reason than expressing their belief in the coming of Christ. Very precious to those who bore this trial of their faith were the words of the prophet: "Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed." Isaiah 66:5.

Angels of God were watching with the deepest interest

the result of the warning. When there was a general rejection of the message by the churches, angels turned away in sadness. But there were many who had not yet been tested in regard to the advent truth. Many were misled by husbands, wives, parents, or children, and were made to believe it a sin even to listen to such heresies as were taught by the Adventists. Angels were bidden to keep faithful watch over these souls, for another light was yet to shine upon them from the throne of God.

With unspeakable desire those who had received the message watched for the coming of their Saviour. The time when they expected to meet Him was at hand. They approached this hour with a calm solemnity. They rested in sweet communion with God, and earnest of the peace that was to be theirs in the bright hereafter. None who experienced this hope and trust can forget those precious hours of waiting. For some weeks preceding the time, worldly business was for the most part laid aside. The sincere believers carefully examined every thought and emotion of their hearts as if upon their deathbeds and in a few hours to close their eyes upon earthly scenes. There was no making of "ascension robes" ([See Appendix](#)); but all felt the need of internal evidence that they were prepared to meet the Saviour; their white robes were purity of soul--characters cleansed from sin by the atoning blood of Christ. Would that there were still with the professed people of God the same spirit of heart searching, the same earnest, determined faith. Had they continued thus to humble themselves before the Lord and press their petitions at the mercy seat they would be in possession of a far richer experience than they now have. There is too little prayer, too little real conviction of sin, and the lack of living faith leaves many destitute of the grace so richly provided by our Redeemer.

God designed to prove His people. His hand covered a mistake in the reckoning of the prophetic periods. Adventists

did not discover the error, nor was it discovered by the most learned of their opponents. The latter said: "Your reckoning of the prophetic periods is correct. Some great event is about to take place; but it is not what Mr. Miller predicts; it is the conversion of the world, and not the second advent of Christ." ([See Appendix](#).)

The time of expectation passed, and Christ did not appear for the deliverance of His people. Those who with sincere faith and love had looked for their Saviour, experienced a bitter disappointment. Yet the purposes of God were being accomplished; He was testing the hearts of those professed to be waiting for His appearing. There were among them many who had been actuated by no higher motive than fear. Their profession of faith had not affected their hearts or their lives. When the expected event failed to take place, these persons declared that they were not disappointed; they had never believed that Christ would come. They were among the first to ridicule the sorrow of the true believers.

But Jesus and all the heavenly host looked with love and sympathy upon the tried and faithful yet disappointed ones. Could the evil separating the visible world have been swept back, angels would have been seen drawing near to these steadfast souls and shielding them from the shafts of Satan.

## 21. A Warning Rejected

In preaching the doctrine of the second advent, William Miller and his associates had labored with the sole purpose of arousing men to a preparation for the judgment. They had sought to awaken professors of religion to the true hope of the church and to their need of a deeper Christian experience, and they labored also to awaken the unconverted to the duty of immediate repentance and conversion to God. "They made no attempt to convert men to a sect or party in religion. Hence they labored among all parties and sects, without interfering with their organization or discipline."

"In all my labors," said Miller, "I never had the desire or thought to establish any separate interest from that of existing denominations, or to benefit one at the expense of another. I thought to benefit all. Supposing that all Christians would rejoice in the prospect of Christ's coming, and that those who could not see as I did would not love any the less those who should embrace this doctrine, I did not conceive there would ever be any necessity for separate meetings. My whole object was a desire to convert souls to God, to notify the world of a coming judgment, and to induce my fellow men to make that preparation of heart which will enable them to meet their God in peace. The great majority of those who were converted under my labors united with the various existing churches."--Bliss, page 328.

As his work tended to build up the churches, it was for a time regarded with favor. But as ministers and religious leaders decided against the advent doctrine and desired to suppress all agitation of the subject, they not only opposed it from the pulpit, but denied their members the privilege of attending preaching upon the second advent, or even of speaking of their hope in the social meetings of the church. Thus the believers found themselves in a position of great trial and perplexity. They loved their churches and were loath to separate from them; but as they saw the testimony of God's word suppressed and their right to investigate the prophecies denied they felt that loyalty to God forbade them to submit. Those who sought to shut out the testimony of God's word they could not regard as constituting the church of Christ, "the pillar and ground of the truth." Hence they felt themselves justified in separating from their former connection. In the summer of 1844 about fifty thousand withdrew from the churches.

About this time a marked change was apparent in most of the churches throughout the United States. There had been for many years a gradual but steadily increasing conformity to worldly practices and customs, and a corresponding decline in real spiritual life; but in that year there were evidences of a sudden and marked declension in nearly all the churches of the land. While none seemed able to suggest the cause, the fact itself was widely noted and commented upon by both the press and the pulpit.

At a meeting of the presbytery of Philadelphia, Mr. Barnes, author of a commentary widely used and pastor of one of the leading churches in that city, "stated that he had been in the ministry for twenty years, and never, till the last Communion, had he administered the ordinance without receiving more or less into the church. But now there are *no awakenings, no conversions*, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of

business, and the brightening prospects of commerce and manufacture, there is an increase of worldly-mindedness. *Thus it is with all the denominations.*" -- *Congregational Journal*, May 23, 1844.

In the month of February of the same year, Professor Finney of Oberlin College said: "We have had the fact before our minds, that, in general, the Protestant churches of our country, as such, were either apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborated fact: the almost universal absence of revival influence in the churches. The spiritual apathy is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies. . . . Very extensively, church members are becoming devotees of fashion, --join hands with the ungodly in parties of pleasure, in dancing, in festivities, etc. . . . But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us, to show that the *churches generally are becoming sadly degenerate*. They have gone very far from the Lord, and He has withdrawn Himself from them."

And a writer in the *Religious Telescope* testified: "We have never witnessed such a general declension of religion as at the present. Truly, the church should awake, and search into the cause of this affliction; for as an affliction everyone that loves Zion must view it. When we call to mind how 'few and far between' cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, 'Has God forgotten to be gracious? or, Is the door of mercy closed?'"

Such a condition never exists without cause in the church itself. The spiritual darkness which falls upon nations, upon churches and individuals, is due, not to an arbitrary withdrawal of the succors of divine grace on the part of God, but to neglect or rejection of divine light on the part of men. A

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striking illustration of this truth is presented in the history of the Jewish people in the time of Christ. By their devotion to the world and forgetfulness of God and His word, their understanding had become darkened, their hearts earthly and sensual. Thus they were in ignorance concerning Messiah's advent, and in their pride and unbelief they rejected the Redeemer. God did not even then cut off the Jewish nation from a knowledge of, or a participation in, the blessings of salvation. But those who rejected the truth lost all desire for the gift of Heaven. They had "put darkness for light, and light for darkness," until the light which was in them became darkness; and how great was that darkness!

It suits the policy of Satan that men should retain the forms of religion if but the spirit of vital godliness is lacking. After their rejection of the gospel, the Jews continued zealously to maintain their ancient rites, they rigorously preserved their national exclusiveness, while they themselves could not but admit that the presence of God was no longer manifest among them. The prophecy of Daniel pointed so unmistakably to the time of Messiah's coming, and so directly foretold His death, that they discouraged its study, and finally the rabbis pronounced a curse on all who should attempt a computation of the time. In blindness and impenitence the people of Israel during succeeding centuries have stood, indifferent to the gracious offers of salvation, unmindful of the blessings of the gospel, a solemn and fearful warning of the danger of rejecting light from heaven.

Wherever the cause exists, the same results will follow. He who deliberately stifles his convictions of duty because it interferes with his inclinations will finally lose the power to distinguish between

truth and error. The understanding becomes darkened, the conscience callous, the heart hardened, and the soul is separated from God. Where the message of divine truth is spurned or slighted, there the church will be enshrouded in darkness; faith and love grow cold,

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and estrangement and dissension enter. Church members center their interests and energies in worldly pursuits, and sinners become hardened in their impenitence.

The first angel's message of Revelation 14, announcing the hour of God's judgment and calling upon men to fear and worship Him, was designed to separate the professed people of God from the corrupting influences of the world and to arouse them to see their true condition of worldliness and backsliding. In this message, God has sent to the church a warning, which, had it been accepted, would have corrected the evils that were shutting them away from Him. Had they received the message from heaven, humbling their hearts before the Lord and seeking in sincerity a preparation to stand in His presence, the Spirit and power of God would have been manifested among them. The church would again have reached that blessed state of unity, faith, and love which existed in apostolic days, when the believers "were of one heart and of one soul," and "spake the word of God with boldness," when "the Lord added to the church daily such as should be saved." Acts 4:32, 31; 2:47.

If God's professed people would receive the light as it shines upon them from His word, they would reach that unity for which Christ prayed, that which the apostle describes, "the unity of the Spirit in the bond of peace." "There is," he says, " *one* body, and *one* Spirit, even as ye are called in *one* hope of your calling; one Lord, one faith, one baptism." Ephesians 4:3-5.

Such were the blessed results experienced by those who accepted the advent message. They came from different denominations, and their denominational barriers were hurled to the ground; conflicting creeds were shattered to atoms; the unscriptural hope of a temporal millennium was abandoned, false views of the second advent were corrected, pride and conformity to the world were swept away; wrongs were made right; hearts were united in the sweetest fellowship, and love and joy reigned supreme. If this doctrine did this

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for the few who did receive it, it would have done the same for all if all had received it.

But the churches generally did not accept the warning. Their ministers, who, as watchmen "unto the house of Israel," should have been the first to discern the tokens of Jesus' coming, had failed to learn the truth either from the testimony of the prophets or from the signs of the times. As worldly hopes and ambitions filled the heart, love for God and faith in His word had grown cold; and when the advent doctrine was presented, it only aroused their prejudice and unbelief. The fact that the message was, to a great extent, preached by laymen, was urged as an instrument against it. As of old, the plain testimony of God's word was met with the inquiry: "Have any of the rulers or of the Pharisees believed?" And finding how difficult a task it was to refute the arguments drawn from the prophetic periods, many discouraged the study of the prophecies, teaching that the prophetic books were sealed and were not to be understood. Multitudes, trusting implicitly to their pastors, refused to listen to the warning; and others, though convinced of the truth, dared not confess it, lest they should be "put out of the synagogue." The message which God had sent for the testing and purification of the church revealed all too surely how great was the number who had set their

affections on this world rather than upon Christ. The ties which bound them to earth were stronger than the attractions heavenward. They chose to listen to the voice of worldly wisdom and turned away from the heart-searching message of truth.

In refusing the warning of the first angel, they rejected the means which Heaven had provided for their restoration. They spurned the gracious messenger that would have corrected the evils which separated them from God, and with greater eagerness they turned to seek the friendship of the world. Here was the cause of that fearful condition of worldliness, backsliding, and spiritual death which existed in the churches in 1844.

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In Revelation 14 the first angel is followed by a second proclaiming: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Revelation 14:8. The term "Babylon" is derived from "Babel," and signifies confusion. It is employed in Scripture to designate the various forms of false or apostate religion. In Revelation 17 Babylon is represented as a woman --a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church.

In the Bible the sacred and enduring character of the relation that exists between Christ and His church is represented by the union of marriage. The Lord has joined His people to Himself by a solemn covenant, He promising to be their God, and they pledging themselves to be His and His alone. He declares: "I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies." Hosea 2:19. And, again: "I am married unto you." Jeremiah 3:14. And Paul employs the same figure in the New Testament when he says: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Corinthians 11:2.

The unfaithfulness of the church to Christ in permitting her confidence and affection to be turned from Him, and allowing the love of worldly things to occupy the soul, is likened to the violation of the marriage vow. The sin of Israel in departing from the Lord is presented under this figure; and the wonderful love of God which they thus despised is touchingly portrayed: "I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest Mine." "And thou wast exceeding beautiful and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee. . . . But thou didst trust in thine own beauty, and playedst the harlot because of thy renown." "As a wife treacherously departeth from her

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husband, so have ye dealt treacherously with Me, O house of Israel, saith the Lord;" "as a wife that committeth adultery, which taketh strangers instead of her husband!" Ezekiel 16:8, 13-15, 32; Jeremiah 3:20.

In the New Testament, language very similar is addressed to professed Christians who seek the friendship of the world above the favor of God. Says the apostle James: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."



The woman (Babylon) of Revelation 17 is described as "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness:...and upon her forehead was a name written, *Mystery, Babylon the Great, the mother of harlots.*" Says the prophet: "I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus." Babylon is further declared to be "that great city, which reigneth over the kings of the earth." Revelation 17:4-6, 18. The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome. The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the haughty see of Rome. And no other power could be so truly declared "drunken with the blood of the saints" as that church which has so cruelly persecuted the followers of Christ. Babylon is also charged with the sin of unlawful connection with "the kings of the earth." It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation.

Babylon is said to be "the *mother* of harlots." By her *daughters* must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing

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the truth and the approval of God, in order to form an unlawful alliance with the world. The message of Revelation 14, announcing the *fall* of Babylon must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the judgment, it must be given in the last days; therefore it cannot refer to the Roman Church alone, for that church has been in a fallen condition for many centuries. Furthermore, in the eighteenth chapter of the Revelation the people of God are called upon to come out of Babylon. According to this scripture, many of God's people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith. At the time of their rise these churches took a noble stand for God and the truth, and His blessing was with them. Even the unbelieving world was constrained to acknowledge the beneficent results that followed an acceptance of the principles of the gospel. In the words of the prophet to Israel: "Thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee, saith the Lord God." But they fell by the same desire which was the curse and ruin of Israel--the desire of imitating the practices and courting the friendship of the ungodly. "Thou didst trust in thine own beauty, and playedst the harlot because of thy renown." Ezekiel 16:14, 15.

Many of the Protestant churches are following Rome's example of iniquitous connection with "the kings of the earth"--the state churches, by their relation to secular governments; and other denominations, by seeking the favor of the world. And the term "Babylon"--confusion--may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with widely conflicting creeds and theories.

Besides a sinful union with the world, the churches that separated from Rome present other of her characteristics.

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A Roman Catholic work argues that "if the Church of Rome were ever guilty of idolatry in relation to the saints, her daughter, the Church of England, stands guilty of the same, which has ten churches

dedicated to Mary for one dedicated to Christ."--Richard Challoner, *The Catholic Christian Instructed*, Preface, pages 21, 22.

And Dr. Hopkins, in "A Treatise on the Millennium," declares: "There is no reason to consider the antichristian spirit and practices to be confined to that which is now called the Church of Rome. The Protestant churches have much of antichrist in them, and are far from being wholly reformed from . . . corruptions and wickedness."--Samuel Hopkins, *Works*, vol. 2, p. 328.

Concerning the separation of the Presbyterian Church from Rome, Dr. Guthrie writes: "Three hundred years ago, our church, with an open Bible on her banner, and this motto, 'Search the Scriptures,' on her scroll, marched out from the gates of Rome." Then he asks the significant question: "Did they come *clean* out of Babylon?"--Thomas Guthrie, *The Gospel in Ezekiel*, page 237.

"The Church of England," says Spurgeon, "seems to be eaten through and through with sacramentarianism; but nonconformity appears to be almost as badly riddled with philosophical infidelity. Those of whom we thought better things are turning aside one by one from the fundamentals of the faith. Through and through, I believe, the very heart of England is honeycombed with a damnable infidelity which dares still go into the pulpit and call itself Christian."

What was the origin of the great apostasy? How did the church first depart from the simplicity of the gospel? By conforming to the practices of paganism, to facilitate the acceptance of Christianity by the heathen. The apostle Paul declared, even in his day, "The mystery of iniquity doth already work." 2 Thessalonians 2:7. During the lives of the apostles the church remained comparatively pure. But "toward the latter end of the second century most of the churches assumed a new form; the first simplicity

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disappeared, and insensibly, as the old disciples retired to their graves, their children, along with new converts, . . . came forward and new-modeled the cause."--Robert Robinson, *Ecclesiastical Researches*, ch. 6, par. 17, p. 51. To secure converts, the exalted standard of the Christian faith was lowered, and as the result "a pagan flood, flowing into the church, carried with it its customs, practices, and idols." --Gavazzi, *Lectures*, page 278. As the Christian religion secured the favor and support of secular rulers, it was nominally accepted by multitudes; but while in appearance Christians, many "remained in substance pagans, especially worshiping in secret their idols."--*Ibid.*, page 278.

Has not the same process been repeated in nearly every church calling itself Protestant? As the founders, those who possessed the true spirit of reform, pass away, their descendants come forward and "new-model the cause." While blindly clinging to the creed of their fathers and refusing to accept any truth in advance of what they saw, the children of the reformers depart widely from their example of humility, self-denial, and renunciation of the world. Thus "the first simplicity disappears." A worldly flood, flowing into the church, carries "with it its customs, practices, and idols."

Alas, to what a fearful extent is that friendship of the world which is "enmity with God," now cherished among the professed followers of Christ! How widely have the popular churches throughout Christendom departed from the Bible standard of humility, self-denial, simplicity, and

godliness! Said John Wesley, in speaking of the right use of money: "Do not waste any part of so precious a talent, merely in gratifying the desire of the eye, by superfluous or expensive apparel, or by needless ornaments. Waste no part of it in curiously adorning your houses; in superfluous or expensive furniture; in costly pictures, painting, gilding. . . . Lay out nothing to gratify the pride of life, to gain the admiration or praise of men. . . . 'So long as thou doest well unto thyself, men will speak good of thee.' So long as thou art 'clothed in purple and fine linen,' and farest 'sumptuously

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every day,' no doubt many will applaud thy elegance of taste, thy generosity and hospitality. But do not buy their applause so dear. Rather be content with the honor that cometh from God."--Wesley, *Works*, Sermon 50, "The Use of Money." But in many churches of our time such teaching is disregarded.

A profession of religion has become popular with the world. Rulers, politicians, lawyers, doctors, merchants, join the church as a means of securing the respect and confidence of society, and advancing their own worldly interests. Thus they seek to cover all their unrighteous transactions under a profession of Christianity. The various religious bodies, re-enforced by the wealth and influence of these baptized worldlings, make a still higher bid for popularity and patronage. Splendid churches, embellished in the most extravagant manner, are erected on popular avenues. The worshipers array themselves in costly and fashionable attire. A high salary is paid for a talented minister to entertain and attract the people. His sermons must not touch popular sins, but be made smooth and pleasing for fashionable ears. Thus fashionable sinners are enrolled on the church records, and fashionable sins are concealed under a pretense of godliness.

Commenting on the present attitude of professed Christians toward the world, a leading secular journal says: "Insensibly the church has yielded to the spirit of the age, and adapted its forms of worship to modern wants." "All things, indeed, that help to make religion attractive, the church now employs as its instruments." And a writer in the New York *Independent* speaks thus concerning Methodism as it is: "The line of separation between the godly and the irreligious fades out into a kind of penumbra, and zealous men on both sides are toiling to obliterate all difference between their modes of action and enjoyment." "The popularity of religion tends vastly to increase the number of those who would secure its benefits without squarely meeting its duties."

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Says Howard Crosby: "It is a matter of deep concern that we find Christ's church so little fulfilling the designs of its Lord. Just as the ancient Jews let a familiar intercourse with the idolatrous nations steal away their hearts from God, . . . so the church of Jesus now is, by its false partnerships with an unbelieving world, giving up the divine methods of its true life, and yielding itself to the pernicious, though often plausible, habits of a Christless society, using the arguments and reaching the conclusions which are foreign to the revelation of God, and directly antagonistic to all growth in grace."-- *The Healthy Christian: An Appeal to the Church*, pages 141, 142.

In this tide of worldliness and pleasure seeking, self-denial and self-sacrifice for Christ's sake are almost wholly lost. "Some of the men and women now in active life in our churches were educated, when children, to make sacrifices in order to be able to give or do something for Christ." But "if funds are wanted now, . . . nobody must be called on to give. Oh, no! have a fair, tableau, mock trial, antiquarian supper, or something to eat--anything to amuse the people."

Governor Washburn of Wisconsin in his annual message, January 9, 1873, declared: "Some law seems to be required to break up the schools where gamblers are made. These are everywhere. Even the church (unwittingly, no doubt) is sometimes found doing the work of the devil. Gift concerts, gift enterprises and raffles, sometimes in aid of religious or charitable objects, but often for less worthy purposes, lotteries, prize packages, etc., are all devices to obtain money without value received. Nothing is so demoralizing or intoxicating, particularly to the young, as the acquisition of money or property without labor. Respectable people engaging in these change enterprises, and easing their consciences with the reflection that the money is to go to a good object, it is not strange that the youth of the state should so often fall into the habits which the excitement of games of hazard is almost certain to engender."

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The spirit of worldly conformity in invading the churches throughout Christendom. Robert Atkins, in a sermon preached in London, draws a dark picture of the spiritual declension that prevails in England: "The truly righteous are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach.... *Apostasy, apostasy, apostasy*, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but, alas! they cry, 'We are rich, and increased in goods, and stand in need of nothing.'" --Second Advent Library, tract No. 39.

The great sin charged against Babylon is that she "made all nations drink of the wine of the wrath of her fornication." This cup of intoxication which she presents to the world represents the false doctrines that she has accepted as the result of her unlawful connection with the great ones of the earth. Friendship with the world corrupts her faith, and in her turn she exerts a corrupting influence upon the world by teaching doctrines which are opposed to the plainest statements of Holy Writ.

Rome withheld the Bible from the people and required all men to accept her teachings in its place. It was the work of the Reformation to restore to men the word of God; but is it not too true that in the churches of our time men are taught to rest their faith upon their creed and the teachings of their church rather than on the Scriptures? Said Charles Beecher, speaking of the Protestant churches: "They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising veneration of saints and martyrs which they were fostering. . . . The Protestant evangelical denominations have so tied up one another's hands, and their own, that, between them all, a man cannot become a preacher at all, anywhere, without accepting some book besides the

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Bible.... There is nothing imaginary in the statement that the creed power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way."--Sermon on "The Bible a Sufficient Creed," delivered at Fort Wayne, Indiana, Feb. 22, 1846.

When faithful teachers expound the word of God, there arise men of learning, ministers professing to understand the Scriptures, who denounce sound doctrine as heresy, and thus turn away inquirers after truth. Were it not that the world is hopelessly intoxicated with the wine of Babylon, multitudes would be convicted and converted by the plain, cutting truths of the word of God. But religious

faith appears so confused and discordant that the people know not what to believe as truth. The sin of the world's impenitence lies at the door of the church.

The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that "Babylon is fallen,... because she made *all nations* drink of the wine of the wrath of her fornication." She has not yet made all nations do this. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination.

The Bible declares that before the coming of the Lord, Satan will work "with *all* power and signs and lying wonders,

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and with all deceivableness of unrighteousness;" and they that "received not the love of the truth, that they might be saved," will be left to receive "strong delusion, that they should believe a lie." 2 Thessalonians 2:9-11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future.

Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected. As these bodies depart further and further from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and it will finally result in separation. The time will come when those who love God supremely can no longer remain in connection with such as are "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. When those that "believed not the truth, but had pleasure in unrighteousness" (2 Thessalonians 2:12), shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call: "Come out of her, My people" (Revelation 18:4).

## 22. Prophecies Fulfilled

When the time passed at which the Lord's coming was first expected,--in the spring of 1844,--those who had looked in faith for His appearing were for a season involved in doubt and uncertainty. While the world regarded them as having been utterly defeated and proved to have been cherishing a delusion, their source of consolation was still the word of God. Many continued to search the Scriptures, examining anew the evidences of their faith and carefully studying the prophecies to obtain further light. The Bible testimony in support of their position seemed clear and conclusive. Signs which could not be mistaken pointed to the coming of Christ as near. The special blessing of the Lord, both in the conversion of sinners and the revival of spiritual life among Christians, had testified that the message was of Heaven. And though the believers could not explain their disappointment, they felt assured that God had led them in their past experience.

Interwoven with prophecies which they had regarded as applying to the time of the second advent was instruction specially adapted to their state of uncertainty and suspense, and encouraging them to wait patiently in the faith that what was now dark to their understanding would in due time be made plain.

Among these prophecies was that of Habakkuk 2:1-4: "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."

As early as 1842 the direction given in this prophecy to "write the vision, and make it plain upon tables, that he may run that readeth it," had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed than an apparent delay in the accomplishment of the vision--a tarrying time--is presented in the same prophecy. After the disappointment, this scripture appeared very significant: "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his *faith*."

A portion of Ezekiel's prophecy also was a source of strength and comfort to believers: "The word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God. . . . The days are at hand, and the effect of every vision. . . . I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged." "They of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word

which I have spoken shall be done." Ezekiel 12:21-25, 27, 28.

The waiting ones rejoiced, believing that He who knows the end from the beginning had looked down through the ages and, foreseeing their disappointment, had given them words of courage and hope. Had it not been for such portions of Scripture, admonishing them to wait with patience and to hold fast their confidence in God's word, their faith would have failed in that trying hour.

The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people. In Matthew 24, in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out some of the most important events in the history of the world and of the church from His first to His second advent; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars. After this He spoke of His coming in His kingdom, and related the parable describing the two classes of servants who look for His appearing. Chapter 25 opens with the words: "*Then* shall the kingdom of heaven be likened unto ten virgins." Here is brought to view the church living in the last days, the same that is pointed out in the close of chapter 24. In this parable their experience is illustrated by the incidents of an Eastern marriage.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him."

The coming of Christ, as announced by the first angel's message, was understood to be represented by the coming

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of the bridegroom. The widespread reformation under the proclamation of His soon coming, answered to the going forth of the virgins. In this parable, as in that of Matthew 24, two classes are represented. All had taken their lamps, the Bible, and by its light had gone forth to meet the Bridegroom. But while "they that were foolish took their lamps, and took no oil with them," "the wise took oil in their vessels with their lamps. The latter class had received the grace of God, the regenerating, enlightening power of the Holy Spirit, which renders His word a lamp to the feet and a light to the path. In the fear of God they had studied the Scriptures to learn the truth, and had earnestly sought for purity of heart and life. These had a personal experience, a faith in God and in His word, which could not be overthrown by disappointment and delay. Others "took their lamps, and took no oil with them." They had moved from impulse. Their fears had been excited by the solemn message, but they had depended upon the faith of their brethren, satisfied with the flickering light of good emotions, without a thorough understanding of the truth or a genuine work of grace in the heart. These had gone forth to meet the Lord, full of hope in the prospect of immediate reward; but they were not prepared for delay and disappointment. When trials came, their faith failed, and their lights burned dim.

"While the bridegroom tarried, they all slumbered and slept." By the tarrying of the bridegroom is represented the passing of the time when the Lord was expected, the disappointment, and the seeming delay. In this time of uncertainty, the interest of the superficial and halfhearted soon began to waver, and their efforts to relax; but those whose faith was based on a personal knowledge of the Bible had a rock beneath their feet, which the waves of disappointment could not wash away. "They

all slumbered and slept;" one class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given. Yet

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in the night of trial the latter seemed to lose, to some extent, their zeal and devotion. The halfhearted and superficial could no longer lean upon the faith of their brethren. Each must stand or fall for himself.

About this time, fanaticism began to appear. Some who had professed to be zealous believers in the message rejected the word of God as the one infallible guide and, claiming to be led by the Spirit, gave themselves up to the control of their own feelings, impressions, and imaginations. There were some who manifested a blind and bigoted zeal, denouncing all who would not sanction their course. Their fanatical ideas and exercises met with no sympathy from the great body of Adventists; yet they served to bring reproach upon the cause of truth.

Satan was seeking by this means to oppose and destroy the work of God. The people had been greatly stirred by the advent movement, thousands of sinners had been converted, and faithful men were giving themselves to the work of proclaiming the truth, even in the tarrying time. The prince of evil was losing his subjects; and in order to bring reproach upon the cause of God, he sought to deceive some who professed the faith and to drive them to extremes. Then his agents stood ready to seize upon every error, every failure, every unbecoming act, and hold it up before the people in the most exaggerated light, to render Adventists and their faith odious. Thus the greater the number whom he could crowd in to make a profession of faith in the second advent while his power controlled their hearts, the greater advantage would he gain by calling attention to them as representatives of the whole body of believers.

Satan is "the accuser of the brethren," and it is his spirit that inspires men to watch for the errors and defects of the Lord's people, and to hold them up to notice, while their good deeds are passed by without a mention. He is always active when God is at work for the salvation of souls. When the sons of God come to present themselves before the Lord,

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Satan comes also among them. In every revival he is ready to bring in those who are unsanctified in heart and unbalanced in mind. When these have accepted some points of truth, and gained a place with believers, he works through them to introduce theories that will deceive the unwary. No man is proved to be a true Christian because he is found in company with the children of God, even in the house of worship and around the table of the Lord. Satan is frequently there upon the most solemn occasions in the form of those whom he can use as his agents.

The prince of evil contests every inch of ground over which God's people advance in their journey toward the heavenly city. In all the history of the church no reformation has been carried forward without encountering serious obstacles. Thus it was in Paul's day. Wherever the apostle raised up a church, there were some who professed to receive the faith, but who brought in heresies, that, if received, would eventually crowd out the love of the truth. Luther also suffered great perplexity and distress from the course of fanatical persons who claimed that God had spoken directly through them, and who therefore set their own ideas and opinions above the testimony of the Scriptures. Many who were lacking in faith and experience, but who had considerable self-sufficiency, and who loved to hear and tell some new thing, were beguiled by the pretensions of the new teachers,



and they joined the agents of Satan in their work of tearing down what God had moved Luther to build up. And the Wesleys, and others who blessed the world by their influence and their faith, encountered at every step the wiles of Satan in pushing overzealous, unbalanced, and unsanctified ones into fanaticism of every grade.

William Miller had no sympathy with those influences that led to fanaticism. He declared, with Luther, that every spirit should be tested by the word of God. "The devil," said Miller, "has great power over the minds of some at the

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present day. And how shall we know what manner of spirit they are of? The Bible answers: 'By their fruits ye shall know them.' . . . There are many spirits gone out into the world; and we are commanded to try the spirits. The spirit that does not cause us to live soberly, righteously, and godly, in this present world, is not the Spirit of Christ. I am more and more convinced that Satan has much to do in these wild movements. . . . Many among us who pretend to be wholly sanctified, are following the traditions of men, and apparently are as ignorant of truth as others who make no such pretensions."--Bliss, pages 236, 237. "The spirit of error will lead us from the truth; and the Spirit of God will lead us into truth. But, say you, a man may be in an error, and think he has the truth. What then? We answer, The Spirit and word agree. If a man judges himself by the word of God, and finds a perfect harmony through the whole word, then he must believe he has the truth; but if he finds the spirit by which he is led does not harmonize with the whole tenor of God's law or Book, then let him walk carefully, lest he be caught in the snare of the devil."-- *The Advent Herald and Signs of the Times Reporter*, vol. 8, No. 23 (Jan. 15, 1845). "I have often obtained more evidence of inward piety from a kindling eye, a wet cheek, and a choked utterance, than from all the noise of Christendom."--Bliss, page 282.

In the days of the Reformation its enemies charged all the evils of fanaticism upon the very ones who were laboring most earnestly against it. A similar course was pursued by the opposers of the advent movement. And not content with misrepresenting and exaggerating the errors of extremists and fanatics, they circulated unfavorable reports that had not the slightest semblance of truth. These persons were actuated by prejudice and hatred. Their peace was disturbed by the proclamation of Christ at the door. They feared it might be true, yet hoped it was not, and this was the secret of their warfare against Adventists and their faith.

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The fact that a few fanatics worked their way into the ranks of Adventists is no more reason to decide that the movement was not of God than was the presence of fanatics and deceivers in the church in Paul's or Luther's day a sufficient excuse for condemning their work. Let the people of God arouse out of sleep and begin in earnest the work of repentance and reformation; let them search the Scriptures to learn the truth as it is in Jesus; let them make an entire consecration to God, and evidence will not be wanting that Satan is still active and vigilant. With all possible deception he will manifest his power, calling to his aid all the fallen angels of his realm.

It was not the proclamation of the second advent that caused fanaticism and division. These appeared in the summer of 1844, when Adventists were in a state of doubt and perplexity concerning their real position. The preaching of the first angel's message and of the "midnight cry" tended directly to repress fanaticism and dissension. Those who participated in these solemn movements were in harmony; their hearts were filled with love for one another and for Jesus, whom

they expected soon to see. The one faith, the one blessed hope, lifted them above the control of any human influence, and proved a shield against the assaults of Satan.

"While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps." Matthew 25:5-7. In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed in the very words of Scripture: "Behold, the Bridegroom cometh!"

That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 B.C., and

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not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844. ([See Appendix note for page 329.](#))

Arguments drawn from the Old Testament types also pointed to the autumn as the time when the event represented by the "cleansing of the sanctuary" must take place. This was made very clear as attention was given to the manner in which the types relating to the first advent of Christ had been fulfilled.

The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: "Christ our Passover is sacrificed for us." 1 Corinthians 5:7. The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: "Christ the first fruits; afterward they that are Christ's at His coming." 1 Corinthians 15:23. Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God.

These types were fulfilled, not only as to the event, but as to the time. One of the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as "the Lamb of God, which taketh away the sin of the world." That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the third day, "the first fruits of them that slept," a sample of all the resurrected just, whose "vile body" shall be changed, and "fashioned like unto His glorious body." Verse 20; Philippians 3:21.

In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic

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service. Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (Leviticus 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify

the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible.

In the parable of Matthew 25 the time of waiting and slumber is followed by the coming of the bridegroom. This was in accordance with the arguments just presented, both from prophecy and from the types. They carried strong conviction of their truthfulness; and the "midnight cry" was heralded by thousands of believers.

Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A

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preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God.

Said Miller in describing that work: "There is no great expression of joy: that is, as it were, suppressed for a future occasion, when all heaven and earth will rejoice together with joy unspeakable and full of glory. There is no shouting: that, too, is reserved for the shout from heaven. The singers are silent: they are waiting to join the angelic hosts, the choir from heaven. . . . There is no clashing of sentiments: all are of one heart and of one mind."--Bliss, pages 270, 271.

Another who participated in the movement testified: "It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, brokenhearted supplications to Him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed. As God by Joel commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting, and weeping, and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon His children; they looked to Him whom they had pierced, there was a great mourning in the land, . . . and those who were looking for the Lord afflicted their souls before Him."--Bliss, in *Advent Shield and Review*, vol. I, p. 271 (January, 1845).

Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth still feel the holy influence of that blessed work and bear witness that it was of God.

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At the call, "The Bridegroom cometh; go ye out to meet Him," the waiting ones "arose and trimmed their lamps;" they studied the word of God with an intensity of interest before unknown. Angels were sent from heaven to arouse those who had become discouraged and prepare them to receive the message. The work did not stand in the wisdom and learning of men, but in the power of God. It was not the most talented, but the most humble and devoted, who were the first to hear and obey the call. Farmers left their crops standing in the fields, mechanics laid down their tools, and with tears and rejoicing went out to give the warning. Those who had formerly led in the cause were among the last to join in this movement. The churches in general closed their doors against this message, and a large company of those who received it withdrew from their connection. In the providence of God this proclamation united with the second angel's message and gave power to that work.

The message, "Behold, the Bridegroom cometh!" was not so much a matter of argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning. Upon the occasion of Christ's triumphal entry into Jerusalem the people who were assembled from all parts of the land to keep the feast flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus they caught the inspiration of the hour and helped to swell the shout: "Blessed is He that cometh in the name of the Lord!" Matthew 21:9. In like manner did unbelievers who flocked to the Adventist meetings--some from curiosity, some merely to ridicule--feel the convincing power attending the message: "Behold, the Bridegroom cometh!"

At that time there was faith that brought answers to prayer--faith that had respect to the recompense of reward. Like showers of rain upon the thirsty earth, the Spirit of grace descended upon the earnest seekers. Those who

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expected soon to stand face to face with their Redeemer felt a solemn joy that was unutterable. The softening, subduing power of the Holy Spirit melted the heart as His blessing was bestowed in rich measure upon the faithful, believing ones.

Carefully and solemnly those who received the message came up to the time when they hoped to meet their Lord. Every morning they felt that it was their first duty to secure the evidence of their acceptance with God. Their hearts were closely united, and they prayed much with and for one another. They often met together in secluded places to commune with God, and the voice of intercession ascended to heaven from the fields and groves. The assurance of the Saviour's approval was more necessary to them than their daily food; and if a cloud darkened their minds, they did not rest until it was swept away. As they felt the witness of pardoning grace, they longed to behold Him whom their souls loved.

But again they were destined to disappointment. The time of expectation passed, and their Saviour did not appear. With unwavering confidence they had looked forward to His coming, and now they felt as did Mary when, coming to the Saviour's tomb and finding it empty, she exclaimed with weeping: "They have taken away my Lord, and I know not where they have laid Him." John 20:13.

A feeling of awe, a fear that the message might be true, had for a time served as a restraint upon the unbelieving world. After the passing of the time this did not at once disappear; at first they dared not triumph over the disappointed ones; but as no tokens of God's wrath were seen, they recovered from their fears and resumed their reproach and ridicule. A large class who had professed to believe in the Lord's soon coming, renounced their faith. Some who had been very confident were so deeply

wounded in their pride that they felt like fleeing from the world. Like Jonah, they complained of God, and chose death rather than life.

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Those who had based their faith upon the opinions of others, and not upon the word of God, were now as ready again to change their views. The scoffers won the weak and cowardly to their ranks, and all these united in declaring that there could be no more fears or expectations now. The time had passed, the Lord had not come, and the world might remain the same for thousands of years.

The earnest, sincere believers had given up all for Christ and had shared His presence as never before. They had, as they believed, given their last warning to the world; and, expecting soon to be received into the society of their divine Master and the heavenly angels, they had, to a great extent, withdrawn from the society of those who did not receive the message. With intense desire they had prayed: "Come, Lord Jesus, and come quickly." But He had not come. And now to take up again the heavy burden of life's cares and perplexities, and to endure the taunts and sneers of a scoffing world, was a terrible trial of faith and patience.

Yet this disappointment was not so great as was that experienced by the disciples at the time of Christ's first advent. When Jesus rode triumphantly into Jerusalem, His followers believed that He was about to ascend the throne of David and deliver Israel from her oppressors. With high hopes and joyful anticipations they vied with one another in showing honor to their King. Many spread their outer garments as a carpet in His path, or strewed before Him the leafy branches of the palm. In their enthusiastic joy they united in the glad acclaim: "Hosanna to the Son of David!" When the Pharisees, disturbed and angered by this outburst of rejoicing, wished Jesus to rebuke His disciples, He replied: "If these should hold their peace, the stones would immediately cry out." Luke 19:40. Prophecy must be fulfilled. The disciples were accomplishing the purpose of God; yet they were doomed to a bitter disappointment. But a few days had passed ere they witnessed the Saviour's agonizing death, and laid Him in the tomb. Their expectations had not been

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realized in a single particular, and their hopes died with Jesus. Not till their Lord had come forth triumphant from the grave could they perceive that all had been foretold by prophecy, and "that Christ must needs have suffered, and risen again from the dead." Acts 17:3.

Five hundred years before, the Lord had declared by the prophet Zechariah: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zechariah 9:9. Had the disciples realized that Christ was going to judgment and to death, they could not have fulfilled this prophecy.

In like manner Miller and his associates fulfilled prophecy and gave a message which Inspiration had foretold should be given to the world, but which they could not have given had they fully understood the prophecies pointing out their disappointment, and presenting another message to be preached to all nations before the Lord should come. The first and second angel's messages were given at the right time and accomplished the work which God designed to accomplish by them.

The world had been looking on, expecting that if the time passed and Christ did not appear, the whole system of Adventism would be given up. But while many, under strong temptation, yielded

their faith, there were some who stood firm. The fruits of the advent movement, the spirit of humility and heart searching, of renouncing of the world and reformation of life, which had attended the work, testified that it was of God. They dared not deny that the power of the Holy Spirit had witnessed to the preaching of the second advent, and they could detect no error in their reckoning of the prophetic periods. The ablest of their opponents had not succeeded in overthrowing their system of prophetic interpretation. They could not consent, without Bible evidence, to renounce positions which had been reached through earnest, prayerful study of the Scriptures, by minds enlightened

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by the Spirit of God and hearts burning with its living power; positions which had withstood the most searching criticisms and the most bitter opposition of popular religious teachers and worldly-wise men, and which had stood firm against the combined forces of learning and eloquence, and the taunts and revilings alike of the honorable and the base.

True, there had been a failure as to the expected event, but even this could not shake their faith in the word of God. When Jonah proclaimed in the streets of Nineveh that within forty days the city would be overthrown, the Lord accepted the humiliation of the Ninevites and extended their period of probation; yet the message of Jonah was sent of God, and Nineveh was tested according to His will. Adventists believed that in like manner God had led them to give the warning of the judgment. "It has," they declared, "tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a hatred, more or less perceivable, but known to God, of His coming. It has drawn a line, . . . so that those who will examine their own hearts, may know on which side of it they would have been found, had the Lord then come--whether they would have exclaimed, 'Lo! this is our God, we have waited for Him, and He will save us;' or whether they would have called to the rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. God thus, as we believe, has tested His people, has tried their faith, has proved them, and seen whether they would shrink, in the hour of trial, from the position in which He might see fit to place them; and whether they would relinquish this world and rely with implicit confidence in the word of God."-- *The Advent Herald and Signs of the Times Reporter*, vol. 8, No. 14 (Nov 13, 1844).

The feelings of those who still believed that God had led them in their past experience are expressed in the words of William Miller: "Were I to live my life over again, with the

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same evidence that I then had, to be honest with God and man I should have to do as I have done." "I hope that I have cleansed my garments from the blood of souls. I feel that, as far as it was in my power, I have freed myself from all guilt in their condemnation." "Although I have been twice disappointed," wrote this man of God, "I am not yet cast down or discouraged. . . . My hope in the coming of Christ is as strong as ever. I have done only what, after years of solemn consideration, I felt it my solemn duty to do. If I have erred, it has been on the side of charity, love to my fellow men, and conviction of duty to God." "One thing I do know, I have preached nothing but what I believed; and God has been with me; His power has been manifested in the work, and much good has been effected." "Many thousands, to all human appearance, have been made to study the Scriptures by the preaching of the time; and by that means, through faith and the sprinkling of the blood of Christ, have been reconciled to God." --Bliss, pages 256, 255, 277, 280, 281. "I have never courted the smiles of the proud, nor quailed when the world frowned. I shall not now purchase their

favor, nor shall I go beyond duty to tempt their hate. I shall never seek my life at their hands, nor shrink, I hope, from losing it, if God in His good providence so orders." --J. White, *Life of Wm. Miller*, page 315.

God did not forsake His people; His Spirit still abode with those who did not rashly deny the light which they had received, and denounce the advent movement. In the Epistle to the Hebrews are words of encouragement and warning for the tried, waiting ones at this crisis: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him. But we are not of them

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who draw back unto perdition; but of them that believe to the saving of the soul." Hebrews 10:35-39.

That this admonition is addressed to the church in the last days is evident from the words pointing to the nearness of the Lord's coming: "For yet a little while, and He that shall come will come and will not tarry." And it is plainly implied that there would be a seeming delay and that the Lord would appear to tarry. The instruction here given is especially adapted to the experience of Adventists at this time. The people here addressed were in danger of making shipwreck of faith. They had done the will of God in following the guidance of His Spirit and His word; yet they could not understand His purpose in their past experience, nor could they discern the pathway before them, and they were tempted to doubt whether God had indeed been leading them. At this time the words were applicable: "Now the just shall live by faith." As the bright light of the "midnight cry" had shone upon their pathway, and they had seen the prophecies unsealed and the rapidly fulfilling signs telling that the coming of Christ was near, they had walked, as it were, by sight. But now, bowed down by disappointed hopes, they could stand only by faith in God and in His word. The scoffing world were saying: "You have been deceived. Give up your faith, and say that the advent movement was of Satan." But God's word declared: "If any man draw back, My soul shall have no pleasure in him." To renounce their faith now, and deny the power of the Holy Spirit which had attended the message, would be drawing back toward perdition. They were encouraged to steadfastness by the words of Paul: "Cast not away therefore your confidence;" "ye have need of patience," "for yet a little while, and He that shall come will come, and will not tarry." Their only safe course was to cherish the light which they had already received of God, hold fast to His promises, and continue to search the Scriptures, and patiently wait and watch to receive further light.

## 23. What is the Sanctuary?

The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. These had been familiar words to all believers in the Lord's soon coming. By the lips of thousands was this prophecy repeated as the watchword of their faith. All felt that upon the events therein foretold depended their brightest expectations and most cherished hopes. These prophetic days had been shown to terminate in the autumn of 1844. In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary. They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the second advent. Hence the conclusion that Christ would return to the earth in 1844.

But the appointed time had passed, and the Lord had not appeared. The believers knew that God's word could not fail; their interpretation of the prophecy must be at fault; but where was the mistake? Many rashly cut the knot of difficulty by denying that the 2300 days ended in 1844. No reason could be given for this except that Christ had not come at the time they expected Him. They argued that if the prophetic days had ended in 1844, Christ would then have returned to

cleanse the sanctuary by the purification of the earth by fire; and that since He had not come, the days could not have ended.

To accept this conclusion was to renounce the former reckoning of the prophetic periods. The 2300 days had been found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem went into effect, in the autumn of 457 B.C. Taking this as the starting point, there was perfect harmony in the application of all the events foretold in the explanation of that period in Daniel 9:25-27. Sixty-nine weeks, the first 483 of the 2300 years, were to reach to the Messiah, the Anointed One; and Christ's baptism and anointing by the Holy Spirit, A.D. 27, exactly fulfilled the specification. In the midst of the seventieth week, Messiah was to be cut off. Three and a half years after His baptism, Christ was crucified, in the spring of A.D. 31. The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, A.D. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A.D. 34, 1810 years extend to 1844. "Then," said the angel, "shall the sanctuary be cleansed." All the preceding specifications of the prophecy had been unquestionably fulfilled at the time appointed.

With this reckoning, all was clear and harmonious, except that it was not seen that any event answering to the cleansing of the sanctuary had taken place in 1844. To deny that the days ended at that time was to involve the whole question in confusion, and to renounce positions which had been established by unmistakable fulfillments of prophecy.

But God had led His people in the great advent movement; His power and glory had attended the work, and He would not permit it to end in darkness and disappointment, to be reproached as a false and fanatical excitement. He would not leave His word involved in doubt and uncertainty.



Though many abandoned their former reckoning of the prophetic periods and denied the correctness of the movement based thereon, others were unwilling to renounce points of faith and experience that were sustained by the Scriptures and by the witness of the Spirit of God. They believed that they had adopted sound principles of interpretation in their study of the prophecies, and that it was their duty to hold fast the truths already gained, and to continue the same course of Biblical research. With earnest prayer they reviewed their position and studied the Scriptures to discover their mistake. As they could see no error in their reckoning of the prophetic periods, they were led to examine more closely the subject of the sanctuary.

In their investigation they learned that there is no Scripture evidence sustaining the popular view that the earth is the sanctuary; but they found in the Bible a full explanation of the subject of the sanctuary, its nature, location, and services; the testimony of the sacred writers being so clear and ample as to place the matter beyond all question. The apostle Paul, in the Epistle to the Hebrews, says: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat." Hebrews 9:1-5.

The sanctuary to which Paul here refers was the tabernacle built by Moses at the command of God as the earthly dwelling place of the Most High. "Let them make Me a sanctuary; that I may dwell among them" (Exodus 25:8), was the direction given to Moses while in the mount with God. The Israelites were journeying through the wilderness,

and the tabernacle was so constructed that it could be removed from place to place; yet it was a structure of great magnificence. Its walls consisted of upright boards heavily plated with gold and set in sockets of silver, while the roof was formed of a series of curtains, or coverings, the outer of skins, the innermost of fine linen beautifully wrought with figures of cherubim. Besides the outer court, which contained the altar of burnt offering, the tabernacle itself consisted of two apartments called the holy and the most holy place, separated by a rich and beautiful curtain, or veil; a similar veil closed the entrance to the first apartment.

In the holy place was the candlestick, on the south, with its seven lamps giving light to the sanctuary both by day and by night; on the north stood the table of shewbread; and before the veil separating the holy from the most holy was the golden altar of incense, from which the cloud of fragrance, with the prayers of Israel, was daily ascending before God.

In the most holy place stood the ark, a chest of precious wood overlaid with gold, the depository of the two tables of stone upon which God had inscribed the law of Ten Commandments. Above the ark, and forming the cover to the sacred chest, was the mercy seat, a magnificent piece of workmanship, surmounted by two cherubim, one at each end, and all wrought of solid gold. In this apartment the divine presence was manifested in the cloud of glory between the cherubim.

After the settlement of the Hebrews in Canaan, the tabernacle was replaced by the temple of Solomon, which, though a permanent structure and upon a larger scale, observed the same

proportions, and was similarly furnished. In this form the sanctuary existed--except while it lay in ruins in Daniel's time--until its destruction by the Romans, in A.D. 70.

This is the only sanctuary that ever existed on the earth, of which the Bible gives any information. This was declared

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by Paul to be the sanctuary of the first covenant. But has the new covenant no sanctuary?

Turning again to the book of Hebrews, the seekers for truth found that the existence of a second, or new-covenant sanctuary, was implied in the words of Paul already quoted: "Then verily the first covenant had *also* ordinances of divine service, and a worldly sanctuary." And the use of the word "also" intimates that Paul has before made mention of this sanctuary. Turning back to the beginning of the previous chapter, they read: "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8:1, 2.

Here is revealed the sanctuary of the new covenant. The sanctuary of the first covenant was pitched by man, built by Moses; this is pitched by the Lord, not by man. In that sanctuary the earthly priests performed their service; in this, Christ, our great High Priest, ministers at God's right hand. One sanctuary was on earth, the other is in heaven.

Further, the tabernacle built by Moses was made after a pattern. The Lord directed him: "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." And again the charge was given, "Look that thou make them after their pattern, which was showed thee in the mount." Exodus 25:9, 40. And Paul says that the first tabernacle "was a figure for the time then present, in which were offered both gifts and sacrifices;" that its holy places were "patterns of things in the heavens;" that the priests who offered gifts according to the law served "unto the example and shadow of heavenly things," and that "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9:9, 23; 8:5; 9:24.

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The sanctuary in heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. God placed His Spirit upon the builders of the earthly sanctuary. The artistic skill displayed in its construction was a manifestation of divine wisdom. The walls had the appearance of massive gold, reflecting in every direction the light of the seven lamps of the golden candlestick. The table of shewbread and the altar of incense glittered like burnished gold. The gorgeous curtain which formed the ceiling, inwrought with figures of angels in blue and purple and scarlet, added to the beauty of the scene. And beyond the second veil was the holy Shekinah, the visible manifestation of God's glory, before which none but the high priest could enter and live.

The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God. The abiding place of the King of kings, where thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him (Daniel 7:10); that temple, filled with the glory of the eternal throne,

where seraphim, its shining guardians, veil their faces in adoration, could find, in the most magnificent structure ever reared by human hands, but a faint reflection of its vastness and glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were taught by the earthly sanctuary and its services.

The holy places of the sanctuary in heaven are represented by the two apartments in the sanctuary on earth. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there "seven lamps of fire burning before the throne." Revelation 4:5. He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Revelation 8:3. Here the prophet was permitted to behold the first apartment

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of the sanctuary in heaven; and he saw there the "seven lamps of fire" and "the golden altar," represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, "the temple of God was opened" (Revelation 11:19), and he looked within the inner veil, upon the holy of holies. Here he beheld "the ark of His testament," represented by the sacred chest constructed by Moses to contain the law of God.

Thus those who were studying the subject found indisputable proof of the existence of a sanctuary in heaven. Moses made the earthly sanctuary after a pattern which was shown him. Paul teaches that that pattern was the true sanctuary which is in heaven. And John testifies that he saw it in heaven.

In the temple in heaven, the dwelling place of God, His throne is established in righteousness and judgment. In the most holy place is His law, the great rule of right by which all mankind are tested. The ark that enshrines the tables of the law is covered with the mercy seat, before which Christ pleads His blood in the sinner's behalf. Thus is represented the union of justice and mercy in the plan of human redemption. This union infinite wisdom alone could devise and infinite power accomplish; it is a union that fills all heaven with wonder and adoration. The cherubim of the earthly sanctuary, looking reverently down upon the mercy seat, represent the interest with which the heavenly host contemplate the work of redemption. This is the mystery of mercy into which angels desire to look--that God can be just while He justifies the repenting sinner and renews His intercourse with the fallen race; that Christ could stoop to raise unnumbered multitudes from the abyss of ruin and clothe them with the spotless garments of His own righteousness to unite with angels who have never fallen and to dwell forever in the presence of God.

The work of Christ as man's intercessor is presented in that beautiful prophecy of Zechariah concerning Him "whose name is the Branch." Says the prophet: "He shall

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build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His [the Father's] throne; and He shall be a priest upon His throne: and the *counsel of peace* shall be between Them both." Zechariah 6:12, 13.

"He shall build the temple of the Lord." By His sacrifice and mediation Christ is both the foundation and the builder of the church of God. The apostle Paul points to Him as "the chief Cornerstone; in whom all the building fitly framed together groweth into an holy temple in the

Lord: in whom ye also," he says, "are builded together for an habitation of God through the Spirit." Ephesians 2:20-22.

"He shall bear the glory." To Christ belongs the glory of redemption for the fallen race. Through the eternal ages, the song of the ransomed ones will be: "Unto Him that loved us, and washed us from our sins in His own blood, . . . to Him be glory and dominion for ever and ever." Revelation 1:5, 6.

He "shall sit and rule upon His throne; and He shall be a priest upon His throne." Not now "upon the throne of His glory;" the kingdom of glory has not yet been ushered in. Not until His work as a mediator shall be ended will God "give unto Him the throne of His father David," a kingdom of which "there shall be no end." Luke 1:32, 33. As a priest, Christ is now set down with the Father in His throne. Revelation 3:21. Upon the throne with the eternal, self-existent One is He who "hath borne our griefs, and carried our sorrows," who "was in all points tempted like as we are, yet without sin," that He might be "able to succor them that are tempted." "If any man sin, we have an advocate with the Father." Isaiah 53:4; Hebrews 4:15; 2:18; 1 John 2:1. His intercession is that of a pierced and broken body, of a spotless life. The wounded hands, the pierced side, the marred feet, plead for fallen man, whose redemption was purchased at such infinite cost.

"And the counsel of peace shall be between Them both." The love of the Father, no less than of the Son, is the fountain of salvation for the lost race. Said Jesus to His disciples before

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He went away: "I say not unto you, that I will pray the Father for you: for the Father Himself loveth you." John 16:26, 27. God was "in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. And in the ministration in the sanctuary above, "the counsel of peace shall be between Them both." "God *so loved* the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

The question, What is the sanctuary? is clearly answered in the Scriptures. The term "sanctuary," as used in the Bible, refers, first, to the tabernacle built by Moses, as a pattern of heavenly things; and, secondly, to the "true tabernacle" in heaven, to which the earthly sanctuary pointed. At the death of Christ the typical service ended. The "true tabernacle" in heaven is the sanctuary of the new covenant. And as the prophecy of Daniel 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant. At the termination of the 2300 days, in 1844, there had been no sanctuary on earth for many centuries. Thus the prophecy, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," unquestionably points to the sanctuary in heaven.

But the most important question remains to be answered: What is the cleansing of the sanctuary? That there was such a service in connection with the earthly sanctuary is stated in the Old Testament Scriptures. But can there be anything in heaven to be cleansed? In Hebrews 9 the cleansing of both the earthly and the heavenly sanctuary is plainly taught. "Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these" (Hebrews 9:22, 23), even the precious blood of Christ.

The cleansing, both in the typical and in the real service, must be accomplished with blood: in the former, with the

blood of animals; in the latter, with the blood of Christ. Paul states, as the reason why this cleansing must be performed with blood, that without shedding of blood is no *remission*. Remission, or putting away of sin, is the work to be accomplished. But how could there be sin connected with the sanctuary, either in heaven or upon the earth? This may be learned by reference to the symbolic service; for the priests who officiated on earth, served "unto the example and shadow of heavenly things." Hebrews 8:5.

The ministration of the earthly sanctuary consisted of two divisions; the priests ministered daily in the holy place, while once a year the high priest performed a special work of atonement in the most holy, for the cleansing of the sanctuary. Day by day the repentant sinner brought his offering to the door of the tabernacle and, placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. The animal was then slain. "Without shedding of blood," says the apostle, there is no remission of sin. "The life of the flesh is in the blood." Leviticus 17:11. The broken law of God demanded the life of the transgressor. The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying: "God hath given it you to bear the iniquity of the congregation." Leviticus 10:17. Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary.

Such was the work that went on, day by day, throughout the year. The sins of Israel were thus transferred to the sanctuary, and a special work became necessary for their removal. God commanded that an atonement be made for each of the

sacred apartments. "He shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." An atonement was also to be made for the altar, to "cleanse it, and hallow it from the uncleanness of the children of Israel." Leviticus 16:16, 19.

Once a year, on the great Day of Atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration. On the Day of Atonement two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, "one lot for the Lord, and the other lot for the scapegoat." Verse 8. The goat upon which fell the lot for the Lord was to be slain as a sin offering for the people. And the priest was to bring his blood within the veil and sprinkle it upon the mercy seat and before the mercy seat. The blood was also to be sprinkled upon the altar of incense that was before the veil.

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited." Verses 21, 22. The scapegoat came no more into the camp of Israel, and the man who led him away was required to wash himself and his clothing with water before returning to the camp.

The whole ceremony was designed to impress the Israelites with the holiness of God and His abhorrence of sin; and, further, to show them that they could not come in contact with sin without becoming polluted. Every man was required to afflict his soul while this work of atonement was going forward. All business was to be laid aside, and the

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whole congregation of Israel were to spend the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart.

Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself and bore them from the sanctuary. Placing his hands upon the head of the scapegoat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people.

Such was the service performed "unto the example and shadow of heavenly things." And what was done in type in the ministration of the earthly sanctuary is done in reality in the ministration of the heavenly sanctuary. After His ascension our Saviour began His work as our high priest. Says Paul: "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9:24.

The ministration of the priest throughout the year in the first apartment of the sanctuary, "within the veil" which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension. It was the work of the priest in the

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daily ministration to present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in heaven.

Thither the faith of Christ's disciples followed Him as He ascended from their sight. Here their hopes centered, "which hope we have," said Paul, "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever." "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Hebrews 6:19, 20; 9:12.

For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance

with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work--to cleanse the sanctuary.

As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by

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the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation--a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works. Revelation 22:12.

Thus those who followed in the light of the prophetic word saw that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary to perform the closing work of atonement preparatory to His coming.

It was seen, also, that while the sin offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed. When the high priest, by virtue of the blood of the sin offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and His people, and he will be blotted from existence in the final destruction of sin and sinners.

## 24. In the Holy of Holies

The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people. As the disciples of Jesus after the terrible night of their anguish and disappointment were "glad when they saw the Lord," so did those now rejoice who had looked in faith for His second coming. They had expected Him to appear in glory to give reward to His servants. As their hopes were disappointed, they had lost sight of Jesus, and with Mary at the sepulcher they cried: "They have taken away my Lord, and I know not where they have laid Him." Now in the holy of holies they again beheld Him, their compassionate High Priest, soon to appear as their king and deliverer. Light from the sanctuary illumined the past, the present, and the future. They knew that God had led them by His unerring providence. Though, like the first disciples, they themselves had failed to understand the message which they bore, yet it had been in every respect correct. In proclaiming it they had fulfilled the purpose of God, and their labor had not been in vain in the Lord. Begotten "again unto a lively hope," they rejoiced "with joy unspeakable and full of glory."

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Both the prophecy of Daniel 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," and the first angel's message, "Fear God, and give glory to Him; for the hour of His judgment is come," pointed to Christ's ministration in the most holy place, to the investigative judgment, and not to the coming of Christ for the redemption of His people and the destruction of the wicked. The mistake had not been in the reckoning of the prophetic periods, but in the *event* to take place at the end of the 2300 days. Through this error the believers had suffered disappointment, yet all that was foretold by the prophecy, and all that they had any Scripture warrant to expect, had been accomplished. At the very time when they were lamenting the failure of their hopes, the event had taken place which was foretold by the message, and which must be fulfilled before the Lord could appear to give reward to His servants.

Christ had come, not to the earth, as they expected, but, as foreshadowed in the type, to the most holy place of the temple of God in heaven. He is represented by the prophet Daniel as coming at this time to the Ancient of Days: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came"--not to the earth, but--"to the Ancient of Days, and they brought Him near before Him." Daniel 7:13.

This coming is foretold also by the prophet Malachi: "The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts." Malachi 3:1. The coming of the Lord to His temple was sudden, unexpected, to His people. They were not looking to Him *there*. They expected Him to come to earth, "in flaming fire taking vengeance on them that know not God, and that obey not the gospel." 2 Thessalonians 1:8.

But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for

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them. Light was to be given, directing their minds to the temple of God in heaven; and as they should by faith follow their High Priest in His ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the church.

Says the prophet: "Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Malachi 3:2, 3. Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14.

When this work shall have been accomplished, the followers of Christ will be ready for His appearing. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Malachi 3:4. Then the church which our Lord at His coming is to receive to Himself will be a "glorious church, not having spot, or wrinkle, or any such thing." Ephesians 5:27. Then she will look "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Song of Solomon 6:10.

Besides the coming of the Lord to His temple, Malachi also foretells His second advent, His coming for the execution of the judgment, in these words: "And I will come near

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to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts." Malachi 3:5. Jude refers to the same scene when he says, "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds." Jude 14, 15. This coming, and the coming of the Lord to His temple, are distinct and separate events.

The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.

In the summer and autumn of 1844 the proclamation, "Behold, the Bridegroom cometh," was given. The two classes represented by the wise and foolish virgins were then developed--one class who looked with joy to the Lord's appearing, and who had been diligently preparing to meet Him; another class that, influenced by fear and acting from impulse, had been satisfied with a theory of the truth, but were destitute of the grace of God. In the parable, when the bridegroom came, "they that were ready went in with him to the marriage." The coming of the bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception by Christ of His kingdom. The Holy City, the New Jerusalem, which is the capital and representative of the

kingdom, is called "the bride, the Lamb's wife." Said the angel to John: "Come hither, I will show thee the bride, the Lamb's wife." "He carried me away in the spirit," says the prophet, "and showed me that great city, the holy Jerusalem, descending out of heaven from God." Revelation

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21:9, 10. Clearly, then, the bride represents the Holy City, and the virgins that go out to meet the bridegroom are a symbol of the church. In the Revelation the people of God are said to be the guests at the marriage supper. Revelation 19:9. If *guests*, they cannot be represented also as the *bride*. Christ, as stated by the prophet Daniel, will receive from the Ancient of Days in heaven, "dominion, and glory, and a kingdom;" He will receive the New Jerusalem, the capital of His kingdom, "prepared as a bride adorned for her husband." Daniel 7:14; Revelation 21:2. Having received the kingdom, He will come in His glory, as King of kings and Lord of lords, for the redemption of His people, who are to "sit down with Abraham, and Isaac, and Jacob," at His table in His kingdom (Matthew 8:11; Luke 22:30), to partake of the marriage supper of the Lamb.

The proclamation, "Behold, the Bridegroom cometh," in the summer of 1844, led thousands to expect the immediate advent of the Lord. At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of Days in heaven, to the marriage, the reception of His kingdom. "They that were ready went in with Him to the marriage: and the door was shut." They were not to be present in person at the marriage; for it takes place in heaven, while they are upon the earth. The followers of Christ are to "wait for their Lord, when He will *return from* the wedding." Luke 12:36. But they are to understand His work, and to follow Him by faith as He goes in before God. It is in this sense that they are said to go in to the marriage.

In the parable it was those that had oil in their vessels with their lamps that went in to the marriage. Those who, with a knowledge of the truth from the Scriptures, had also the Spirit and grace of God, and who, in the night of their bitter trial, had patiently waited, searching the Bible for clearer light--these saw the truth concerning the sanctuary in heaven and the Saviour's change in ministration, and by faith they followed Him in His work in the sanctuary above. And all who through the testimony of the Scriptures accept the

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same truths, following Christ by faith as He enters in before God to perform the last work of mediation, and at its close to receive His kingdom--all these are represented as going in to the marriage.

In the parable of Matthew 22 the same figure of the marriage is introduced, and the investigative judgment is clearly represented as taking place before the marriage. Previous to the wedding the king comes in to see the guests, to see if all are attired in the wedding garment, the spotless robe of character washed and made white in the blood of the Lamb. Matthew 22:11; Revelation 7:14. He who is found wanting is cast out, but all who upon examination are seen to have the wedding garment on are accepted of God and accounted worthy of a share in His kingdom and a seat upon His throne. This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing of work in the sanctuary above.

When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till then, probation will close, and the door of mercy will be shut. Thus in the one short sentence, "They that

were ready went in with Him to the marriage: and the door was shut," we are carried down through the Saviour's final ministration, to the time when the great work for man's salvation shall be completed.

In the service of the earthly sanctuary, which, as we have seen, is a figure of the service in the heavenly, when the high priest on the Day of Atonement entered the most holy place, the ministration in the first apartment ceased. God commanded: "There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he comes out." Leviticus 16:17. So when Christ entered the holy of holies to perform the closing work of the atonement, He ceased His ministration in the first apartment. But when the ministration in the first apartment

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ended, the ministration in the second apartment began. When in the typical service the high priest left the holy on the Day of Atonement, he went in before God to present the blood of the sin offering in behalf of all Israel who truly repented of their sins. So Christ had only completed one part of His work as our intercessor, to enter upon another portion of the work, and He still pleaded His blood before the Father in behalf of sinners.

This subject was not understood by Adventists in 1844. After the passing of the time when the Saviour was expected, they still believed His coming to be near; they held that they had reached an important crisis and that the work of Christ as man's intercessor before God had ceased. It appeared to them to be taught in the Bible that man's probation would close a short time before the actual coming of the Lord in the clouds of heaven. This seemed evident from those scriptures which point to a time when men will seek, knock, and cry at the door of mercy, and it will not be opened. And it was a question with them whether the date to which they had looked for the coming of Christ might not rather mark the beginning of this period which was immediately to precede His coming. Having given the warning of the judgment near, they felt that their work for the world was done, and they lost their burden of soul for the salvation of sinners, while the bold and blasphemous scoffing of the ungodly seemed to them another evidence that the Spirit of God had been withdrawn from the rejecters of His mercy. All this confirmed them in the belief that probation had ended, or, as they then expressed it, "the door of mercy was shut."

But clearer light came with the investigation of the sanctuary question. They now saw that they were correct in believing that the end of the 2300 days in 1844 marked an important crisis. But while it was true that that door of hope and mercy by which men had for eighteen hundred years found access to God, was closed, another door was opened,

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and forgiveness of sins was offered to men through the intercession of Christ in the most holy. One part of His ministration had closed, only to give place to another. There was still an "open door" to the heavenly sanctuary, where Christ was ministering in the sinner's behalf.

Now was seen the application of those words of Christ in the Revelation, addressed to the church at this very time: "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it." Revelation 3:7, 8.

It is those who by faith follow Jesus in the great work of the atonement who receive the benefits of His mediation in their behalf, while those who reject the light which brings to view this work of ministration are not benefited thereby. The Jews who rejected the light given at Christ's first advent, and refused to believe on Him as the Saviour of the world, could not receive pardon through Him. When Jesus at His ascension entered by His own blood into the heavenly sanctuary to shed upon His disciples the blessings of His mediation, the Jews were left in total darkness to continue their useless sacrifices and offerings. The ministration of types and shadows had ceased. That door by which men had formerly found access to God was no longer open. The Jews had refused to seek Him in the only way whereby He could then be found, through the ministration in the sanctuary in heaven. Therefore they found no communion with God. To them the door was shut. They had no knowledge of Christ as the true sacrifice and the only mediator before God; hence they could not receive the benefits of His mediation.

The condition of the unbelieving Jews illustrates the condition of the careless and unbelieving among professed Christians, who are willingly ignorant of the work of our merciful High Priest. In the typical service, when the high priest

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entered the most holy place, all Israel were required to gather about the sanctuary and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins and not be cut off from the congregation. How much more essential in this antitypical Day of Atonement that we understand the work of our High Priest and know what duties are required of us.

Men cannot with impunity reject the warning which God in mercy sends them. A message was sent from heaven to the world in Noah's day, and their salvation depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the Flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation: "Your house is left unto you desolate." Matthew 23:38. Looking down to the last days, the same Infinite Power declares, concerning those who "received not the love of the truth, that they might be saved": "For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2:10-12. As they reject the teachings of His word, God withdraws His Spirit and leaves them to the deceptions which they love.

But Christ still intercedes in man's behalf, and light will be given to those who seek it. Though this was not at first understood by Adventists, it was afterward made plain as the Scriptures which define their true position began to open before them.

The passing of the time in 1844 was followed by a period of great trial to those who still held the advent faith. Their only relief, so far as ascertaining their true position was

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concerned, was the light which directed their minds to the sanctuary above. Some renounced their faith in their former reckoning of the prophetic periods and ascribed to human or satanic agencies the powerful influence of the Holy Spirit which had attended the advent movement. Another class firmly held that the Lord had led them in their past experience; and as they waited and watched and

prayed to know the will of God they saw that their great High Priest had entered upon another work of ministration, and, following Him by faith, they were led to see also the closing work of the church. They had a clearer understanding of the first and second angels' messages, and were prepared to receive and give to the world the solemn warning of the third angel of Revelation 14.

## 25. God's Law Immutable

The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Revelation 11:19. The ark of God's testament is in the holy of holies, the second apartment of the sanctuary. In the ministration of the earthly tabernacle, which served "unto the example and shadow of heavenly things," this apartment was opened only upon the great Day of Atonement for the cleansing of the sanctuary. Therefore the announcement that the temple of God was opened in heaven and the ark of His testament was seen points to the opening of the most holy place of the heavenly sanctuary in 1844 as Christ entered there to perform the closing work of the atonement. Those who by faith followed their great High Priest as He entered upon His ministry in the most holy place, beheld the ark of His testament. As they had studied the subject of the sanctuary they had come to understand the Saviour's change of ministration, and they saw that He was now officiating before the ark of God, pleading His blood in behalf of sinners.

The ark in the tabernacle on earth contained the two tables of stone, upon which were inscribed the precepts of the law of God. The ark was merely a receptacle for the tables of the law, and the presence of these divine precepts gave to it its value and sacredness. When the temple of God was opened in heaven, the ark of His testament was seen.

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Within the holy of holies, in the sanctuary in heaven, the divine law is sacredly enshrined--the law that was spoken by God Himself amid the thunders of Sinai and written with His own finger on the tables of stone.

The law of God in the sanctuary in heaven is the great original, of which the precepts inscribed upon the tables of stone and recorded by Moses in the Pentateuch were an unerring transcript. Those who arrived at an understanding of this important point were thus led to see the sacred, unchanging character of the divine law. They saw, as never before, the force of the Saviour's words: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matthew 5:18. The law of God, being a revelation of His will, a transcript of His character, must forever endure, "as a faithful witness in heaven." Not one command has been annulled; not a jot or tittle has been changed. Says the psalmist: "Forever, O Lord, Thy word is settled in heaven." "All His commandments are sure. They stand fast for ever and ever." Psalms 119:89; 111:7, 8.

In the very bosom of the Decalogue is the fourth commandment, as it was first proclaimed: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

The Spirit of God impressed the hearts of those students of His word. The conviction was urged upon them that they had ignorantly transgressed this precept by disregarding the Creator's rest day. They began to examine the reasons for observing the first day of the week instead of the day which God had sanctified. They could find no evidence in the

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Scriptures that the fourth commandment had been abolished, or that the Sabbath had been changed; the blessing which first hallowed the seventh day had never been removed. They had been honestly seeking to know and to do God's will; now, as they saw themselves transgressors of His law, sorrow filled their hearts, and they manifested their loyalty to God by keeping His Sabbath holy.

Many and earnest were the efforts made to overthrow their faith. None could fail to see that if the earthly sanctuary was a figure or pattern of the heavenly, the law deposited in the ark on earth was an exact transcript of the law in the ark in heaven; and that an acceptance of the truth concerning the heavenly sanctuary involved an acknowledgment of the claims of God's law and the obligation of the Sabbath of the fourth commandment. Here was the secret of the bitter and determined opposition to the harmonious exposition of the Scriptures that revealed the ministration of Christ in the heavenly sanctuary. Men sought to close the door which God had opened, and to open the door which He had closed. But "He that openeth, and no man shutteth; and shutteth, and no man openeth," had declared: "Behold, I have set before thee an open door, and no man can shut it." Revelation 3:7, 8. Christ had opened the door, or ministration, of the most holy place, light was shining from that open door of the sanctuary in heaven, and the fourth commandment was shown to be included in the law which is there enshrined; what God had established, no man could overthrow.

Those who had accepted the light concerning the mediation of Christ and the perpetuity of the law of God found that these were the truths presented in Revelation 14. The messages of this chapter constitute a threefold warning ([See Appendix](#)) which is to prepare the inhabitants of the earth for the Lord's second coming. The announcement, "The hour of His judgment is come," points to the closing work of Christ's ministration for the salvation of men. It heralds a

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truth which must be proclaimed until the Saviour's intercession shall cease and He shall return to the earth to take His people to Himself. The work of judgment which began in 1844 must continue until the cases of all are decided, both of the living and the dead; hence it will extend to the close of human probation. That men may be prepared to stand in the judgment, the message commands them to "fear God, and give glory to Him," "and worship Him that made heaven, and earth, and the sea, and the fountains of waters." The result of an acceptance of these messages is given in the word: "Here are they that keep the commandments of God, and the faith of Jesus." In order to be prepared for the judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the judgment. The apostle Paul declares: "As many as have sinned in the law shall be judged by the law, . . . in the day when God shall judge the secrets of men by Jesus Christ." And he says that "the doers of the law shall be justified." Romans 2:12-16. Faith is essential in order to the keeping of the law of God; for "without faith it is impossible to please Him." And "whatsoever is not of faith is sin." Hebrews 11:6; Romans 14:23.

By the first angel, men are called upon to "fear God, and give glory to Him" and to worship Him as the Creator of the heavens and the earth. In order to do this, they must obey His law. Says the wise man: "Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12:13. Without obedience to His commandments no worship can be pleasing to God. "This is the love of God, that we keep His commandments." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." 1 John 5:3; Proverbs 28:9.

The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented,

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there is cited the evidence of His creative power. "All the gods of the nations are idols: but the Lord made the heavens." Psalm 96:5. "To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things." "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it: . . . I am the Lord; and there is none else." Isaiah 40:25, 26; 45:18. Says the psalmist: "Know ye that the Lord He is God: it is He that hath made us, and not we ourselves." "O come, let us worship and bow down: let us kneel before the Lord our Maker." Psalms 100:3; 95:6. And the holy beings who worship God in heaven state, as the reason why their homage is due to Him: "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things." Revelation 4:11.

In Revelation 14, men are called upon to worship the Creator; and the prophecy brings to view a class that, as the result of the threefold message, are keeping the commandments of God. One of these commandments points directly to God as the Creator. The fourth precept declares: "The seventh day is the Sabbath of the Lord thy God: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:10, 11. Concerning the Sabbath, the Lord says, further, that it is "a sign, . . . that ye may know that I am the Lord your God." Ezekiel 20:20. And the reason given is: "For in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Exodus 31:17.

"The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God"--because He is the Creator, and we are His creatures. "The Sabbath therefore lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day

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merely, but of all worship, is found in the distinction between the Creator and His creatures. This great fact can never become obsolete, and must never be forgotten."--J. N. Andrews, *History of the Sabbath*, chapter 27. It was to keep this truth ever before the minds of men, that God instituted the Sabbath in Eden; and so long as the fact that He is our Creator continues to be a reason why we should worship Him, so long the Sabbath will continue as its sign and memorial. Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God, "Him that made heaven, and earth, and the sea, and the fountains of waters." It follows that the message which commands men to worship God and keep His commandments will especially call upon them to keep the fourth commandment.

In contrast to those who keep the commandments of God and have the faith of Jesus, the third angel points to another class, against whose errors a solemn and fearful warning is uttered: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Revelation 14:9, 10. A correct interpretation of the symbols



employed is necessary to an understanding of this message. What is represented by the beast, the image, the mark?

The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the Roman Empire, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.

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In chapter 13 (verses 1-10) is described another beast, "like unto a leopard," to which the dragon gave "his power, and his seat, and great authority." This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once held by the ancient Roman empire. Of the leopardlike beast it is declared: "There was given unto him a mouth speaking great things and blasphemies. . . . And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy.

"Power was given unto him to continue forty and two months." And, says the prophet, "I saw one of his heads as it were wounded to death." And again: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." The forty and two months are the same as the "time and times and the dividing of time," three years and a half, or 1260 days, of Daniel 7-- the time during which the papal power was to oppress God's people. This period, as stated in preceding chapters, began with the supremacy of the papacy, A.D. 538, and terminated in 1798. At that time the pope was made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, "He that leadeth into captivity shall go into captivity."

At this point another symbol is introduced. Says the prophet: "I beheld another beast coming up out of the earth; and he had two horns like a lamb." Verse II. Both the appearance of this beast and the manner of its rise indicate that the nation which it represents is unlike those presented under the preceding symbols. The great kingdoms that have ruled the world were presented to the prophet Daniel as

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beasts of prey, rising when "the four winds of the heaven strove upon the great sea." Daniel 7:2. In Revelation 17 an angel explained that waters represent "peoples, and multitudes, and nations, and tongues." Revelation 17:15. Winds are a symbol of strife. The four winds of heaven striving upon the great sea represent the terrible scenes of conquest and revolution by which kingdoms have attained to power.

But the beast with lamblike horns was seen "coming up out of the earth." Instead of overthrowing other powers to establish itself, the nation thus represented must arise in territory preciously unoccupied and grow up gradually and peacefully. It could not, then, arise among the crowded and

struggling nationalities of the Old World--that turbulent sea of "peoples, and multitudes, and nations, and tongues." It must be sought in the Western Continent.

What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America. Again and again the thought, almost the exact words, of the sacred writer has been unconsciously employed by the orator and the historian in describing the rise and growth of this nation. The beast was seen "coming up out of the earth;" and, according to the translators, the word here rendered "coming up" literally signifies "to grow or spring up as a plant." And, as we have seen, the nation must arise in territory previously unoccupied. A prominent writer, describing the rise of the United States, speaks of "*the mystery of her coming forth from vacancy*," and says: "Like a *silent seed* we grew into empire."--G. A. Townsend, *The New World Compared With the Old*, page 462. A European journal in 1850 spoke of the United States as a wonderful empire, which was "emerging," and " *amid the silence of the earth* daily adding to its power and pride." --The *Dublin Nation* . Edward Everett, in an oration on

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the Pilgrim founders of this nation, said: "Did they look for a retired spot, inoffensive for its obscurity, and safe in its remoteness, where the little church of Leyden might enjoy the freedom of conscience? Behold the *mighty regions* over which, in *peaceful conquest*, . . . they have borne the banners of the cross!"--Speech delivered at Plymouth, Massachusetts, Dec. 22, 1824, page 11.

"And he had two horns like a lamb." The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as "coming up" in 1798. Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were many who determined to establish a government upon the broad foundation of civil and religious liberty. Their views found place in the Declaration of Independence, which sets forth the great truth that "all men are created equal" and endowed with the inalienable right to "life, liberty, and the pursuit of happiness." And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth.

But the beast with lamblike horns "spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed; . . . saying to them that dwell on the earth, that they should make

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an image to the beast, which had the wound by a sword, and did live." Revelation 13:11-14.

The lamblike horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The "speaking" of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and

peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak "as a dragon" and exercise "all the power of the first beast" plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopardlike beast. And the statement that the beast with two horns "causeth the earth and them which dwell therein to worship the first beast" indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy.

Such action would be directly contrary to the principles of this government, to the genius of its free institutions, to the direct and solemn avowals of the Declaration of Independence, and to the Constitution. The founders of the nation wisely sought to guard against the employment of secular power on the part of the church, with its inevitable result-- intolerance and persecution. The Constitution provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and that "no religious test shall ever be required as a qualification to any office of public trust under the United States." Only in flagrant violation of these safeguards to the nation's liberty, can any religious observance be enforced by civil authority. But the inconsistency of such action is no greater than is represented in the symbol. It is the beast with lamblike horns--in profession pure, gentle, and harmless--that speaks as a dragon.

"Saying to them that dwell on the earth, that *they* should

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make an image to the beast." Here is clearly presented a form of government in which the legislative power rests with the people, a most striking evidence that the United States is the nation denoted in the prophecy.

But what is the "image to the beast"? and how is it to be formed? The image is made by the two-horned beast, and is an image *to* the beast. It is also called an image *of* the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself--the papacy.

When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people, she sought the support of the secular power. The result was the papacy, a church that controlled the power of the state and employed it to further her own ends, especially for the punishment of "heresy." In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends.

Whenever the church has obtained secular power, she has employed it to punish dissent from her doctrines. Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers have manifested a similar desire to restrict liberty of conscience. An example of this is given in the long-continued persecution of dissenters by the Church of England. During the sixteenth and seventeenth centuries, thousands of nonconformist ministers were forced to flee from their churches, and many, both of pastors and people, were subjected to fine, imprisonment, torture, and martyrdom.

It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the papacy--the beast. Said Paul: "There" shall "come a falling away, . . . and that man of sin be

revealed." 2 Thessalonians 2:3. So apostasy in the church will prepare the way for the image to the beast.

The Bible declares that before the coming of the Lord there will exist a state of religious declension similar to that in the first centuries. "In the last days perilous times shall come. For men shall be *lovers of their own selves*, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, *despisers of those that are good*, traitors, heady, high-minded, *lovers of pleasures more than lovers of God; having a form of godliness*, but denying the power thereof." 2 Timothy 3:1-5. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1. Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness." And all that "received not the love of the truth, that they might be saved," will be left to accept "strong delusion, that they should believe a lie." 2 Thessalonians 2:9-11. When this state of ungodliness shall be reached, the same results will follow as in the first centuries.

The wide diversity of belief in the Protestant churches is regarded by many as decisive proof that no effort to secure a forced uniformity can ever be made. But there has been for years, in churches of the Protestant faith, a strong and growing sentiment in favor of a union based upon common points of doctrine. To secure such a union, the discussion of subjects upon which all were not agreed--however important they might be from a Bible standpoint--must necessarily be waived.

Charles Beecher, in a sermon in the year 1846, declared that the ministry of "the evangelical Protestant denominations" is "not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up

the truth, and bow the knee to the power of apostasy. Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead? Another general council! A world's convention! Evangelical alliance, and universal creed!"--Sermon on "The Bible a Sufficient Creed," delivered at Fort Wayne, Indiana, Feb. 22, 1846. When this shall be gained, then, in the effort to secure complete uniformity, it will be only a step to the resort to force.

When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result.

The beast with two horns "causeth [commands] all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Revelation 13:16, 17. The third angel's warning is: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." "The beast" mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopardlike beast of Revelation 13--the papacy. The "image to the beast" represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of

the civil power for the enforcement of their dogmas. The "mark of the beast" still remains to be defined.

After the warning against the worship of the beast and his image the prophecy declares: "Here are they that keep the commandments of God, and the faith of Jesus." Since those who keep God's commandments are thus placed in contrast with those that worship the beast and his image and receive his mark, it follows that the keeping of God's law, on the

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one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast.

The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. Says Daniel, of the little horn, the papacy: "He shall think to change times and the law." Daniel 7:25, R.V. And Paul styled the same power the "man of sin," who was to exalt himself above God. One prophecy is a complement of the other. Only by changing God's law could the papacy exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God.

The papacy has attempted to change the law of God. The second commandment, forbidding image worship, has been dropped from the law, and the fourth commandment has been so changed as to authorize the observance of the first instead of the seventh day as the Sabbath. But papists urge, as a reason for omitting the second commandment, that it is unnecessary, being included in the first, and that they are giving the law exactly as God designed it to be understood. This cannot be the change foretold by the prophet. An intentional, deliberate change is presented: "He shall *think* to change the times and the law." The change in the fourth commandment exactly fulfills the prophecy. For this the only authority claimed is that of the church. Here the papal power openly sets itself above God.

While the worshipers of God will be especially distinguished by their regard for the fourth commandments,--since this is the sign of His creative power and the witness to His claim upon man's reverence and homage,--the worshipers of the beast will be distinguished by their efforts to tear down the Creator's memorial, to exalt the institution of Rome. It was in behalf of the Sunday that popery first asserted its

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arrogant claims ([See Appendix](#)); and its first resort to the power of the state was to compel the observance of Sunday as "the Lord's day." But the Bible points to the seventh day, and not to the first, as the Lord's day. Said Christ: "The Son of man is Lord also of the Sabbath." The fourth commandment declares: "The seventh day is the Sabbath of the Lord." And by the prophet Isaiah the Lord designates it: "My holy day." Mark 2:28; Isaiah 58:13.

The claim so often put forth that Christ changed the Sabbath is disproved by His own words. In His Sermon on the Mount He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of

heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven," Matthew 5:17-19.

It is a fact generally admitted by Protestants that the Scriptures give no authority for the change of the Sabbath. This is plainly stated in publications issued by the American Tract Society and the American Sunday School Union. One of these works acknowledges "the complete silence of the New Testament so far as any explicit command for the Sabbath [Sunday, the first day of the week] or definite rules for its observance are concerned."--George Elliott, *The Abiding Sabbath*, page 184.

Another says: "Up to the time of Christ's death, no change had been made in the day;" and, "so far as the record shows, they [the apostles] did not . . . give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week."--A. E. Waffle, *The Lord's Day*, pages 186-188.

Roman Catholics acknowledge that the change of the Sabbath was made by their church, and declare that Protestants

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by observing the Sunday are recognizing her power. In the *Catholic Catechism of Christian Religion*, in answer to a question as to the day to be observed in obedience to the fourth commandment, this statement is made: "During the old law, Saturday was the day sanctified; but *the church*, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord."

As the sign of the authority of the Catholic Church, papist writers cite "the very act of changing the Sabbath into Sunday, which Protestants allow of; . . . because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin."--Henry Tuberville, *An Abridgment of the Christian Doctrine*, page 58. What then is the change of the Sabbath, but the sign, or mark, of the authority of the Roman Church--"the mark of the beast"?

The Roman Church has not relinquished her claim to supremacy; and when the world and the Protestant churches accept a sabbath of her creating, while they reject the Bible Sabbath, they virtually admit this assumption. They may claim the authority of tradition and of the Fathers for the change; but in so doing they ignore the very principle which separates them from Rome--that "the Bible, and the Bible only, is the religion of Protestants." The papist can see that they are deceiving themselves, willingly closing their eyes to the facts in the case. As the movement for Sunday enforcement gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.

Romanists declare that "the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church."--Mgr. Segur, *Plain Talk About the Protestantism of Today*, page 213. The enforcement of Sundaykeeping on the part of Protestant churches is an enforcement of the worship of the papacy--of the beast. Those who, understanding the claims of the fourth

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commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded. But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image.

But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshipping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome--"the mark of the beast." And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive "the mark of the beast."

The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be inflicted, and have

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opportunity to escape them. Prophecy declares that the first angel would make his announcement to "every nation, and kindred, and tongue, and people." The warning of the third angel, which forms a part of the same threefold message, is to be no less widespread. It is represented in the prophecy as being proclaimed with a loud voice, by an angel flying in the midst of heaven; and it will command the attention of the world.

In the issue of the contest all Christendom will be divided into two great classes--those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and state will unite their power to compel "all, both small and great, rich and poor, free and bond" (Revelation 13:16), to receive "the mark of the beast," yet the people of God will not receive it. The prophet of Patmos beholds "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God" and singing the song of Moses and the Lamb. Revelation 15:2, 3.

## 26. A Work of Reform

The work of Sabbath reform to be accomplished in the last days is foretold in the prophecy of Isaiah: "Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." "The sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isaiah 56:1, 2, 6, 7.

These words apply in the Christian age, as shown by the context: "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." Verse 8. Here is foreshadowed the gathering in of the Gentiles by the gospel. And upon those who then honor the Sabbath, a blessing is pronounced. Thus the obligation of the fourth commandment extends past the crucifixion, resurrection, and ascension of Christ, to the time when His servants should preach to all nations the message of glad tidings.

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The Lord commands by the same prophet: "Bind up the testimony, seal the law among My disciples." Isaiah 8:16. The seal of God's law is found in the fourth commandment. This only, of all the ten, brings to view both the name and the title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. Aside from this precept, there is nothing in the Decalogue to show by whose authority the law is given. When the Sabbath was changed by the papal power, the seal was taken from the law. The disciples of Jesus are called upon to restore it by exalting the Sabbath of the fourth commandment to its rightful position as the Creator's memorial and the sign of His authority.

"To the law and to the testimony." While conflicting doctrines and theories abound, the law of God is the one unerring rule by which all opinions, doctrines, and theories are to be tested. Says the prophet: "If they speak not according to this word, it is because there is no light in them." Verse 20.

Again, the command is given: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." It is not the wicked world, but those whom the Lord designates as "my people," that are to be reproved for their transgressions. He declares further: "Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God." Isaiah 58:1, 2. Here is brought to view a class who think themselves righteous and appear to manifest great interest in the service of God; but the stern and solemn rebuke of the Searcher of hearts proves them to be trampling upon the divine precepts.

The prophet thus points out the ordinance which has been forsaken: "Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away

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thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Verses 12-14. This prophecy also applies in our time. The breach was made in the law of God when the Sabbath was changed by the Roman power. But the time has come for that divine institution to be restored. The breach is to be repaired and the foundation of many generations to be raised up.

Hallowed by the Creator's rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden; by Adam, fallen yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs, from Abel to righteous Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of prevailing idolatry, lost their knowledge of God's law; but when the Lord delivered Israel, He proclaimed His law in awful grandeur to the assembled multitude, that they might know His will and fear and obey Him forever.

From that day to the present the knowledge of God's law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept. Though the "man of sin" succeeded in trampling underfoot God's holy day, yet even in the period of his supremacy there were, hidden in secret places, faithful souls who paid it honor. Since the Reformation, there have been some in every generation to maintain its observance. Though often in the midst of reproach and persecution, a constant testimony has been borne to the perpetuity of the law of God and the sacred obligation of the creation Sabbath.

These truths, as presented in Revelation 14 in connection with "the everlasting gospel," will distinguish the church of Christ at the time of His appearing. For as the result of the

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threefold message it is announced: "Here are they that keep the commandments of God, and the faith of Jesus." And this message is the last to be given before the coming of the Lord. Immediately following its proclamation the Son of man is seen by the prophet, coming in glory to reap the harvest of the earth.

Those who received the light concerning the sanctuary and the immutability of the law of God were filled with joy and wonder as they saw the beauty and harmony of the system of truth that opened to their understanding. They desired that the light which appeared to them so precious might be imparted to all Christians; and they could not but believe that it would be joyfully accepted. But truths that would place them at variance with the world were not welcome to many who claimed to be followers of Christ. Obedience to the fourth commandment required a sacrifice from which the majority drew back.

As the claims of the Sabbath were presented, many reasoned from the worldling's standpoint. Said they: "We have always kept Sunday, our fathers kept it, and many good and pious men have died happy while keeping it. If they were right, so are we. The keeping of this new Sabbath would throw us out of harmony with the world, and we would have no influence over them. What can a little company keeping the seventh day hope to accomplish against all the world who are keeping Sunday?" It was by similar arguments that the Jews endeavored to justify their rejection of Christ. Their fathers had been accepted of God in presenting the sacrificial offerings, and why could not the children find salvation in pursuing the same course? So, in the time of Luther, papists reasoned that true Christians had died in the Catholic faith, and therefore that religion was sufficient for salvation. Such reasoning would prove an effectual barrier to all advancement in religious faith or practice.

Many urged that Sundaykeeping had been an established doctrine and a widespread custom of the church for many

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centuries. Against this argument it was shown that the Sabbath and its observance were more ancient and widespread, even as old as the world itself, and bearing the sanction both of angels and of God. When the foundations of the earth were laid, when the morning stars sang together, and all the sons of God shouted for joy, then was laid the foundation of the Sabbath. Job 38:6, 7; Genesis 2:1-3. Well may this institution demand our reverence; it was ordained by no human authority and rests upon no human traditions; it was established by the Ancient of Days and commanded by His eternal word.

As the attention of the people was called to the subject of Sabbath reform, popular ministers perverted the word of God, placing such interpretations upon its testimony as would best quiet inquiring minds. And those who did not search the Scriptures for themselves were content to accept conclusions that were in accordance with their desires. By argument, sophistry, the traditions of the Fathers, and the authority of the church, many endeavored to overthrow the truth. Its advocates were driven to their Bibles to defend the validity of the fourth commandment. Humble men, armed with the word of truth alone, withstood the attacks of men of learning, who, with surprise and anger, found their eloquent sophistry powerless against the simple, straightforward reasoning of men who were versed in the Scriptures rather than in the subtleties of the schools.

In the absence of Bible testimony in their favor, many with unwearying persistence urged--forgetting how the same reasoning had been employed against Christ and His apostles: "Why do not our great men understand this Sabbath question? But few believe as you do. It cannot be that you are right and that all the men of learning in the world are wrong."

To refute such arguments it was needful only to cite the teachings of the Scriptures and the history of the Lord's dealings with His people in all ages. God works through

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those who hear and obey His voice, those who will, if need be, speak unpalatable truths, those who do not fear to reprove popular sins. The reason why He does not oftener choose men of learning and high position to lead out in reform movements is that they trust to their creeds, theories, and theological systems, and feel no need to be taught of God. Only those who have a personal connection with the Source of wisdom are able to understand or explain the Scriptures. Men who have little of the learning of the schools are sometimes called to declare the truth, not because they are unlearned, but because they are not too self-sufficient to be taught of God. They learn in the school of Christ, and their humility and obedience make them great. In committing to them a knowledge of His truth, God confers upon them an honor, in comparison with which earthly honor and human greatness sink into insignificance.

The majority of Adventists rejected the truths concerning the sanctuary and the law of God, and many also renounced their faith in the advent movement and adopted unsound and conflicting views of the prophecies which applied to that work. Some were led into the error of repeatedly fixing upon a definite time for the coming of Christ. The light which was now shining on the subject of the sanctuary should have shown them that no prophetic period extends to the second advent; that the

exact time of this advent is not foretold. But, turning from the light, they continued to set time after time for the Lord to come, and as often they were disappointed.

When the Thessalonian church received erroneous views concerning the coming of Christ, the apostle Paul counseled them to test their hopes and anticipations carefully by the word of God. He cited them to prophecies revealing the events to take place before Christ should come, and showed that they had no ground to expect Him in their day. "Let no man deceive you by any means" (2 Thessalonians 2:3), are his words of warning. Should they indulge expectations that were not sanctioned by the Scriptures, they would be led to

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a mistaken course of action; disappointment would expose them to the derision of unbelievers, and they would be in danger of yielding to discouragement and would be tempted to doubt the truths essential for their salvation. The apostle's admonition to the Thessalonians contains an important lesson for those who live in the last days. Many Adventists have felt that unless they could fix their faith upon a definite time for the Lord's coming, they could not be zealous and diligent in the work of preparation. But as their hopes are again and again excited, only to be destroyed, their faith receives such a shock that it becomes well-nigh impossible for them to be impressed by the great truths of prophecy.

The preaching of a definite time for the judgment, in the giving of the first message, was ordered by God. The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment. The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only lead minds away from the present truth, but throw contempt upon all efforts to explain the prophecies. The more frequently a definite time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and thus casts reproach upon the great advent movement of 1843 and 1844. Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late.

The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the advent movement, even as He led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Hebrews at the Red Sea. Had they still trusted to the guiding hand that had been with them in

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their past experience, they would have seen the salvation of God. If all who had labored unitedly in the work in 1844, had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people.

It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan and establish them there, a holy, happy people. But "they could not enter in because of unbelief." Hebrews 3:19. Because of their backsliding and apostasy they perished in the desert, and others were raised up to enter the Promised Land. In like manner, it was

not the will of God that the coming of Christ should be so long delayed and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which He had appointed them, others were raised up to proclaim the message. In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning and find in Him a shelter before the wrath of God shall be poured out.

Now as in former ages, the presentation of a truth that reproves the sins and errors of the times will excite opposition. "Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John 3:20. As men see that they cannot maintain their position by the Scriptures, many determine to maintain it at all hazards, and with a malicious spirit they assail the character and motives of those who stand in defense of unpopular truth. It is the same policy which has been pursued in all ages. Elijah was declared to be a troubler in Israel, Jeremiah a traitor, Paul a polluter of the temple. From that day to this, those who would be loyal to truth have been denounced as seditious,

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heretical, or schismatic. Multitudes who are too unbelieving to accept the sure word of prophecy will receive with unquestioning credulity an accusation against those who dare to reprove fashionable sins. This spirit will increase more and more. And the Bible plainly teaches that a time is approaching when the laws of the state will so conflict with the law of God that whosoever would obey all the divine precepts must brave reproach and punishment as an evildoer.

In view of this, what is the duty of the messenger of truth? Shall he conclude that the truth ought not to be presented, since often its only effect is to arouse men to evade or resist its claims? No; he has no more reason for withholding the testimony of God's word, because it excites opposition, than had earlier Reformers. The confession of faith made by saints and martyrs was recorded for the benefit of succeeding generations. Those living examples of holiness and steadfast integrity have come down to inspire courage in those who are now called to stand as witnesses for God. They received grace and truth, not for themselves alone, but that, through them, the knowledge of God might enlighten the earth. Has God given light to His servants in this generation? Then they should let it shine forth to the world.

Anciently the Lord declared to one who spoke in His name: "The house of Israel will not hearken unto thee; for they will not hearken unto Me." Nevertheless He said: "Thou shalt speak My words unto them, whether they will hear, or whether they will forbear." Ezekiel 3:7; 2:7. To the servant of God at this time is the command addressed: "Lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins."

So far as his opportunities extend, everyone who has received the light of truth is under the same solemn and fearful responsibility as was the prophet of Israel, to whom the word of the Lord came, saying: "Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear

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the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Ezekiel 33:7-9.

The great obstacle both to the acceptance and to the promulgation of truth is the fact that it involves inconvenience and reproach. This is the only argument against the truth which its advocates have never been able to refute. But this does not deter the true followers of Christ. These do not wait for truth to become popular. Being convinced of their duty, they deliberately accept the cross, with the apostle Paul counting that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" with one of old, "esteeming the reproach of Christ greater riches than the treasures in Egypt." 2 Corinthians 4:17; Hebrews 11:26.

Whatever may be their profession, it is only those who are world servers at heart that act from policy rather than principle in religious things. We should choose the right because it is right, and leave consequences with God. To men of principle, faith, and daring, the world is indebted for its great reforms. By such men the work of reform for this time must be carried forward.

Thus saith the Lord: "Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but My righteousness shall be forever, and My salvation from generation to generation." Isaiah 51:7, 8.

## 27. Modern Revivals

Wherever the word of God has been faithfully preached, results have followed that attested its divine origin. The Spirit of God accompanied the message of His servants, and the word was with power. Sinners felt their consciences quickened. The "light which lighteth every man that cometh into the world" illumined the secret chambers of their souls, and the hidden things of darkness were made manifest. Deep conviction took hold upon their minds and hearts. They were convinced of sin and of righteousness and of judgment to come. They had a sense of the righteousness of Jehovah and felt the terror of appearing, in their guilt and uncleanness, before the Searcher of hearts. In anguish they cried out: "Who shall deliver me from the body of this death?" As the cross of Calvary, with its infinite sacrifice for the sins of men, was revealed, they saw that nothing but the merits of Christ could suffice to atone for their transgressions; this alone could reconcile man to God. With faith and humility they accepted the Lamb of God, that taketh away the sin of the world. Through the blood of Jesus they had "remission of sins that are past."

These souls brought forth fruit meet for repentance. They believed and were baptized, and rose to walk in newness of life--new creatures in Christ Jesus; not to fashion themselves according to the former lusts, but by the faith of the Son of

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God to follow in His steps, to reflect His character, and to purify themselves even as He is pure. The things they once hated they now loved, and the things they once loved they hated. The proud and self-assertive became meek and lowly of heart. The vain and supercilious became serious and unobtrusive. The profane became reverent, the drunken sober, and the profligate pure. The vain fashions of the world were laid aside. Christians sought not the "outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but . . . the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 4.

Revivals brought deep heart-searching and humility. They were characterized by solemn, earnest appeals to the sinner, by yearning compassion for the purchase of the blood of Christ. Men and women prayed and wrestled with God for the salvation of souls. The fruits of such revivals were seen in souls who shrank not at self-denial and sacrifice, but rejoiced that they were counted worthy to suffer reproach and trial for the sake of Christ. Men beheld a transformation in the lives of those who had professed the name of Jesus. The community was benefited by their influence. They gathered with Christ, and sowed to the Spirit, to reap life everlasting.

It could be said of them: "Ye sorrowed to repentance." "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." 2 Corinthians 7:9-11.

This is the result of the work of the Spirit of God. There is no evidence of genuine repentance unless it works reformation.

If he restore the pledge, give again that he had robbed, confess his sins, and love God and his fellow men, the sinner may be sure that he has found peace with God. Such were the effects that in former years followed seasons of religious awakening. Judged by their fruits, they were known to be blessed of God in the salvation of men and the uplifting of humanity.

But many of the revivals of modern times have presented a marked contrast to those manifestations of divine grace which in earlier days followed the labors of God's servants. It is true that a widespread interest is kindled, many profess conversion, and there are large accessions to the churches; nevertheless the results are not such as to warrant the belief that there has been a corresponding increase of real spiritual life. The light which flames up for a time soon dies out, leaving the darkness more dense than before.

Popular revivals are too often carried by appeals to the imagination, by exciting the emotions, by gratifying the love for what is new and startling. Converts thus gained have little desire to listen to Bible truth, little interest in the testimony of prophets and apostles. Unless a religious service has something of a sensational character, it has no attractions for them. A message which appeals to unimpassioned reason awakens no response. The plain warnings of God's word, relating directly to their eternal interests, are unheeded.

With every truly converted soul the relation to God and to eternal things will be the great topic of life. But where, in the popular churches of today, is the spirit of consecration to God? The converts do not renounce their pride and love of the world. They are no more willing to deny self, to take up the cross, and follow the meek and lowly Jesus, than before their conversion. Religion has become the sport of infidels and skeptics because so many who bear its name are ignorant of its principles. The power of godliness has well-nigh departed from many of the churches. Picnics, church theatricals,

church fairs, fine houses, personal display, have banished thoughts of God. Lands and goods and worldly occupations engross the mind, and things of eternal interest receive hardly a passing notice.

Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world.

In many of the revivals which have occurred during the last half century, the same influences have been at work, to a greater or less degree, that will be manifest in the more extensive movements of

the future. There is an emotional excitement, a mingling of the true with the false, that is well adapted to mislead. Yet none need be deceived. In the light of God's word it is not difficult to determine the nature of these movements. Wherever men neglect the testimony of the Bible, turning away from those plain, soul-testing truths which require self-denial and renunciation of the world, there we may be sure that God's blessing is not bestowed.

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And by the rule which Christ Himself has given, "Ye shall know them by their fruits" (Matthew 7:16), it is evident that these movements are not the work of the Spirit of God.

In the truths of His word, God has given to men a revelation of Himself; and to all who accept them they are a shield against the deceptions of Satan. It is a neglect of these truths that has opened the door to the evils which are now becoming so widespread in the religious world. The nature and the importance of the law of God have been, to a great extent, lost sight of. A wrong conception of the character, the perpetuity, and the obligation of the divine law has led to errors in relation to conversion and sanctification, and has resulted in lowering the standard of piety in the church. Here is to be found the secret of the lack of the Spirit and power of God in the revivals of our time.

There are, in the various denominations, men eminent for their piety, by whom this fact is acknowledged and deplored. Professor Edwards A. Park, in setting forth the current religious perils, ably says: "One source of danger is the neglect of the pulpit to enforce the divine law. In former days the pulpit was an echo of the voice of conscience. . . . Our most illustrious preachers gave a wonderful majesty to their discourses by following the example of the Master, and giving prominence to the law, its precepts, and its threatenings. They repeated the two great maxims, that the law is a transcript of the divine perfections, and that a man who does not love the law does not love the gospel; for the law, as well as the gospel, is a mirror reflecting the true character of God. This peril leads to another, that of underrating the evil of sin, the extent of it, the demerit of it. In proportion to the rightfulness of the commandment is the wrongfulness of disobeying it. . . .

"Affiliated to the dangers already named is the danger of underestimating the justice of God. The tendency of the modern pulpit is to strain out the divine justice from the divine benevolence, to sink benevolence into a sentiment rather

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than exalt it into a principle. The new theological prism puts asunder what God has joined together. Is the divine law a good or an evil? It is a good. Then justice is good; for it is a disposition to execute the law. From the habit of underrating the divine law and justice, the extent and demerit of human disobedience, men easily slide into the habit of underestimating the grace which has provided an atonement for sin." Thus the gospel loses its value and importance in the minds of men, and soon they are ready practically to cast aside the Bible itself.

Many religious teachers assert that Christ by His death abolished the law, and men are henceforth free from its requirements. There are some who represent it as a grievous yoke, and in contrast to the bondage of the law they present the liberty to be enjoyed under the gospel.

But not so did prophets and apostles regard the holy law of God. Said David: "I will walk at liberty: for I seek Thy precepts." Psalm 119:45. The apostle James, who wrote after the death of Christ, refers to the Decalogue as "the royal law" and "the perfect law of liberty." James 2:8; 1:25. And the



revelator, half a century after the crucifixion, pronounces a blessing upon them "that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

The claim that Christ by His death abolished His Father's law is without foundation. Had it been possible for the law to be changed or set aside, then Christ need not have died to save man from the penalty of sin. The death of Christ, so far from abolishing the law, proves that it is immutable. The Son of God came to "magnify the law, and make it honorable." Isaiah 42:21. He said: "Think not that I am come to destroy the law;" "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matthew 5:17, 18. And concerning Himself He declares: "I delight to do Thy will, O my God: yea, Thy law is within My heart." Psalm 40:8.

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The law of God, from its very nature, is unchangeable. It is a revelation of the will and the character of its Author. God is love, and His law is love. Its two great principles are love to God and love to man. "Love is the fulfilling of the law." Romans 13:10. The character of God is righteousness and truth; such is the nature of His law. Says the psalmist: "Thy law is the truth:" "all Thy commandments are righteousness." Psalm 119:142, 172. And the apostle Paul declares: "The law is holy, and the commandment holy, and just, and good." Romans 7:12. Such a law, being an expression of the mind and will of God, must be as enduring as its Author.

It is the work of conversion and sanctification to reconcile men to God by bringing them into accord with the principles of His law. In the beginning, man was created in the image of God. He was in perfect harmony with the nature and the law of God; the principles of righteousness were written upon his heart. But sin alienated him from his Maker. He no longer reflected the divine image. His heart was at war with the principles of God's law. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7. But "God so loved the world, that He gave His only-begotten Son," that man might be reconciled to God. Through the merits of Christ he can be restored to harmony with his Maker. His heart must be renewed by divine grace; he must have a new life from above. This change is the new birth, without which, says Jesus, "he cannot see the kingdom of God."

The first step in reconciliation to God is the conviction of sin. "Sin is the transgression of the law." By the law is the knowledge of sin." 1 John 3:4; Romans 3:20. In order to see his guilt, the sinner must test his character by God's great standard of righteousness. It is a mirror which shows the perfection of a righteous character and enables him to discern the defects in his own.

The law reveals to man his sins, but it provides no remedy.

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While it promises life to the obedient, it declares that death is the portion of the transgressor. The gospel of Christ alone can free him from the condemnation or the defilement of sin. He must exercise repentance toward God, whose law has been transgressed; and faith in Christ, his atoning sacrifice. Thus he obtains "remission of sins that are past" and becomes a partaker of the divine nature. He is a child of God, having received the spirit of adoption, whereby he cries: "Abba, Father!"

Is he now free to transgress God's law? Says Paul: "Do we then make void the law through faith? God forbid: yea, we establish the law." "How shall we, that are dead to sin, live any longer therein?" And John declares: "This is the love of God, that we keep His commandments: and His commandments are not grievous." Romans 3:31; 6:2; 1 John 5:3. In the new birth the heart is brought into harmony with God, as it is brought into accord with His law. When this mighty change has taken place in the sinner, he has passed from death unto life, from sin unto holiness, from transgression and rebellion to obedience and loyalty. The old life of alienation from God has ended; the new life of reconciliation, of faith and love, has begun. Then "the righteousness of the law" will "be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:4. And the language of the soul will be: "O how love I Thy law! it is my meditation all the day." Psalm 119:97.

"The law of the Lord is perfect, converting the soul." Psalm 19:7. Without the law, men have no just conception of the purity and holiness of God or of their own guilt and uncleanness. They have no true conviction of sin and feel no need of repentance. Not seeing their lost condition as violators of God's law, they do not realize their need of the atoning blood of Christ. The hope of salvation is accepted without a radical change of heart or reformation of life. Thus superficial conversions abound, and multitudes are joined to the church who have never been united to Christ.

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Erroneous theories of sanctification, also, springing from neglect or rejection of the divine law, have a prominent place in the religious movements of the day. These theories are both false in doctrine and dangerous in practical results; and the fact that they are so generally finding favor, renders it doubly essential that all have a clear understanding of what the Scriptures teach upon this point.

True sanctification is a Bible doctrine. The apostle Paul, in his letter to the Thessalonian church, declares: "This is the will of God, even your sanctification." And he prays: "The very God of peace sanctify you wholly." 1 Thessalonians 4:3; 5:23. The Bible clearly teaches what sanctification is and how it is to be attained. The Saviour prayed for His disciples: "Sanctify them through Thy truth: Thy word is truth." John 17:17. And Paul teaches that believers are to be "sanctified by the Holy Ghost." Romans 15:16. What is the work of the Holy Spirit? Jesus told His disciples: "When He, the Spirit of truth, is come, He will guide you into all truth." John 16:13. And the psalmist says: "Thy law is the truth." By the word and the Spirit of God are opened to men the great principles of righteousness embodied in His law. And since the law of God is "holy, and just, and good," a transcript of the divine perfection, it follows that a character formed by obedience to that law will be holy. Christ is a perfect example of such a character. He says: "I have kept My Father's commandments." "I do always those things that please Him." John 15:10; 8:29. The followers of Christ are to become like Him--by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification.

This work can be accomplished only through faith in Christ, by the power of the indwelling Spirit of God. Paul admonishes believers: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Philippians 2:12, 13. The Christian will feel the promptings of sin, but he will

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maintain a constant warfare against it. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:57.

The Scriptures plainly show that the work of sanctification is progressive. When in conversion the sinner finds peace with God through the blood of the atonement, the Christian life has but just begun. Now he is to "go on unto perfection;" to grow up "unto the measure of the stature of the fullness of Christ." Says the apostle Paul: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:13, 14. And Peter sets before us the steps by which Bible sanctification is to be attained: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. . . . If ye do these things, ye shall never fall." 2 Peter 1:5-10.

Those who experience the sanctification of the Bible will manifest a spirit of humility. Like Moses, they have had a view of the awful majesty of holiness, and they see their own unworthiness in contrast with the purity and exalted perfection of the Infinite One.

The prophet Daniel was an example of true sanctification. His long life was filled up with noble service for his Master. He was a man "greatly beloved" (Daniel 10:11) of Heaven. Yet instead of claiming to be pure and holy, this honored prophet identified himself with the really sinful of Israel as he pleaded before God in behalf of his people: "We do not present our supplications before Thee for our righteousness, but for Thy great mercies." "We have sinned, we have done wickedly." He declares: "I was speaking, and praying, and confessing my sin and the sin of my people." And when at a later time the Son of God appeared, to give

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him instruction, Daniel says: "My comeliness was turned in me into corruption, and I retained no strength." Daniel 9:18, 15,20; 10:8.

When Job heard the voice of the Lord out of the whirlwind, he exclaimed: "I abhor myself, and repent in dust and ashes." Job 42:6. It was when Isaiah saw the glory of the Lord, and heard the cherubim crying, "Holy, holy, holy, is the Lord of hosts," that he cried out, "Woe is me! for I am undone." Isaiah 6:3, 5. Paul, after he was caught up into the third heaven and heard things which it was not possible for a man to utter, speaks of himself as "less than the least of all saints." 2 Corinthians 12:2-4, margin; Ephesians 3:8. It was the beloved John, who leaned on Jesus' breast and beheld His glory, that fell as one dead before the feet of the angel. Revelation 1:17.

There can be no self-exaltation, no boastful claim to freedom from sin, on the part of those who walk in the shadow of Calvary's cross. They feel that it was their sin which caused the agony that broke the heart of the Son of God, and this thought will lead them to self-abasement. Those who live nearest to Jesus discern most clearly the frailty and sinfulness of humanity, and their only hope is in the merit of a crucified and risen Saviour.

The sanctification now gaining prominence in the religious world carries with it a spirit of self-exaltation and a disregard for the law of God that mark it as foreign to the religion of the Bible. Its advocates teach that sanctification is an instantaneous work, by which, through faith alone, they attain to perfect holiness. "Only believe," say they, "and the blessing is yours." No further effort on

the part of the receiver is supposed to be required. At the same time they deny the authority of the law of God, urging that they are released from obligation to keep the commandments. But is it possible for men to be holy, in accord with the will and character of God, without coming into harmony with the principles which are an expression of His nature and will, and which show what is well pleasing to Him?

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The desire for an easy religion that requires no striving, no self-denial, no divorce from the follies of the world, has made the doctrine of faith, and faith only, a popular doctrine; but what saith the word of God? Says the apostle James: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . Wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? . . . Ye see then how that by works a man is justified, and not by faith only." James 2:14-24.

The testimony of the word of God is against this ensnaring doctrine of faith without works. It is not faith that claims the favor of Heaven without complying with the conditions upon which mercy is to be granted, it is presumption; for genuine faith has its foundation in the promises and provisions of the Scriptures.

Let none deceive themselves with the belief that they can become holy while willfully violating one of God's requirements. The commission of a known sin silences the witnessing voice of the Spirit and separates the soul from God. "Sin is the transgression of the law." And "whosoever sinneth [transgresseth the law] hath not seen Him, neither known Him." 1 John 3:6. Though John in his epistles dwells so fully upon love, yet he does not hesitate to reveal the true character of that class who claim to be sanctified while living in transgression of the law of God. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected." 1 John 2:4, 5. Here is the test of every man's profession. We cannot accord holiness to any man without bringing him to the measurement of God's only standard of holiness in heaven and in earth. If men feel no weight of the moral law, if they belittle and make light of God's precepts, if they break one of the least of

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these commandments, and teach men so, they shall be of no esteem in the sight of Heaven, and we may know that their claims are without foundation.

And the claim to be without sin is, in itself, evidence that he who makes this claim is far from holy. It is because he has no true conception of the infinite purity and holiness of God or of what they must become who shall be in harmony with His character; because he has no true conception of the purity and exalted loveliness of Jesus, and the malignity and evil of sin, that man can regard himself as holy. The greater the distance between himself and Christ, and the more inadequate his conceptions of the divine character and requirements, the more righteous he appears in his own eyes.

The sanctification set forth in the Scriptures embraces the entire being--spirit, soul, and body. Paul prayed for the Thessalonians that their "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23. Again he writes to believers: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy,

acceptable unto God." Romans 12:1. In the time of ancient Israel every offering brought as a sacrifice to God was carefully examined. If any defect was discovered in the animal presented, it was refused; for God had commanded that the offering be "without blemish." So Christians are bidden to present their bodies, "a living sacrifice, holy, acceptable unto God." In order to do this, all their powers must be preserved in the best possible condition. Every practice that weakens physical or mental strength unfits man for the service of his Creator. And will God be pleased with anything less than the best we can offer? Said Christ: "Thou shalt love the Lord thy God with all thy heart." Those who do love God with all the heart will desire to give Him the best service of their life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will. They will not, by the indulgence of

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appetite or passion, enfeeble or defile the offering which they present to their heavenly Father.

Peter says: "Abstain from fleshly lusts, which war against the soul." 1 Peter 2:11. Every sinful gratification tends to benumb the faculties and deaden the mental and spiritual perceptions, and the word or the Spirit of God can make but a feeble impression upon the heart. Paul writes to the Corinthians: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Corinthians 7:1. And with the fruits of the Spirit--"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness"--he classes "temperance." Galatians 5:22, 23.

Notwithstanding these inspired declarations, how many professed Christians are enfeebling their powers in the pursuit of gain or the worship of fashion; how many are debasing their godlike manhood by gluttony, by wine drinking, by forbidden pleasure. And the church, instead of rebuking, too often encourages the evil by appealing to appetite, to desire for gain or love of pleasure, to replenish her treasury, which love for Christ is too feeble to supply. Were Jesus to enter the churches of today and behold the feasting and unholy traffic there conducted in the name of religion, would He not drive out those desecrators, as He banished the money-changers from the temple?

The apostle James declares that the wisdom from above is "first pure." Had he encountered those who take the precious name of Jesus upon lips defiled by tobacco, those whose breath and person are contaminated by its foul odor, and who pollute the air of heaven and force all about them to inhale the poison--had the apostle come in contact with a practice so opposed to the purity of the gospel, would he not have denounced it as "earthly, sensual, devilish"? Slaves of tobacco, claiming the blessing of entire sanctification, talk of their hope of heaven; but God's word plainly declares that "there shall in no wise enter into it anything that defileth." Revelation 21:27.

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"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20. He whose body is the temple of the Holy Spirit will not be enslaved by a pernicious habit. His powers belong to Christ, who has bought him with the price of blood. His property is the Lord's. How could he be guiltless in squandering this entrusted capital? Professed Christians yearly expend an immense sum upon useless and pernicious indulgences, while souls are perishing for the word of life. God is robbed in tithes and offerings, while they consume upon the altar of destroying lust more than they give to relieve the poor or for the support of the gospel. If all who profess to be followers of Christ were truly

sanctified, their means, instead of being spent for needless and even hurtful indulgences, would be turned into the Lord's treasury, and Christians would set an example of temperance, self-denial, and self-sacrifice. Then they would be the light of the world.

The world is given up to self-indulgence. "The lust of the flesh, and the lust of the eyes, and the pride of life" control the masses of the people. But Christ's followers have a holier calling. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean." In the light of God's word we are justified in declaring that sanctification cannot be genuine which does not work this utter renunciation of the sinful pursuits and gratifications of the world.

To those who comply with the conditions, "Come out from among them, and be ye separate, . . . and touch not the unclean," God's promise is, "I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Corinthians 6:17, 18. It is the privilege and the duty of every Christian to have a rich and abundant experience in the things of God. "I am the light of

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the world," said Jesus. "He that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Proverbs 4:18. Every step of faith and obedience brings the soul into closer connection with the Light of the world, in whom there "is no darkness at all." The bright beams of the Sun of Righteousness shine upon the servants of God, and they are to reflect His rays. As the stars tell us that there is a great light in heaven with whose glory they are made bright, so Christians are to make it manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation. The graces of His Spirit, the purity and holiness of His character, will be manifest in His witnesses.

Paul in his letter to the Colossians sets forth the rich blessings granted to the children of God. He says: We "do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness." Colossians 1:9-11.

Again he writes of his desire that the brethren at Ephesus might come to understand the height of the Christian's privilege. He opens before them, in the most comprehensive language, the marvelous power and knowledge that they might possess as sons and daughters of the Most High. It was theirs "to be strengthened with might by His Spirit in the inner man," to be "rooted and grounded in love," to "comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." But the prayer of the apostle reaches the climax of privilege when he prays that "ye might be filled with all the fullness of God." Ephesians 3:16-19.

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Here are revealed the heights of attainment that we may reach through faith in the promises of our heavenly Father, when we fulfill His requirements. Through the merits of Christ we have access to the throne of Infinite Power. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8:32. The Father gave His Spirit without measure to His Son, and we also may partake of its fullness. Jesus says, "If ye then, being

evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13. "If ye shall ask anything in My name, I will do it." "Ask, and ye shall receive, that your joy may be full." John 14:14, 16:24.

While the Christian's life will be characterized by humility, it should not be marked with sadness and self-depreciation. It is the privilege of everyone so to live that God will approve and bless him. It is not the will of our heavenly Father that we should be ever under condemnation and darkness. There is no evidence of true humility in going with the head bowed down and the heart filled with thoughts of self. We may go to Jesus and be cleansed, and stand before the law without shame and remorse. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Romans 8:1.

Through Jesus the fallen sons of Adam become "sons of God." "Both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren." Hebrews 2:11. The Christian's life should be one of faith, of victory, and joy in God. "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." I John 5:4. Truly spoke God's servant Nehemiah: "The *joy* of the Lord is your strength." Nehemiah 8:10. And Paul says: "Rejoice in the Lord alway: and again I say, Rejoice." "Rejoice evermore. Pray without ceasing. In everything give thanks: for this

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is the will of God in Christ Jesus concerning you." Philippians 4:4; 1 Thessalonians 5:16-18.

Such are the fruits of Bible conversion and sanctification; and it is because the great principles of righteousness set forth in the law of God are so indifferently regarded by the Christian world that these fruits are so rarely witnessed. This is why there is manifest so little of that deep, abiding work of the Spirit of God which marked revivals in former years.

It is by beholding that we become changed. And as those sacred precepts in which God has opened to men the perfection and holiness of His character are neglected, and the minds of the people are attracted to human teachings and theories, what marvel that there has followed a decline of living piety in the church. Saith the Lord: "They have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jeremiah 2:13.

"Blessed is the man that walketh not in the counsel of the ungodly. . . . But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Psalm 1:1-3. It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among His professed people. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jeremiah 6:16.

## 28. Facing Life's Record

"I beheld," says the prophet Daniel, "till thrones were placed, and One that was Ancient of Days did sit: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Daniel 7:9, 10, R.V.

Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered "according to his works." The Ancient of Days is God the Father. Says the psalmist: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." Psalm 90:2. It is He, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels as ministers and witnesses, in number "ten thousand times ten thousand, and thousands of thousands," attend this great tribunal.

"And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him

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dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away." Daniel 7:13, 14. The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man--to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits.

In the typical service only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period. "Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel?" 1 Peter 4:17.

The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment. Says the prophet Daniel: "The judgment was set, and the books were opened." The revelator, describing the same scene, adds: "Another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Revelation 20:12.

The book of life contains the names of all who have ever entered the service of God. Jesus bade His disciples: "Rejoice,

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because your names are written in heaven." Luke 10:20. Paul speaks of his faithful fellow workers, "whose names are in the book of life." Philippians 4:3. Daniel, looking down to "a time of trouble, such as never was," declares that God's people shall be delivered, "everyone that shall be found written in the book." And the revelator says that those only shall enter the city of God whose names "are written in the Lamb's book of life." Daniel 12:1; Revelation 21:27.

"A book of remembrance" is written before God, in which are recorded the good deeds of "them that feared the Lord, and that thought upon His name." Malachi 3:16. Their words of faith, their acts of love, are registered in heaven. Nehemiah refers to this when he says: "Remember me, O my God, . . . and wipe not out my good deeds that I have done for the house of my God." Nehemiah 13:14. In the book of God's remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded. Says the psalmist: "Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?" Psalm 56:8.

There is a record also of the sins of men. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Every idle word that men shall speak, they shall give account thereof in the day of judgment." Says the Saviour: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Ecclesiastes 12:14; Matthew 12:36, 37. The secret purposes and motives appear in the unerring register; for God "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." I Corinthians 4:5. "Behold, it is written before Me, . . . your iniquities, and the iniquities of your fathers together, saith the Lord." Isaiah 65:6, 7.

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Every man's work passes in review before God and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel.

The law of God is the standard by which the characters and the lives of men will be tested in the judgment. Says the wise man: "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment." Ecclesiastes 12:13, 14. The apostle James admonishes his brethren: "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12

Those who in the judgment are "accounted worthy" will have a part in the resurrection of the just. Jesus said: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, . . . are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:35, 36. And again He declares that "they that have done good" shall come forth "unto the resurrection of life." John 5:29. The righteous dead will not be raised until after the judgment at which they are accounted worthy of "the resurrection of life." Hence they will not be present in person at the tribunal when their records are examined and their cases decided.

Jesus will appear as their advocate, to plead in their behalf before God. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." I John 2:1. "For Christ is not entered into the

holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 9:24; 7:25.

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As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. The Lord declared to Moses: "Whosoever hath sinned against Me, him will I blot out of My book." Exodus 32:33. And says the prophet Ezekiel: "When the righteous turneth away from his righteousness, and committeth iniquity, . . . all his righteousness that he hath done shall not be mentioned." Ezekiel 18:24.

All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. The Lord declares, by the prophet Isaiah: "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Isaiah 43:25. Said Jesus: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Revelation 3:5; Matthew 10:32, 33.

The deepest interest manifested among men in the decisions of earthly tribunals but faintly represents the interest

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evinced in the heavenly courts when the names entered in the book of life come up in review before the Judge of all the earth. The divine Intercessor presents the plea that all who have overcome through faith in His blood be forgiven their transgressions, that they be restored to their Eden home, and crowned as joint heirs with Himself to "the first dominion." Micah 4:8. Satan in his efforts to deceive and tempt our race had thought to frustrate the divine plan in man's creation; but Christ now asks that this plan be carried into effect as if man had never fallen. He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne.

While Jesus is pleading for the subjects of His grace, Satan accuses them before God as transgressors. The great deceiver has sought to lead them into skepticism, to cause them to lose confidence in God, to separate themselves from His love, and to break His law. Now he points to the record of their lives, to the defects of character, the unlikeness to Christ, which has dishonored their Redeemer, to all the sins that he has tempted them to commit, and because of these he claims them as his subjects.

Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying: I know them by name. I have graven them on the palms of My hands. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Psalm 51:17. And to the accuser of His people He declares: "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Zechariah 3:2. Christ will clothe His faithful ones with His own righteousness, that He may present them to His Father "a glorious church, not having spot, or wrinkle, or any such thing." Ephesians 5:27. Their names stand enrolled in the book of life, and concerning them it is written: "They shall walk with Me in white: for they are worthy." Revelation 3:4.

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Thus will be realized the complete fulfillment of the new-covenant promise: "I will forgive their iniquity, and I will remember their sin no more." "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." Jeremiah 31:34; 50:20. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem." Isaiah 4:2, 3.

The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated. But the apostle Peter distinctly states that the sins of believers will be blotted out "when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ." Acts 3:19, 20. When the investigative judgment closes, Christ will come, and His reward will be with Him to give to every man as his work shall be.

In the typical service the high priest, having made the atonement for Israel, came forth and blessed the congregation. So Christ, at the close of His work as mediator, will appear, "without sin unto salvation" (Hebrews 9:28), to bless His waiting people with eternal life. As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat, so Christ will place all these sins upon Satan, the originator and instigator of sin. The scapegoat, bearing the sins of Israel, was sent away "unto a land not inhabited" (Leviticus 16:22); so Satan, bearing the guilt of all the sins which he has caused God's people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant, and he will at last suffer the

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full penalty of sin in the fires that shall destroy all the wicked. Thus the great plan of redemption will reach its accomplishment in the final eradication of sin and the deliverance of all who have been willing to renounce evil.

At the time appointed for the judgment--the close of the 2300 days, in 1844--began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged "out of those things which were written in the books, according to their works."

Sins that have not been repented of and forsaken will not be pardoned and blotted out of the books of record, but will stand to witness against the sinner in the day of God. He may have committed his evil deeds in the light of day or in the darkness of night; but they were open and manifest before Him with whom we have to do. Angels of God witnessed each sin and registered it in the unerring records. Sin may be concealed, denied, covered up from father, mother, wife, children, and associates; no one but the guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of heaven. The darkness of the darkest night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal. God has an exact record of every unjust account and every unfair dealing. He is not deceived by appearances of piety. He makes no mistakes in His estimation of character. Men may be deceived by those who are corrupt in heart, but God pierces all disguises and reads the inner life.

How solemn is the thought! Day after day, passing into eternity, bears its burden of records for the books of heaven. Words once spoken, deeds once done, can never be recalled. Angels have registered both the good and the evil. The mightiest conqueror upon the earth cannot call back the record of even a single day. Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. Though they may be forgotten by

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us, they will bear their testimony to justify or condemn.

As the features of the countenance are reproduced with unerring accuracy on the polished plate of the artist, so the character is faithfully delineated in the books above. Yet how little solicitude is felt concerning that record which is to meet the gaze of heavenly beings. Could the veil which separates the visible from the invisible world be swept back, and the children of men behold an angel recording every word and deed, which they must meet again in the judgment, how many words that are daily uttered would remain unspoken, how many deeds would remain undone.

In the judgment the use made of every talent will be scrutinized. How have we employed the capital lent us of Heaven? Will the Lord at His coming receive His own with usury? Have we improved the powers entrusted us, in hand and heart and brain, to the glory of God and the blessing of the world? How have we used our time, our pen, our voice, our money, our influence? What have we done for Christ, in the person of the poor, the afflicted, the orphan, or the widow? God has made us the depositaries of His holy word; what have we done with the light and truth given us to make men wise unto salvation? No value is attached to a mere profession of faith in Christ; only the love which is shown by works is counted genuine. Yet it is love alone which in the sight of Heaven makes any act of value. Whatever is done from love, however small it may appear in the estimation of men, is accepted and rewarded of God.

The hidden selfishness of men stands revealed in the books of heaven. There is the record of unfulfilled duties to their fellow men, of forgetfulness of the Saviour's claims. There they will see how often were given to Satan the time, thought, and strength that belonged to Christ. Sad is the record which angels bear to heaven. Intelligent beings, professed followers of Christ, are absorbed in the acquirement of worldly possessions or the enjoyment of earthly pleasures. Money, time, and strength are sacrificed for display and

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self-indulgence; but few are the moments devoted to prayer, to the searching of the Scriptures, to humiliation of soul and confession of sin.

Satan invents unnumbered schemes to occupy our minds, that they may not dwell upon the very work with which we ought to be best acquainted. The archdeceiver hates the great truths that bring to view an atoning sacrifice and an all-powerful mediator. He knows that with him everything depends on his diverting minds from Jesus and His truth.

Those who would share the benefits of the Saviour's mediation should permit nothing to interfere with their duty to perfect holiness in the fear of God. The precious hours, instead of being given to pleasure, to display, or to gain seeking, should be devoted to an earnest, prayerful study of the word of truth. The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill. Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days.

All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects and be able to give an answer to

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everyone that asketh them a reason of the hope that is in them.

The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, "whither the forerunner is for us entered." Hebrews 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13. If those who hide and excuse their faults could see how Satan exults over them, how he taunts Christ and holy angels with their course, they would make haste to confess their sins and to put them away. Through defects in the character, Satan works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Therefore he is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome. But Jesus pleads in their behalf His wounded hands, His bruised body; and He declares to all who would follow Him: "My grace is sufficient for thee." 2 Corinthians 12:9. "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto

your souls. For My yoke is easy, and My burden is light." Matthew 11:29, 30. Let none, then, regard their defects as incurable. God will give faith and grace to overcome them.

We are now living in the great day of atonement. In the typical service, while the high priest was making the

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atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing.

Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon--none know how soon--it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition: "Watch and pray: for ye know not when the time is." Mark 13:33. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Revelation 3:3.

When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the Revelation, looking forward to that time, declares: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous let him be righteous still: and he that is

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holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:11, 12.

The righteous and the wicked will still be living upon the earth in their mortal state--men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the Flood, after Noah entered the ark, God shut him in and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life and mocked the warnings of impending judgment. "So," says the Saviour, "shall also the coming of the Son of man be." Matthew 24:39. Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men.

"Watch ye therefore: . . . lest coming suddenly He find you sleeping." Mark 13:35, 36. Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While

the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments--it may be in that hour the Judge of all the earth will pronounce the sentence: "Thou art weighed in the balances, and art found wanting." Daniel 5:27.

## 29. The Origin of Evil

To many minds the origin of sin and the reason for its existence are a source of great perplexity. They see the work of evil, with its terrible results of woe and desolation, and they question how all this can exist under the sovereignty of One who is infinite in wisdom, in power, and in love. Here is a mystery of which they find no explanation. And in their uncertainty and doubt they are blinded to truths plainly revealed in God's word and essential to salvation. There are those who, in their inquiries concerning the existence of sin, endeavor to search into that which God has never revealed; hence they find no solution of their difficulties; and such as are actuated by a disposition to doubt and cavil seize upon this as an excuse for rejecting the words of Holy Writ. Others, however, fail of a satisfactory understanding of the great problem of evil, from the fact that tradition and misinterpretation have obscured the teaching of the Bible concerning the character of God, the nature of His government, and the principles of His dealing with sin.

It is impossible to explain the origin of sin so as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final disposition of sin to make fully manifest the justice and benevolence of God in all His dealings with evil. Nothing is more plainly taught in

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Scripture than that God was in no wise responsible for the entrance of sin; that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion. Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin. Our only definition of sin is that given in the word of God; it is "the transgression of the law;" it is the outworking of a principle at war with the great law of love which is the foundation of the divine government.

Before the entrance of evil there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. Christ the Word, the Only Begotten of God, was one with the eternal Father,--one in nature, in character, and in purpose,--the only being in all the universe that could enter into all the counsels and purposes of God. By Christ the Father wrought in the creation of all heavenly beings. "By Him were all things created, that are in heaven, . . . whether they be thrones, or dominions, or principalities, or powers" (Colossians 1:16); and to Christ, equally with the Father, all heaven gave allegiance.

The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love--homage that springs from an intelligent appreciation of His character. He takes no pleasure in a forced allegiance, and to all He grants freedom of will, that they may render Him voluntary service.

But there was one that chose to pervert this freedom. Sin originated with him who, next to Christ, had been most honored of God and who stood highest in power and glory among the inhabitants of heaven. Before his fall, Lucifer was

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first of the covering cherubs, holy and undefiled. "Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . .Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezekiel 28:12-15.

Lucifer might have remained in favor with God, beloved and honored by all the angelic host, exercising his noble powers to bless others and to glorify his Maker. But, says the prophet, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Verse 17. Little by little, Lucifer came to indulge a desire for self-exaltation. "Thou hast set thine heart as the heart of God." "Thou hast said, . . . I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation....I will ascend above the heights of the clouds; I will be like the Most High." Verse 6; Isaiah 14:13, 14. Instead of seeking to make God supreme in the affections and allegiance of His creatures, it was Lucifer's endeavor to win their service and homage to himself. And coveting the honor which the infinite Father had bestowed upon His Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield.

All heaven had rejoiced to reflect the Creator's glory and to show forth His praise. And while God was thus honored, all had been peace and gladness. But a note of discord now marred the celestial harmonies. The service and exaltation of self, contrary to the Creator's plan, awakened forebodings of evil in minds to whom God's glory was supreme. The heavenly councils pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law. God Himself had established the order of heaven;

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and in departing from it, Lucifer would dishonor his Maker, and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed jealousy of Christ to prevail, and he became the more determined.

Pride in his own glory nourished the desire for supremacy. The high honors conferred upon Lucifer were not appreciated as the gift of God and called forth no gratitude to the Creator. He gloried in his brightness and exaltation, and aspired to be equal with God. He was beloved and revered by the heavenly host. Angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. Yet the Son of God was the acknowledged Sovereign of heaven, one in power and authority with the Father. In all the councils of God, Christ was a participant, while Lucifer was not permitted thus to enter into the divine purposes. "Why," questioned this mighty angel, "should Christ have the supremacy? Why is He thus honored above Lucifer?"

Leaving his place in the immediate presence of God, Lucifer went forth to diffuse the spirit of discontent among the angels. Working with mysterious secrecy, and for a time concealing his real purpose under an appearance of reverence for God, he endeavored to excite dissatisfaction concerning the laws that governed heavenly beings, intimating that they imposed an unnecessary restraint. Since their natures were holy, he urged that the angels should obey the dictates of their own will. He sought to create sympathy for himself by representing that God had dealt unjustly with him in bestowing supreme honor upon Christ. He claimed that in aspiring to greater power and honor he was not aiming at self-exaltation, but was seeking to secure liberty for all the inhabitants of heaven, that by this means they might attain to a higher state of existence.

God in His great mercy bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he

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began to present his false claims before the loyal angels. Long was he retained in heaven. Again and again he was offered pardon on condition of repentance and submission. Such efforts as only infinite love and wisdom could devise were made to convince him of his error. The spirit of discontent had never before been known in heaven. Lucifer himself did not at first see whither he was drifting; he did not understand the real nature of his feelings. But as his dissatisfaction was proved to be without cause, Lucifer was convinced that he was in the wrong, that the divine claims were just, and that he ought to acknowledge them as such before all heaven. Had he done this, he might have saved himself and many angels. He had not at this time fully cast off his allegiance to God. Though he had forsaken his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in God's great plan, he would have been reinstated in his office. But pride forbade him to submit. He persistently defended his own course, maintained that he had no need of repentance, and fully committed himself, in the great controversy, against his Maker.

All the powers of his master mind were now bent to the work of deception, to secure the sympathy of the angels that had been under his command. Even the fact that Christ had warned and counseled him was perverted to serve his traitorous designs. To those whose loving trust bound them most closely to him, Satan had represented that he was wrongly judged, that his position was not respected, and that his liberty was to be abridged. From misrepresentation of the words of Christ he passed to prevarication and direct falsehood, accusing the Son of God of a design to humiliate him before the inhabitants of heaven. He sought also to make a false issue between himself and the loyal angels. All whom he could not subvert and bring fully to his side he accused of indifference to the interests of heavenly beings. The very work which he himself was doing he charged upon those

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who remained true to God. And to sustain his charge of God's injustice toward him, he resorted to misrepresentation of the words and acts of the Creator. It was his policy to perplex the angels with subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of Jehovah. His high position, in such close connection with the divine administration, gave greater force to his representations, and many were induced to unite with him in rebellion against Heaven's authority.

God in His wisdom permitted Satan to carry forward his work, until the spirit of disaffection ripened into active revolt. It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all. Lucifer, as the anointed cherub, had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. God's government included not only the inhabitants of heaven, but of all the worlds that He had created; and Satan thought that if he could carry the angels of heaven with him in rebellion, he could carry also the other worlds. He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great, and by disguising himself in a cloak of falsehood he had gained an advantage. Even the loyal angels could not fully discern his character or see to what his work was leading.

Satan had been so highly honored, and all his acts were so clothed with mystery, that it was difficult to disclose to the angels the true nature of his work. Until fully developed, sin would not appear the evil thing it was. Heretofore it had had no place in the universe of God, and holy beings had no conception of its nature and malignity. They could not discern the terrible consequences that would result from setting aside the divine law. Satan had, at first, concealed his work under a specious profession of loyalty to God. He claimed to be seeking to promote the honor of God, the stability of His government, and the good of all the inhabitants of

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heaven. While instilling discontent into the minds of the angels under him, he had artfully made it appear that he was seeking to remove dissatisfaction. When he urged that changes be made in the order and laws of God's government, it was under the pretense that these were necessary in order to preserve harmony in heaven.

In His dealing with sin, God could employ only righteousness and truth. Satan could use what God could not-- flattery and deceit. He had sought to falsify the word of God and had misrepresented His plan of government before the angels, claiming that God was not just in laying laws and rules upon the inhabitants of heaven; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself. Therefore it must be demonstrated before the inhabitants of heaven, as well as of all the worlds, that God's government was just, His law perfect. Satan had made it appear that he himself was seeking to promote the good of the universe. The true character of the usurper, and his real object, must be understood by all. He must have time to manifest himself by his wicked works.

The discord which his own course had caused in heaven, Satan charged upon the law and government of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. Therefore it was necessary that he should demonstrate the nature of his claims, and show the working out of his proposed changes in the divine law. His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked.

Even when it was decided that he could no longer remain in heaven, Infinite Wisdom did not destroy Satan. Since the service of love can alone be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice and

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mercy of God in the destruction of Satan. Had he been immediately blotted from existence, they would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. Evil must be permitted to come to maturity. For the good of the entire universe through ceaseless ages Satan must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of His law might forever be placed beyond all question.

Satan's rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The working out of Satan's rule, its effects upon both men

and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government and His law is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be perpetual safeguard to all holy intelligences, to prevent them from being deceived as to the nature of transgression, to save them from committing sin and suffering its punishments.

To the very close of the controversy in heaven the great usurper continued to justify himself. When it was announced that with all his sympathizers he must be expelled from the abodes of bliss, then the rebel leader boldly avowed his contempt for the Creator's law. He reiterated his claim that angels needed no control, but should be left to follow their own will, which would ever guide them right. He denounced the divine statutes as a restriction of their liberty and declared that it was his purpose to secure the abolition of law; that, freed from this restraint, the hosts of heaven might enter upon a more exalted, more glorious state of existence.

With one accord, Satan and his host threw the blame of their rebellion wholly upon Christ, declaring that if they

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had not been reproved, they would never have rebelled. Thus stubborn and defiant in their disloyalty, seeking vainly to overthrow the government of God, yet blasphemously claiming to be themselves the innocent victims of oppressive power, the archrebel and all his sympathizers were at last banished from heaven.

The same spirit that prompted rebellion in heaven still inspires rebellion on earth. Satan has continued with men the same policy which he pursued with the angels. His spirit now reigns in the children of disobedience. Like him they seek to break down the restraints of the law of God and promise men liberty through transgression of its precepts. Reproof of sin still arouses the spirit of hatred and resistance. When God's messages of warning are brought home to the conscience, Satan leads men to justify themselves and to seek the sympathy of others in their course of sin. Instead of correcting their errors, they excite indignation against the reprove, as if he were the sole cause of difficulty. From the days of righteous Abel to our own time such is the spirit which has been displayed toward those who dare to condemn sin.

By the same misrepresentation of the character of God as he had practiced in heaven, causing Him to be regarded as severe and tyrannical, Satan induced man to sin. And having succeeded thus far, he declared that God's unjust restrictions had led to man's fall, as they had led to his own rebellion.

But the Eternal One Himself proclaims His character: "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Exodus 34:6, 7.

In the banishment of Satan from heaven, God declared His justice and maintained the honor of His throne. But when man had sinned through yielding to the deceptions of this apostate spirit, God gave an evidence of His love by yielding up His only-begotten Son to die for the fallen race.

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In the atonement the character of God is revealed. The mighty argument of the cross demonstrates to the whole universe that the course of sin which Lucifer had chosen was in no wise chargeable upon the government of God.

In the contest between Christ and Satan, during the Saviour's earthly ministry, the character of the great deceiver was unmasked. Nothing could so effectually have uprooted Satan from the affections of the heavenly angels and the whole loyal universe as did his cruel warfare upon the world's Redeemer. The daring blasphemy of his demand that Christ should pay him homage, his presumptuous boldness in bearing Him to the mountain summit and the pinnacle of the temple, the malicious intent betrayed in urging Him to cast Himself down from the dizzy height, the unsleeping malice that hunted Him from place to place, inspiring the hearts of priests and people to reject His love, and at the last to cry, "Crucify Him! crucify Him!--all this excited the amazement and indignation of the universe.

It was Satan that prompted the world's rejection of Christ. The prince of evil exerted all his power and cunning to destroy Jesus; for he saw that the Saviour's mercy and love, His compassion and pitying tenderness, were representing to the world the character of God. Satan contested every claim put forth by the Son of God and employed men as his agents to fill the Saviour's life with suffering and sorrow. The sophistry and falsehood by which he had sought to hinder the work of Jesus, the hatred manifested through the children of disobedience, his cruel accusations against Him whose life was one of unexampled goodness, all sprang from deep-seated revenge. The pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God, while all heaven gazed upon the scene in silent horror.

When the great sacrifice had been consummated, Christ ascended on high, refusing the adoration of angels until He had presented the request: "I will that they also, whom Thou hast given Me, be with Me where I am." John 17:24. Then

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with inexpressible love and power came forth the answer from the Father's throne: "Let all the angels of God worship Him." Hebrews 1:6. Not a stain rested upon Jesus. His humiliation ended, His sacrifice completed, there was given unto Him a name that is above every name.

Now the guilt of Satan stood forth without excuse. He had revealed his true character as a liar and a murderer. It was seen that the very same spirit with which he ruled the children of men, who were under his power, he would have manifested had he been permitted to control the inhabitants of heaven. He had claimed that the transgression of God's law would bring liberty and exaltation; but it was seen to result in bondage and degradation.

Satan's lying charges against the divine character and government appeared in their true light. He had accused God of seeking merely the exaltation of Himself in requiring submission and obedience from His creatures, and had declared that, while the Creator exacted self-denial from all others, He Himself practiced no self-denial and made no sacrifice. Now it was seen that for the salvation of a fallen and sinful race, the Ruler of the universe had made the greatest sacrifice which love could make; for "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. It was seen, also, that while Lucifer had opened the door for the entrance of sin by his desire for honor and supremacy, Christ had, in order to destroy sin, humbled Himself and become obedient unto death.

God had manifested His abhorrence of the principles of rebellion. All heaven saw His justice revealed, both in the condemnation of Satan and in the redemption of man. Lucifer had declared that if the law of God was changeless, and its penalty could not be remitted, every transgressor must be forever debarred from the Creator's favor. He had claimed that the sinful race were placed beyond redemption and were therefore his rightful prey. But the death of Christ was an argument in man's behalf that could not be overthrown. The

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penalty of the law fell upon Him who was equal with God, and man was free to accept the righteousness of Christ and by a life of penitence and humiliation to triumph, as the Son of God had triumphed, over the power of Satan. Thus God is just and yet the justifier of all who believe in Jesus.

But it was not merely to accomplish the redemption of man that Christ came to the earth to suffer and to die. He came to "magnify the law" and to "make it honorable." Not alone that the inhabitants of this world might regard the law as it should be regarded; but it was to demonstrate to all the worlds of the universe that God's law is unchangeable. Could its claims have been set aside, then the Son of God need not have yielded up His life to atone for its transgression. The death of Christ proves it immutable. And the sacrifice to which infinite love impelled the Father and the Son, that sinners might be redeemed, demonstrates to all the universe--what nothing less than this plan of atonement could have sufficed to do--that justice and mercy are the foundation of the law and government of God.

In the final execution of the judgment it will be seen that no cause for sin exists. When the Judge of all the earth shall demand of Satan, "Why hast thou rebelled against Me, and robbed Me of the subjects of My kingdom?" the originator of evil can render no excuse. Every mouth will be stopped, and all the hosts of rebellion will be speechless.

The cross of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death. In the Saviour's expiring cry, "It is finished," the death knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain. The Son of God passed through the portals of the tomb, that "through death He might destroy him that had the power of death, that is, the devil." Hebrews 2:14. Lucifer's desire for self-exaltation had led him to say: "I will exalt my throne above the stars of God: . . . I will be like the Most High." God declares: "I will bring

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thee to ashes upon the earth, . . . and never shalt thou be any more." Isaiah 14:13, 14; Ezekiel 28:18, 19. When "the day cometh, that shall burn as an oven;. . . all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4:1.

The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest. Says the word of God: "Affliction shall not rise up the second time." Nahum 1:9. The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved

creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom.

### 30. Enmity Between Man and Satan

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15. The divine sentence pronounced against Satan after the fall of man was also a prophecy, embracing all the ages to the close of time and foreshadowing the great conflict to engage all the races of men who should live upon the earth.

God declares: "I will put enmity." This enmity is not naturally entertained. When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan. There exists naturally no enmity between sinful man and the originator of sin. Both became evil through apostasy. The apostate is never at rest, except as he obtains sympathy and support by inducing others to follow his example. For this reason fallen angels and wicked men unite in desperate companionship. Had not God specially interposed, Satan and man would have entered into an alliance against Heaven; and instead of cherishing enmity against Satan, the whole human family would have been united in opposition to God.

Satan tempted man to sin, as he had caused angels to rebel, that he might thus secure co-operation in his warfare against Heaven. There was no dissension between himself and the fallen angels as regards their hatred of Christ; while on all

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other points there was discord, they were firmly united in opposing the authority of the Ruler of the universe. But when Satan heard the declaration that enmity should exist between himself and the woman, and between his seed and her seed, he knew that his efforts to deprave human nature would be interrupted; that by some means man was to be enabled to resist his power.

Satan's enmity against the human race is kindled because, through Christ, they are the objects of God's love and mercy. He desires to thwart the divine plan for man's redemption, to cast dishonor upon God, by defacing and defiling His handiwork; he would cause grief in heaven and fill the earth with woe and desolation. And he points to all this evil as the result of God's work in creating man.

It is the grace that Christ implants in the soul which creates in man enmity against Satan. Without this converting grace and renewing power, man would continue the captive of Satan, a servant ever ready to do his bidding. But the new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts enables man to resist the tyrant and usurper. Whoever is seen to abhor sin instead of loving it, whoever resists and conquers those passions that have held sway within, displays the operation of a principle wholly from above.

The antagonism that exists between the spirit of Christ and the spirit of Satan was most strikingly displayed in the world's reception of Jesus. It was not so much because He appeared without worldly wealth, pomp, or grandeur that the Jews were led to reject Him. They saw that He possessed power which would more than compensate for the lack of these outward advantages. But the purity and holiness of Christ called forth against Him the hatred of the ungodly. His life of self-denial and sinless devotion was a perpetual reproof to a proud, sensual people. It was this that evoked enmity against the Son of God. Satan and evil angels joined with evil men. All the energies of apostasy conspired against the Champion of truth.



The same enmity is manifested toward Christ's followers as was manifested toward their Master. Whoever sees the repulsive character of sin, and in strength from above resists temptation, will assuredly arouse the wrath of Satan and his subjects. Hatred of the pure principles of truth, and reproach and persecution of its advocates, will exist as long as sin and sinners remain. The followers of Christ and the servants of Satan cannot harmonize. The offense of the cross has not ceased. "All that will live godly in Christ Jesus shall suffer persecution." 2 Timothy 3:12.

Satan's agents are constantly working under his direction to establish his authority and build up his kingdom in opposition to the government of God. To this end they seek to deceive Christ's followers and allure them from their allegiance. Like their leader, they misconstrue and pervert the Scriptures to accomplish their object. As Satan endeavored to cast reproach upon God, so do his agents seek to malign God's people. The spirit which put Christ to death moves the wicked to destroy His followers. All this is foreshadowed in that first prophecy: "I will put enmity between thee and the woman, and between thy seed and her seed." And this will continue to the close of time.

Satan summons all his forces and throws his whole power into the combat. Why is it that he meets with no greater resistance? Why are the soldiers of Christ so sleepy and indifferent? Because they have so little real connection with Christ; because they are so destitute of His Spirit. Sin is not to them repulsive and abhorrent, as it was to their Master. They do not meet it, as did Christ, with decisive and determined resistance. They do not realize the exceeding evil and malignity of sin, and they are blinded both to the character and the power of the prince of darkness. There is little enmity against Satan and his works, because there is so great ignorance concerning his power and malice, and the vast extent of his warfare against Christ and His church. Multitudes are deluded here. They do not know that their enemy is a mighty general who controls the minds of evil angels,

and that with well-matured plans and skillful movements he is warring against Christ to prevent the salvation of souls. Among professed Christians, and even among ministers of the gospel, there is heard scarcely a reference to Satan, except perhaps an incidental mention in the pulpit. They overlook the evidences of his continual activity and success; they neglect the many warnings of his subtlety; they seem to ignore his very existence.

While men are ignorant of his devices, this vigilant foe is upon their track every moment. He is intruding his presence in every department of the household, in every street of our cities, in the churches, in the national councils, in the courts of justice, perplexing, deceiving, seducing, everywhere ruining the souls and bodies of men, women, and children, breaking up families, sowing hatred, emulation, strife, sedition, murder. And the Christian world seem to regard these things as though God had appointed them and they must exist.

Satan is continually seeking to overcome the people of God by breaking down the barriers which separate them from the world. Ancient Israel were enticed into sin when they ventured into forbidden association with the heathen. In a similar manner are modern Israel led astray. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Corinthians 4:4. All who are not decided followers of Christ are servants of Satan. In the unregenerate heart there is love of sin and a disposition to cherish and excuse it. In the renewed heart there is hatred of sin and determined

resistance against it. When Christians choose the society of the ungodly and unbelieving, they expose themselves to temptation. Satan conceals himself from view and stealthily draws his deceptive covering over their eyes. They cannot see that such company is calculated to do them harm; and while all the time assimilating to the world in character, words, and actions, they are becoming more and more blinded.

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Conformity to worldly customs converts the church to the world; it never converts the world to Christ. Familiarity with sin will inevitably cause it to appear less repulsive. He who chooses to associate with the servants of Satan will soon cease to fear their master. When in the way of duty we are brought into trial, as was Daniel in the king's court, we may be sure that God will protect us; but if we place ourselves under temptation we shall fall sooner or later.

The tempter often works most successfully through those who are least suspected of being under his control. The possessors of talent and education are admired and honored, as if these qualities could atone for the absence of the fear of God or entitle men to His favor. Talent and culture, considered in themselves, are gifts of God; but when these are made to supply the place of piety, when, instead of bringing the soul nearer to God, they lead away from Him, then they become a curse and a snare. The opinion prevails with many that all which appears like courtesy or refinement must, in some sense, pertain to Christ. Never was there a greater mistake. These qualities should grace the character of every Christian, for they would exert a powerful influence in favor of true religion; but they must be consecrated to God, or they also are a power for evil. Many a man of cultured intellect and pleasant manners, who would not stoop to what is commonly regarded as an immoral act, is but a polished instrument in the hands of Satan. The insidious, deceptive character of his influence and example renders him a more dangerous enemy to the cause of Christ than are those who are ignorant and uncultured.

By earnest prayer and dependence upon God, Solomon obtained the wisdom which excited the wonder and admiration of the world. But when he turned from the Source of his strength, and went forward relying upon himself, he fell a prey to temptation. Then the marvelous powers bestowed on this wisest of kings only rendered him a more effective agent of the adversary of souls.

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While Satan is constantly seeking to blind their minds to the fact, let Christians never forget that they "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." Ephesians 6:12, margin. The inspired warning is sounding down the centuries to our time: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Ephesians 6:11.

From the days of Adam to our own time, our great enemy has been exercising his power to oppress and destroy. He is now preparing for his last campaign against the church. All who seek to follow Jesus will be brought into conflict with this relentless foe. The more nearly the Christian imitates the divine Pattern, the more surely will he make himself a mark for the attacks of Satan. All who are actively engaged in the cause of God, seeking to unveil the deceptions of the evil one and to present Christ before the people, will be able to join in the testimony of Paul, in which he speaks of serving the Lord with all humility of mind, with many tears and temptations.

Satan assailed Christ with his fiercest and most subtle temptations, but he was repulsed in every conflict. Those battles were fought in our behalf; those victories make it possible for us to conquer. Christ will give strength to all who seek it. No man without his own consent can be overcome by Satan. The tempter has no power to control the will or to force the soul to sin. He may distress, but he cannot contaminate. He can cause agony, but not defilement. The fact that Christ has conquered should inspire His followers with courage to fight manfully the battle against sin and Satan.

## 31. Agency of Evil Spirits

The connection of the visible with the invisible world, the ministration of angels of God, and the agency of evil spirits, are plainly revealed in the Scriptures, and inseparably interwoven with human history. There is a growing tendency to disbelief in the existence of evil spirits, while the holy angels that "minister for them who shall be heirs of salvation" (Hebrews 1:14) are regarded by many as spirits of the dead. But the Scriptures not only teach the existence of angels, both good and evil, but present unquestionable proof that these are not disembodied spirits of dead men.

Before the creation of man, angels were in existence; for when the foundations of the earth were laid, "the morning stars sang together, and all the sons of God shouted for joy." Job 38:7. After the fall of man, angels were sent to guard the tree of life, and this before a human being had died. Angels are in nature superior to men, for the psalmist says that man was made "a little lower than the angels." Psalm 8:5.

We are informed in Scripture as to the number, and the power and glory, of the heavenly beings, of their connection with the government of God, and also of their relation to the work of redemption. "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." And, says the prophet, "I heard the voice of many angels round about the throne." In the presence chamber of the King of kings

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they wait--"angels, that excel in strength," "ministers of His, that do His pleasure," "hearkening unto the voice of His word." Psalm 103:19-21; Revelation 5:11. Ten thousand times ten thousand and thousands of thousands, were the heavenly messengers beheld by the prophet Daniel. The apostle Paul declared them "an innumerable company." Daniel 7:10; Hebrews 12:22. As God's messengers they go forth, like "the appearance of a flash of lightning," (Ezekiel 1:14), so dazzling their glory, and so swift their flight. The angel that appeared at the Saviour's tomb, his countenance "like lightning, and his raiment white as snow," caused the keepers for fear of him to quake, and they "became as dead men." Matthew 28:3, 4. When Sennacherib, the haughty Assyrian, reproached and blasphemed God, and threatened Israel with destruction, "it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand." There were "cut off all the mighty men of valor, and the leaders and captains," from the army of Sennacherib. "So he returned with shame of face to his own land." 2 Kings 19:35; 2 Chronicles 32:21.

Angels are sent on missions of mercy to the children of God. To Abraham, with promises of blessing; to the gates of Sodom, to rescue righteous Lot from its fiery doom; to Elijah, as he was about to perish from weariness and hunger in the desert; to Elisha, with chariots and horses of fire surrounding the little town where he was shut in by his foes; to Daniel, while seeking divine wisdom in the court of a heathen king, or abandoned to become the lions' prey; to Peter, doomed to death in Herod's dungeon; to the prisoners at Philippi; to Paul and his companions in the night of tempest on the sea; to open the mind of Cornelius to receive the gospel; to dispatch Peter with the message of salvation to the Gentile stranger--thus holy angels have, in all ages, ministered to God's people.

A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power

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of the wicked one. This Satan himself recognized when he said: "Doth Job fear God for nought? Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side?" Job 1:9, 10. The agency by which God protects His people is presented in the words of the psalmist: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34:7. Said the Saviour, speaking of those that believe in Him: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father." Matthew 18:10. The angels appointed to minister to the children of God have at all times access to His presence.

Thus God's people, exposed to the deceptive power and unsleeping malice of the prince of darkness, and in conflict with all the forces of evil, are assured of the unceasing guardianship of heavenly angels. Nor is such assurance given without need. If God has granted to His children promise of grace and protection, it is because there are mighty agencies of evil to be met--agencies numerous, determined, and untiring, of whose malignity and power none can safely be ignorant or unheeding.

Evil spirits, in the beginning created sinless, were equal in nature, power, and glory with the holy beings that are now God's messengers. But fallen through sin, they are leagued together for the dishonor of God and the destruction of men. United with Satan in his rebellion, and with him cast out from heaven, they have, through all succeeding ages, co-operated with him in his warfare against the divine authority. We are told in Scripture of their confederacy and government, of their various orders, of their intelligence and subtlety, and of their malicious designs against the peace and happiness of men.

Old Testament history presents occasional mention of their existence and agency; but it was during the time when Christ was upon the earth that evil spirits manifested their power in the most striking manner. Christ had come to enter

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upon the plan devised for man's redemption, and Satan determined to assert his right to control the world. He had succeeded in establishing idolatry in every part of the earth except the land of Palestine. To the only land that had not fully yielded to the tempter's sway, Christ came to shed upon the people the light of heaven. Here two rival powers claimed supremacy. Jesus was stretching out His arms of love, inviting all who would to find pardon and peace in Him. The hosts of darkness saw that they did not possess unlimited control, and they understood that if Christ's mission should be successful, their rule was soon to end. Satan raged like a chained lion and defiantly exhibited his power over the bodies as well as the souls of men.

The fact that men have been possessed with demons, is clearly stated in the New Testament. The persons thus afflicted were not merely suffering with disease from natural causes. Christ had perfect understanding of that with which He was dealing, and He recognized the direct presence and agency of evil spirits.

A striking example of their number, power, and malignity, and also of the power and mercy of Christ, is given in the Scripture account of the healing of the demoniacs at Gadara. Those wretched

maniacs, spurning all restraint, writhing, foaming, raging, were filling the air with their cries, doing violence to themselves, and endangering all who should approach them. Their bleeding and disfigured bodies and distracted minds presented a spectacle well pleasing to the prince of darkness. One of the demons controlling the sufferers declared: "My name is Legion: for we are many." Mark 5:9. In the Roman army a legion consisted of from three to five thousand men. Satan's hosts also are marshaled in companies, and the single company to which these demons belonged numbered no less than a legion.

At the command of Jesus the evil spirits departed from their victims, leaving them calmly sitting at the Saviour's feet, subdued, intelligent, and gentle. But the demons were

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permitted to sweep a herd of swine into the sea; and to the dwellers of Gadara the loss of these outweighed the blessings which Christ had bestowed, and the divine Healer was entreated to depart. This was the result which Satan designed to secure. By casting the blame of their loss upon Jesus, he aroused the selfish fears of the people and prevented them from listening to His words. Satan is constantly accusing Christians as the cause of loss, misfortune, and suffering, instead of allowing the reproach to fall where it belongs-- upon himself and his agents.

But the purposes of Christ were not thwarted. He allowed the evil spirits to destroy the herd of swine as a rebuke to those Jews who were raising these unclean beasts for the sake of gain. Had not Christ restrained the demons, they would have plunged into the sea, not only the swine, but also their keepers and owners. The preservation of both the keepers and the owners was due alone to His power, mercifully exercised for their deliverance. Furthermore, this event was permitted to take place that the disciples might witness the cruel power of Satan upon both man and beast. The Saviour desired His followers to have a knowledge of the foe whom they were to meet, that they might not be deceived and overcome by his devices. It was also His will that the people of that region should behold His power to break the bondage of Satan and release his captives. And though Jesus Himself departed, the men so marvelously delivered, remained to declare the mercy of their Benefactor.

Other instances of a similar nature are recorded in the Scriptures. The daughter of the Syrophenician woman was grievously vexed with a devil, whom Jesus cast out by His word. (Mark 7:26-30). "One possessed with a devil, blind, and dumb" (Matthew 12:22; a youth who had a dumb spirit, that oftentimes "cast him into the fire, and into the waters, to destroy him" (Mark 9:17-27); the maniac who, tormented by "a spirit of an unclean devil" (Luke 4:33-36), disturbed the Sabbath quiet of the synagogue at Capernaum--all were

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healed by the compassionate Saviour. In nearly every instance, Christ addressed the demon as an intelligent entity, commanding him to come out of his victim and to torment him no more. The worshipers at Capernaum, beholding His mighty power, "were all amazed, and spake among themselves, saying, What a word is this! for with authority and power He commandeth the unclean spirits, and they come out." Luke 4:36.

Those possessed with devils are usually represented as being in a condition of great suffering; yet there were exceptions to this rule. For the sake of obtaining supernatural power, some welcomed the satanic influence. These of course had no conflict with the demons. Of this class were those who

possessed the spirit of divination,--Simon Magus, Elymas the sorcerer, and the damsel who followed Paul and Silas at Philippi.

None are in greater danger from the influence of evil spirits than those who, notwithstanding the direct and ample testimony of the Scriptures, deny the existence and agency of the devil and his angels. So long as we are ignorant of their wiles, they have almost inconceivable advantage; many give heed to their suggestions while they suppose themselves to be following the dictates of their own wisdom. This is why, as we approach the close of time, when Satan is to work with greatest power to deceive and destroy, he spreads everywhere the belief that he does not exist. It is his policy to conceal himself and his manner of working.

There is nothing that the great deceiver fears so much as that we shall become acquainted with his devices. The better to disguise his real character and purposes, he has caused himself to be so represented as to excite no stronger emotion than ridicule or contempt. He is well pleased to be painted as a ludicrous or loathsome object, misshapen, half animal and half human. He is pleased to hear his name used in sport and mockery by those who think themselves intelligent and well informed.

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It is because he has masked himself with consummate skill that the question is so widely asked: "Does such a being really exist?" It is an evidence of his success that theories giving the lie to the plainest testimony of the Scriptures are so generally received in the religious world. And it is because Satan can most readily control the minds of those who are unconscious of his influence, that the word of God gives us so many examples of his malignant work, unveiling before us his secret forces, and thus placing us on our guard against his assaults.

The power and malice of Satan and his host might justly alarm us were it not that we may find shelter and deliverance in the superior power of our Redeemer. We carefully secure our houses with bolts and locks to protect our property and our lives from evil men; but we seldom think of the evil angels who are constantly seeking access to us, and against whose attacks we have, in our own strength, no method of defense. If permitted, they can distract our minds, disorder and torment our bodies, destroy our possessions and our lives. Their only delight is in misery and destruction. Fearful is the condition of those who resist the divine claims and yield to Satan's temptations, until God gives them up to the control of evil spirits. But those who follow Christ are ever safe under His watchcare. Angels that excel in strength are sent from heaven to protect them. The wicked one cannot break through the guard which God has stationed about His people.

## 32. Snares of Satan

The great controversy between Christ and Satan, that has been carried forward for nearly six thousand years, is soon to close; and the wicked one redoubles his efforts to defeat the work of Christ in man's behalf and to fasten souls in his snares. To hold the people in darkness and impenitence till the Saviour's mediation is ended, and there is no longer a sacrifice for sin, is the object which he seeks to accomplish.

When there is no special effort made to resist his power, when indifference prevails in the church and the world, Satan is not concerned; for he is in no danger of losing those whom he is leading captive at his will. But when the attention is called to eternal things, and souls are inquiring, "What must I do to be saved?" he is on the ground, seeking to match his power against the power of Christ and to counteract the influence of the Holy Spirit.

The Scriptures declare that upon one occasion, when the angels of God came to present themselves before the Lord, Satan came also among them (Job 1:6), not to bow before the Eternal King, but to further his own malicious designs against the righteous. With the same object he is in attendance when men assemble for the worship of God. Though hidden from sight, he is working with all diligence to control the minds of the worshipers. Like a skillful general he lays his plans beforehand. As he sees the messenger of God searching the Scriptures, he takes note of the subject to be

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presented to the people. Then he employs all his cunning and shrewdness so to control circumstances that the message may not reach those whom he is deceiving on that very point. The one who most needs the warning will be urged into some business transaction which requires his presence, or will by some other means be prevented from hearing the words that might prove to him a savor of life unto life.

Again, Satan sees the Lord's servants burdened because of the spiritual darkness that enshrouds the people. He hears their earnest prayers for divine grace and power to break the spell of indifference, carelessness, and indolence. Then with renewed zeal he plies his arts. He tempts men to the indulgence of appetite or to some other form of self-gratification, and thus benumbs their sensibilities so that they fail to hear the very things which they most need to learn.

Satan well knows that all whom he can lead to neglect prayer and the searching of the Scriptures, will be overcome by his attacks. Therefore he invents every possible device to engross the mind. There has ever been a class professing godliness, who, instead of following on to know the truth, make it their religion to seek some fault of character or error of faith in those with whom they do not agree. Such are Satan's right-hand helpers. Accusers of the brethren are not few, and they are always active when God is at work and His servants are rendering Him true homage. They will put a false coloring upon the words and acts of those who love and obey the truth. They will represent the most earnest, zealous, self-denying servants of Christ as deceived or deceivers. It is their work to misrepresent the motives of every true and noble deed, to circulate insinuations, and arouse suspicion in the minds of the inexperienced. In every conceivable manner they will seek to cause that which is pure and righteous to be regarded as foul and deceptive.



But none need be deceived concerning them. It may be readily seen whose children they are, whose example they follow, and whose work they do. "Ye shall know them by

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their fruits." Matthew 7:16. Their course resembles that of Satan, the envenomed slanderer, "the accuser of our brethren." Revelation 12:10.

The great deceiver has many agents ready to present any and every kind of error to ensnare souls--heresies prepared to suit the varied tastes and capacities of those whom he would ruin. It is his plan to bring into the church insincere, unregenerate elements that will encourage doubt and unbelief, and hinder all who desire to see the work of God advance and to advance with it. Many who have no real faith in God or in His word assent to some principles of truth and pass as Christians, and thus they are enabled to introduce their errors as Scriptural doctrines.

The position that it is of no consequence what men believe is one of Satan's most successful deceptions. He knows that the truth, received in the love of it, sanctifies the soul of the receiver; therefore he is constantly seeking to substitute false theories, fables, another gospel. From the beginning the servants of God have contended against false teachers, not merely as vicious men, but as inculcators of falsehoods that were fatal to the soul. Elijah, Jeremiah, Paul, firmly and fearlessly opposed those who were turning men from the word of God. That liberality which regards a correct religious faith as unimportant found no favor with these holy defenders of the truth.

The vague and fanciful interpretations of Scripture, and the many conflicting theories concerning religious faith, that are found in the Christian world are the work of our great adversary to confuse minds so that they shall not discern the truth. And the discord and division which exist among the churches of Christendom are in a great measure due to the prevailing custom of wresting the Scriptures to support a favorite theory. Instead of carefully studying God's word with humility of heart to obtain a knowledge of His will, many seek only to discover something odd or original.

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In order to sustain erroneous doctrines or unchristian practices, some will seize upon passages of Scripture separated from the context, perhaps quoting half of a single verse as proving their point, when the remaining portion would show the meaning to be quite the opposite. With the cunning of the serpent they entrench themselves behind disconnected utterances construed to suit their carnal desires. Thus do many willfully pervert the word of God. Others, who have an active imagination, seize upon the figures and symbols of Holy Writ, interpret them to suit their fancy, with little regard to the testimony of Scripture as its own interpreter, and then they present their vagaries as the teachings of the Bible.

Whenever the study of the Scriptures is entered upon without a prayerful, humble, teachable spirit, the plainest and simplest as well as the most difficult passages will be wrested from their true meaning. The papal leaders select such portions of Scripture as best serve their purpose, interpret to suit themselves, and then present these to the people, while they deny them the privilege of studying the Bible and understanding its sacred truths for themselves. The whole Bible should be given to the people just as it reads. It would be better for them not to have Bible instruction at all than to have the teaching of the Scriptures thus grossly misrepresented.

The Bible was designed to be a guide to all who wish to become acquainted with the will of their Maker. God gave to men the sure word of prophecy; angels and even Christ Himself came to make known to Daniel and John the things that must shortly come to pass. Those important matters that concern our salvation were not left involved in mystery. They were not revealed in such a way as to perplex and mislead the honest seeker after truth. Said the Lord by the prophet Habakkuk: "Write the vision, and make it plain, . . . that he may run that readeth it." Habakkuk 2:2. The word of God is plain to all who study it with a prayerful

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heart. Every truly honest soul will come to the light of truth. "Light is sown for the righteous." Psalm 97:11. And no church can advance in holiness unless its members are earnestly seeking for truth as for hid treasure.

By the cry, Liberality, men are blinded to the devices of their adversary, while he is all the time working steadily for the accomplishment of his object. As he succeeds in supplanting the Bible by human speculations, the law of God is set aside, and the churches are under the bondage of sin while they claim to be free.

To many, scientific research has become a curse. God has permitted a flood of light to be poured upon the world in discoveries in science and art; but even the greatest minds, if not guided by the word of God in their research, become bewildered in their attempts to investigate the relations of science and revelation.

Human knowledge of both material and spiritual things is partial and imperfect; therefore many are unable to harmonize their views of science with Scripture statements. Many accept mere theories and speculations as scientific facts, and they think that God's word is to be tested by the teachings of "science falsely so called." 1 Timothy 6:20. The Creator and His works are beyond their comprehension; and because they cannot explain these by natural laws, Bible history is regarded as unreliable. Those who doubt the reliability of the records of the Old and New Testaments too often go a step further and doubt the existence of God and attribute infinite power to nature. Having let go their anchor, they are left to beat about upon the rocks of infidelity.

Thus many err from the faith and are seduced by the devil. Men have endeavored to be wiser than their Creator; human philosophy has attempted to search out and explain mysteries which will never be revealed through the eternal ages. If men would but search and understand what God had made known of Himself and His purposes, they would obtain such a view of the glory, majesty, and power of Jehovah that

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they would realize their own littleness and would be content with that which has been revealed for themselves and their children.

It is a masterpiece of Satan's deceptions to keep the minds of men searching and conjecturing in regard to that which God has not made known and which He does not intend that we shall understand. It was thus that Lucifer lost his place in heaven. He became dissatisfied because all the secrets of God's purposes were not confided to him, and he entirely disregarded that which was revealed concerning his own work in the lofty position assigned him. By arousing the same

discontent in the angels under his command, he caused their fall. Now he seeks to imbue the minds of men with the same spirit and to lead them also to disregard the direct commands of God.

Those who are unwilling to accept the plain, cutting truths of the Bible are continually seeking for pleasing fables that will quiet the conscience. The less spiritual, self-denying, and humiliating the doctrines presented, the greater the favor with which they are received. These persons degrade the intellectual powers to serve their carnal desires. Too wise in their own conceit to search the Scriptures with contrition of soul and earnest prayer for divine guidance, they have no shield from delusion. Satan is ready to supply the heart's desire, and he palms off his deceptions in the place of truth. It was thus that the papacy gained its power over the minds of men; and by rejection of the truth because it involves a cross, Protestants are following the same path. All who neglect the word of God to study convenience and policy, that they may not be at variance with the world, will be left to receive damnable heresy for religious truth. Every conceivable form of error will be accepted by those who willfully reject the truth. He who looks with horror upon one deception will readily receive another. The apostle Paul, speaking of a class who "received not the love of the truth, that they might be saved," declares: "For this cause God shall send them strong delusion, that they should believe a lie: that they

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all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2:10-12. With such a warning before us it behooves us to be on our guard as to what doctrines we receive.

Among the most successful agencies of the great deceiver are the delusive teachings and lying wonders of spiritualism. Disguised as an angel of light, he spreads his nets where least suspected. If men would but study the Book of God with earnest prayer that they might understand it, they would not be left in darkness to receive false doctrines. But as they reject the truth they fall a prey to deception.

Another dangerous error is the doctrine that denies the deity of Christ, claiming that He had no existence before His advent to this world. This theory is received with favor by a large class who profess to believe the Bible; yet it directly contradicts the plainest statements of our Saviour concerning His relationship with the Father, His divine character, and His pre-existence. It cannot be entertained without the most unwarranted wresting of the Scriptures. It not only lowers man's conceptions of the work of redemption, but undermines faith in the Bible as a revelation from God. While this renders it the more dangerous, it makes it also harder to meet. If men reject the testimony of the inspired Scriptures concerning the deity of Christ, it is in vain to argue the point with them; for no argument, however conclusive, could convince them. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Corinthians 2:14. None who hold this error can have a true conception of the character or the mission of Christ, or of the great plan of God for man's redemption.

Still another subtle and mischievous error is the fast-spreading belief that Satan has no existence as a personal being; that the name is used in Scripture merely to represent men's evil thoughts and desires.

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The teaching so widely echoed from popular pulpits, that the second advent of Christ is His coming to each individual at death, is a device to divert the minds of men from His personal coming in the clouds of heaven. For years Satan has thus been saying, "Behold, He is in the secret chambers" (Matthew 24:23-26); and many souls have been lost by accepting this deception.

Again, worldly wisdom teaches that prayer is not essential. Men of science claim that there can be no real answer to prayer; that this would be a violation of law, a miracle, and that miracles have no existence. The universe, say they, is governed by fixed laws, and God Himself does nothing contrary to these laws. Thus they represent God as bound by His own laws--as if the operation of divine laws could exclude divine freedom. Such teaching is opposed to the testimony of the Scriptures. Were not miracles wrought by Christ and His apostles? The same compassionate Saviour lives today, and He is as willing to listen to the prayer of faith as when He walked visibly among men. The natural cooperates with the supernatural. It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask.

Innumerable are the erroneous doctrines and fanciful ideas that are obtaining among the churches of Christendom. It is impossible to estimate the evil results of removing one of the landmarks fixed by the word of God. Few who venture to do this stop with the rejection of a single truth. The majority continue to set aside one after another of the principles of truth, until they become actual infidels.

The errors of popular theology have driven many a soul to skepticism who might otherwise have been a believer in the Scriptures. It is impossible for him to accept doctrines which outrage his sense of justice, mercy, and benevolence; and since these are represented as the teaching of the Bible, he refuses to receive it as the word of God.

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And this is the object which Satan seeks to accomplish. There is nothing that he desires more than to destroy confidence in God and in His word. Satan stands at the head of the great army of doubters, and he works to the utmost of his power to beguile souls into his ranks. It is becoming fashionable to doubt. There is a large class by whom the word of God is looked upon with distrust for the same reason as was its Author--because it reproves and condemns sin. Those who are unwilling to obey its requirements endeavor to overthrow its authority. They read the Bible, or listen to its teachings as presented from the sacred desk, merely to find fault with the Scriptures or with the sermon. Not a few become infidels in order to justify or excuse themselves in neglect of duty. Others adopt skeptical principles from pride and indolence. Too ease-loving to distinguish themselves by accomplishing anything worthy of honor, which requires effort and self-denial, they aim to secure a reputation for superior wisdom by criticizing the Bible. There is much which the finite mind, unenlightened by divine wisdom, is powerless to comprehend; and thus they find occasion to criticize. There are many who seem to feel that it is a virtue to stand on the side of unbelief, skepticism, and infidelity. But underneath an appearance of candor it will be found that such persons are actuated by self-confidence and pride. Many delight in finding something in the Scriptures to puzzle the minds of others. Some at first criticize and reason on the wrong side, from a mere love of controversy. They do not realize that they are thus entangling themselves in the snare of the fowler. But having openly expressed unbelief, they feel that they must maintain their position. Thus they unite with the ungodly and close to themselves the gates of Paradise.

God has given in His word sufficient evidence of its divine character. The great truths which concern our redemption are clearly presented. By the aid of the Holy Spirit, which is promised to all who seek it in sincerity, every man may

understand these truths for himself. God has granted to men a strong foundation upon which to rest their faith.

Yet the finite minds of men are inadequate fully to comprehend the plans and purposes of the Infinite One. We can never by searching find out God. We must not attempt to lift with presumptuous hand the curtain behind which He veils His majesty. The apostle exclaims: "How unsearchable are His judgments, and His ways past finding out!" Romans 11:33. We can so far comprehend His dealings with us, and the motives by which He is actuated, that we may discern boundless love and mercy united to infinite power. Our Father in heaven orders everything in wisdom and righteousness, and we are not to be dissatisfied and distrustful, but to bow in reverent submission. He will reveal to us as much of His purposes as it is for our good to know, and beyond that we must trust the Hand that is omnipotent, the Heart that is full of love.

While God has given ample evidence for faith, He will never remove all excuse for unbelief. All who look for hooks to hang their doubts upon will find them. And those who refuse to accept and obey God's word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light.

Distrust of God is the natural outgrowth of the unrenewed heart, which is at enmity with Him. But faith is inspired by the Holy Spirit, and it will flourish only as it is cherished. No man can become strong in faith without a determined effort. Unbelief strengthens as it is encouraged; and if men, instead of dwelling upon the evidences which God has given to sustain their faith, permit themselves to question and cavil, they will find their doubts constantly becoming more confirmed.

But those who doubt God's promises and distrust the assurance of His grace are dishonoring Him; and their influence, instead of drawing others to Christ, tends to repel

them from Him. They are unproductive trees, that spread their dark branches far and wide, shutting away the sunlight from other plants, and causing them to droop and die under the chilling shadow. The lifework of these persons will appear as a never-ceasing witness against them. They are sowing seeds of doubt and skepticism that will yield an unfailing harvest.

There is but one course for those to pursue who honestly desire to be freed from doubts. Instead of questioning and caviling concerning that which they do not understand, let them give heed to the light which already shines upon them, and they will receive greater light. Let them do every duty which has been made plain to their understanding, and they will be enabled to understand and perform those of which they are now in doubt.

Satan can present a counterfeit so closely resembling the truth that it deceives those who are willing to be deceived, who desire to shun the self-denial and sacrifice demanded by the truth; but it is impossible for him to hold under his power one soul who honestly desires, at whatever cost, to know the truth. Christ is the truth and the "Light, which lighteth every man that cometh into the world." John 1:9. The Spirit of truth has been sent to guide men into all truth. And upon the authority of the Son of God it is declared: "Seek, and ye shall find." "If any man will do His will, he shall know of the doctrine." Matthew 7:7; John 7:17.

The followers of Christ know little of the plots which Satan and his hosts are forming against them. But He who sitteth in the heavens will overrule all these devices for the accomplishment of His deep designs. The Lord permits His people to be subjected to the fiery ordeal of temptation, not because He takes pleasure in their distress and affliction, but because this process is essential to their final victory. He could not, consistently with His own glory, shield them from temptation; for the very object of the trial is to prepare them to resist all the allurements of evil.

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Neither wicked men nor devils can hinder the work of God, or shut out His presence from His people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim His promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, "not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zechariah 4:6.

"The eyes of the Lord are over the righteous, and His ears are open unto their prayers. . . . And who is he that will harm you, if ye be followers of that which is good?" 1 Peter 3:12, 13. When Balaam, allured by the promise of rich rewards, practiced enchantments against Israel, and by sacrifices to the Lord sought to invoke a curse upon His people, the Spirit of God forbade the evil which he longed to pronounce, and Balaam was forced to exclaim: "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?" "Let me die the death of the righteous, and let my last end be like his!" When sacrifice had again been offered, the ungodly prophet declared: "Behold, I have received commandment to bless: and He hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: the Lord his God is with him, and the shout of a King is among them." "Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!" Yet a third time altars were erected, and again Balaam essayed to secure a curse. But from the unwilling lips of the prophet, the Spirit of God declared the prosperity of His chosen, and rebuked the folly and malice of their foes: "Blessed is he that blesseth thee, and cursed is he that curseth thee." Numbers 23:8, 10, 20, 21, 23; 24:9.

The people of Israel were at this time loyal to God; and so long as they continued in obedience to His law, no power in earth or hell could prevail against them. But the curse which Balaam had not been permitted to pronounce against

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God's people, he finally succeeded in bringing upon them by seducing them into sin. When they transgressed God's commandments, then they separated themselves from Him, and they were left to feel the power of the destroyer.

Satan is well aware that the weakest soul who abides in Christ is more than a match for the hosts of darkness, and that, should he reveal himself openly, he would be met and resisted. Therefore he seeks to draw away the soldiers of the cross from their strong fortification, while he lies in ambush with his forces, ready to destroy all who venture upon his ground. Only in humble reliance upon God, and obedience to all His commandments, can we be secure.

No man is safe for a day or an hour without prayer. Especially should we entreat the Lord for wisdom to understand His word. Here are revealed the wiles of the tempter and the means by which he may be successfully resisted. Satan is an expert in quoting Scripture, placing his own

interpretation upon passages, by which he hopes to cause us to stumble. We should study the Bible with humility of heart, never losing sight of our dependence upon God. While we must constantly guard against the devices of Satan, we should pray in faith continually: "Lead us not into temptation."

### 33. The First Great Deception

With the earliest history of man, Satan began his efforts to deceive our race. He who had incited rebellion in heaven desired to bring the inhabitants of the earth to unite with him in his warfare against the government of God. Adam and Eve had been perfectly happy in obedience to the law of God, and this fact was a constant testimony against the claim which Satan had urged in heaven, that God's law was oppressive and opposed to the good of His creatures. And furthermore, Satan's envy was excited as he looked upon the beautiful home prepared for the sinless pair. He determined to cause their fall, that, having separated them from God and brought them under his own power, he might gain possession of the earth and here establish his kingdom in opposition to the Most High.

Had Satan revealed himself in his real character, he would have been repulsed at once, for Adam and Eve had been warned against this dangerous foe; but he worked in the dark, concealing his purpose, that he might more effectually accomplish his object. Employing as his medium the serpent, then a creature of fascinating appearance, he addressed himself to Eve: "Hath God said, Ye shall not eat of every tree of the garden?" Genesis 3:1. Had Eve refrained from entering into argument with the tempter, she would have been safe; but she ventured to parley with him and fell a victim to his

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wiles. It is thus that many are still overcome. They doubt and argue concerning the requirements of God; and instead of obeying the divine commands, they accept human theories, which but disguise the devices of Satan.

"The woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Verses 2-5. He declared that they would become like God, possessing greater wisdom than before and being capable of a higher state of existence. Eve yielded to temptation; and through her influence, Adam was led into sin. They accepted the words of the serpent, that God did not mean what He said; they distrusted their Creator and imagined that He was restricting their liberty and that they might obtain great wisdom and exaltation by transgressing His law.

But what did Adam, after his sin, find to be the meaning of the words, "In the day that thou eatest thereof thou shalt surely die"? Did he find them to mean, as Satan had led him to believe, that he was to be ushered into a more exalted state of existence? Then indeed there was great good to be gained by transgression, and Satan was proved to be a benefactor of the race. But Adam did not find this to be the meaning of the divine sentence. God declared that as a penalty for his sin, man should return to the ground whence he was taken: "Dust thou art, and unto dust shalt thou return." Verse 19. The words of Satan, "Your eyes shall be opened," proved to be true in this sense only: After Adam and Eve had disobeyed God, their eyes were opened to discern their folly; they did know evil, and they tasted the bitter fruit of transgression.

In the midst of Eden grew the tree of life, whose fruit had the power of perpetuating life. Had Adam remained



obedient to God, he would have continued to enjoy free access to this tree and would have lived forever. But when he sinned he was cut off from partaking of the tree of life, and he became subject to death. The divine sentence, "Dust thou art, and unto dust shalt thou return," points to the utter extinction of life.

Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam could not transmit to his posterity that which he did not possess; and there could have been no hope for the fallen race had not God, by the sacrifice of His Son, brought immortality within their reach. While "death passed upon all men, for that all have sinned," Christ "hath brought life and immortality to light through the gospel." Romans 5:12; 2 Timothy 1:10. And only through Christ can immortality be obtained. Said Jesus: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." John 3:36. Every man may come into possession of this priceless blessing if he will comply with the conditions. All "who by patient continuance in well-doing seek for glory and honor and immortality," will receive "eternal life." Romans 2:7.

The only one who promised Adam life in disobedience was the great deceiver. And the declaration of the serpent to Eve in Eden--"Ye shall not surely die"--was the first sermon ever preached upon the immortality of the soul. Yet this declaration, resting solely upon the authority of Satan, is echoed from the pulpits of Christendom and is received by the majority of mankind as readily as it was received by our first parents. The divine sentence, "The soul that sinneth, it shall die" (Ezekiel 18:20), is made to mean: The soul that sinneth, it shall not die, but live eternally. We cannot but wonder at the strange infatuation which renders men so credulous concerning the words of Satan and so unbelieving in regard to the words of God.

Had man after his fall been allowed free access to the tree

of life, he would have lived forever, and thus sin would have been immortalized. But cherubim and a flaming sword kept "the way of the tree of life" (Genesis 3:24), and not one of the family of Adam has been permitted to pass that barrier and partake of the life-giving fruit. Therefore there is not an immortal sinner.

But after the Fall, Satan bade his angels make a special effort to inculcate the belief in man's natural immortality; and having induced the people to receive this error, they were to lead them on to conclude that the sinner would live in eternal misery. Now the prince of darkness, working through his agents, represents God as a revengeful tyrant, declaring that He plunges into hell all those who do not please Him, and causes them ever to feel His wrath; and that while they suffer unutterable anguish and writhe in the eternal flames, their Creator looks down upon them with satisfaction.

Thus the archfiend clothes with his own attributes the Creator and Benefactor of mankind. Cruelty is satanic. God is love; and all that He created was pure, holy, and lovely, until sin was brought in by the first great rebel. Satan himself is the enemy who tempts man to sin, and then destroys him if he can; and when he has made sure of his victim, then he exults in the ruin he has wrought. If permitted, he would sweep the entire race into his net. Were it not for the interposition of divine power, not one son or daughter of Adam would escape.

Satan is seeking to overcome men today, as he overcame our first parents, by shaking their confidence in their Creator and leading them to doubt the wisdom of His government and the justice of His laws. Satan and his emissaries represent God as even worse than themselves, in order to justify their own malignity and rebellion. The great deceiver endeavors to shift his own horrible cruelty of character upon our heavenly Father, that he may cause himself to appear as one greatly wronged by his expulsion from heaven because he would not submit to so unjust a governor. He presents before

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the world the liberty which they may enjoy under his mild sway, in contrast with the bondage imposed by the stern decrees of Jehovah. Thus he succeeds in luring souls away from their allegiance to God.

How repugnant to every emotion of love and mercy, and even to our sense of justice, is the doctrine that the wicked dead are tormented with fire and brimstone in an eternally burning hell; that for the sins of a brief earthly life they are to suffer torture as long as God shall live. Yet this doctrine has been widely taught and is still embodied in many of the creeds of Christendom. Said a learned doctor of divinity: "The sight of hell torments will exalt the happiness of the saints forever. When they see others who are of the same nature and born under the same circumstances, plunged in such misery, and they so distinguished, it will make them sensible of how happy they are." Another used these words: "While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of these miserable objects, will say, Amen, Alleluia! praise ye the Lord!"

Where, in the pages of God's word, is such teaching to be found? Will the redeemed in heaven be lost to all emotions of pity and compassion, and even to feelings of common humanity? Are these to be exchanged for the indifference of the stoic or the cruelty of the savage? No, no; such is not the teaching of the Book of God. Those who present the views expressed in the quotations given above may be learned and even honest men, but they are deluded by the sophistry of Satan. He leads them to misconstrue strong expressions of Scripture, giving to the language the coloring of bitterness and malignity which pertains to himself, but not to our Creator. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" Ezekiel 33:11.

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What would be gained to God should we admit that He delights in witnessing unceasing tortures; that He is regaled with the groans and shrieks and imprecations of the suffering creatures whom He holds in the flames of hell? Can these horrid sounds be music in the ear of Infinite Love? It is urged that the infliction of endless misery upon the wicked would show God's hatred of sin as an evil which is ruinous to the peace and order of the universe. Oh, dreadful blasphemy! As if God's hatred of sin is the reason why it is perpetuated. For, according to the teachings of these theologians, continued torture without hope of mercy maddens its wretched victims, and as they pour out their rage in curses and blasphemy, they are forever augmenting their load of guilt. God's glory is not enhanced by thus perpetuating continually increasing sin through ceaseless ages.

It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of eternal torment. The religion of the Bible, full of love and goodness, and abounding in compassion, is darkened by superstition and clothed with terror. When we consider in what false

colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, dreaded, and even hated? The appalling views of God which have spread over the world from the teachings of the pulpit have made thousands, yes, millions, of skeptics and infidels.

The theory of eternal torment is one of the false doctrines that constitute the wine of the abomination of Babylon, of which she makes all nations drink. Revelation 14:8; 17:2. That ministers of Christ should have accepted this heresy and proclaimed it from the sacred desk is indeed a mystery. They received it from Rome, as they received the false sabbath. True, it has been taught by great and good men; but the light on this subject had not come to them as it has come to us. They were responsible only for the light which shone in their time; we are accountable for that which shines in our day. If we turn from the testimony of God's word, and accept

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false doctrines because our fathers taught them, we fall under the condemnation pronounced upon Babylon; we are drinking of the wine of her abomination.

A large class to whom the doctrine of eternal torment is revolting are driven to the opposite error. They see that the Scriptures represent God as a being of love and compassion, and they cannot believe that He will consign His creatures to the fires of an eternally burning hell. But holding that the soul is naturally immortal, they see no alternative but to conclude that all mankind will finally be saved. Many regard the threatenings of the Bible as designed merely to frighten men into obedience, and not to be literally fulfilled. Thus the sinner can live in selfish pleasure, disregarding the requirements of God, and yet expect to be finally received into His favor. Such a doctrine, presuming upon God's mercy, but ignoring His justice, pleases the carnal heart and emboldens the wicked in their iniquity.

To show how believers in universal salvation wrest the Scriptures to sustain their soul-destroying dogmas, it is needful only to cite their own utterances. At the funeral of an irreligious young man, who had been killed instantly by an accident, a Universalist minister selected as his text the Scripture statement concerning David: "He was comforted concerning Amnon, seeing he was dead." 2 Samuel 13:39.

"I am frequently asked," said the speaker, "what will be the fate of those who leave the world in sin, die, perhaps, in a state of inebriation, die with the scarlet stains of crime unwashed from their robes, or die as this young man died, having never made a profession or enjoyed an experience of religion. We are content with the Scriptures; their answer shall solve the awful problem. Amnon was exceedingly sinful; he was unrepentant, he was made drunk, and while drunk was killed. David was a prophet of God; he must have known whether it would be ill or well for Amnon in the world to come. What were the expressions of his heart?

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'The soul of King David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.' Verse 39.

"And what is the inference to be deduced from this language? Is it not that endless suffering formed no part of his religious belief? So we conceive; and here we discover a triumphant argument in support of the more pleasing, more enlightened, more benevolent hypothesis of ultimate universal purity and peace. He was comforted, seeing his son was dead. And why so? Because by the eye of

prophecy he could look forward into the glorious future and see that son far removed from all temptations, released from the bondage and purified from the corruptions of sin, and after being made sufficiently holy and enlightened, admitted to the assembly of ascended and rejoicing spirits. His only comfort was that, in being removed from the present state of sin and suffering, his beloved son had gone where the loftiest breathings of the Holy Spirit would be shed upon his darkened soul, where his mind would be unfolded to the wisdom of heaven and the sweet raptures of immortal love, and thus prepared with a sanctified nature to enjoy the rest and society of the heavenly inheritance.

"In these thoughts we would be understood to believe that the salvation of heaven depends upon nothing which we can do in this life; neither upon a present change of heart, nor upon present belief, or a present profession of religion."

Thus does the professed minister of Christ reiterate the falsehood uttered by the serpent in Eden: "Ye shall not surely die." "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods." He declares that the vilest of sinners--the murderer, the thief, and the adulterer--will after death be prepared to enter into immortal bliss.

And from what does this perverter of the Scriptures draw his conclusions? From a single sentence expressing David's submission to the dispensation of Providence. His

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soul "longed to go forth unto Absalom; for he was comforted concerning Amnon, seeing he was dead." The poignancy of his grief having been softened by time, his thoughts turned from the dead to the living son, self-banished through fear of the just punishment of his crime. And this is the evidence that the incestuous, drunken Amnon was at death immediately transported to the abodes of bliss, there to be purified and prepared for the companionship of sinless angels! A pleasing fable indeed, well suited to gratify the carnal heart! This is Satan's own doctrine, and it does his work effectually. Should we be surprised that, with such instruction, wickedness abounds?

The course pursued by this one false teacher illustrates that of many others. A few words of Scripture are separated from the context, which would in many cases show their meaning to be exactly opposite to the interpretation put upon them; and such disjointed passages are perverted and used in proof of doctrines that have no foundation in the word of God. The testimony cited as evidence that the drunken Amnon is in heaven is a mere inference directly contradicted by the plain and positive statement of the Scriptures that no drunkard shall inherit the kingdom of God. 1 Corinthians 6:10. It is thus that doubters, unbelievers, and skeptics turn the truth into a lie. And multitudes have been deceived by their sophistry and rocked to sleep in the cradle of carnal security.

If it were true that the souls of all men passed directly to heaven at the hour of dissolution, then we might well covet death rather than life. Many have been led by this belief to put an end to their existence. When overwhelmed with trouble, perplexity, and disappointment, it seems an easy thing to break the brittle thread of life and soar away into the bliss of the eternal world.

God has given in His word decisive evidence that He will punish the transgressors of His law. Those who flatter

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themselves that He is too merciful to execute justice upon the sinner, have only to look to the cross of Calvary. The death of the spotless Son of God testifies that "the wages of sin is death," that every violation of God's law must receive its just retribution. Christ the sinless became sin for man. He bore the guilt of transgression, and the hiding of His Father's face, until His heart was broken and His life crushed out. All this sacrifice was made that sinners might be redeemed. In no other way could man be freed from the penalty of sin. And every soul that refuses to become a partaker of the atonement provided at such a cost must bear in his own person the guilt and punishment of transgression.

Let us consider what the Bible teaches further concerning the ungodly and unrepentant, whom the Universalist places in heaven as holy, happy angels.

"I will give unto him that is athirst of the fountain of the water of life freely." Revelation 21:6. This promise is only to those that thirst. None but those who feel their need of the water of life, and seek it at the loss of all things else, will be supplied. "He that overcometh shall inherit all things; and I will be his God, and he shall be My son." Verse 7. Here, also, conditions are specified. In order to inherit all things, we must resist and overcome sin.

The Lord declares by the prophet Isaiah: "Say ye to the righteous, that it shall be well with him." "Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him." Isaiah 3:10, 11. "Though a sinner do evil an hundred times," says the wise man, "and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him: but it shall not be well with the wicked." Ecclesiastes 8:12, 13. And Paul testifies that the sinner is treasuring up unto himself "wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds;" "tribulation and anguish upon every soul of man that doeth evil." Romans 2:5, 6, 9.

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"No fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God." Ephesians 5:5, A.R.V. "Follow peace with all men, and holiness, without which no man shall see the Lord." Hebrews 12:14. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Revelation 22:14, 15.

God has given to men a declaration of His character and of His method of dealing with sin. "The Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Exodus 34:6, 7. "All the wicked will He destroy." "The transgressors shall be destroyed together: the end of the wicked shall be cut off." Psalms 145:20; 37:38. The power and authority of the divine government will be employed to put down rebellion; yet all the manifestations of retributive justice will be perfectly consistent with the character of God as a merciful, long-suffering, benevolent being.

God does not force the will or judgment of any. He takes no pleasure in a slavish obedience. He desires that the creatures of His hands shall love Him because He is worthy of love. He would have them obey Him because they have an intelligent appreciation of His wisdom, justice, and benevolence. And all who have a just conception of these qualities will love Him because they are drawn toward Him in admiration of His attributes.

The principles of kindness, mercy, and love, taught and exemplified by our Saviour, are a transcript of the will and character of God. Christ declared that He taught nothing except that which He had received from His Father. The principles of the divine government are in perfect harmony with the Saviour's precept, "Love your enemies." God

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executes justice upon the wicked, for the good of the universe, and even for the good of those upon whom His judgments are visited. He would make them happy if He could do so in accordance with the laws of His government and the justice of His character. He surrounds them with the tokens of His love, He grants them a knowledge of His law, and follows them with the offers of His mercy; but they despise His love, make void His law, and reject His mercy. While constantly receiving His gifts, they dishonor the Giver; they hate God because they know that He abhors their sins. The Lord bears long with their perversity; but the decisive hour will come at last, when their destiny is to be decided. Will He then chain these rebels to His side? Will He force them to do His will?

Those who have chosen Satan as their leader and have been controlled by his power are not prepared to enter the presence of God. Pride, deception, licentiousness, cruelty, have become fixed in their characters. Can they enter heaven to dwell forever with those whom they despised and hated on earth? Truth will never be agreeable to a liar; meekness will not satisfy self-esteem and pride; purity is not acceptable to the corrupt; disinterested love does not appear attractive to the selfish. What source of enjoyment could heaven offer to those who are wholly absorbed in earthly and selfish interests?

Could those whose lives have been spent in rebellion against God be suddenly transported to heaven and witness the high, the holy state of perfection that ever exists there,-- every soul filled with love, every countenance beaming with joy, enrapturing music in melodious strains rising in honor of God and the Lamb, and ceaseless streams of light flowing upon the redeemed from the face of Him who sitteth upon the throne,--could those whose hearts are filled with hatred of God, of truth and holiness, mingle with the heavenly throng and join their songs of praise? Could they endure the glory of God and the Lamb? No, no; years of probation

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were granted them, that they might form characters for heaven; but they have never trained the mind to love purity; they have never learned the language of heaven, and now it is too late. A life of rebellion against God has unfitted them for heaven. Its purity, holiness, and peace would be torture to them; the glory of God would be a consuming fire. They would long to flee from that holy place. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them. The destiny of the wicked is fixed by their own choice. Their exclusion from heaven is voluntary with themselves, and just and merciful on the part of God.

Like the waters of the Flood the fires of the great day declare God's verdict that the wicked are incurable. They have no disposition to submit to divine authority. Their will has been exercised in revolt; and when life is ended, it is too late to turn the current of their thoughts in the opposite direction, too late to turn from transgression to obedience, from hatred to love.

In sparing the life of Cain the murderer, God gave the world an example of what would be the result of permitting the sinner to live to continue a course of unbridled iniquity. Through the influence of Cain's teaching and example, multitudes of his descendants were led into sin, until "the wickedness

of man was great in the earth" and "every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence." Genesis 6:5, 11.

In mercy to the world, God blotted out its wicked inhabitants in Noah's time. In mercy He destroyed the corrupt dwellers in Sodom. Through the deceptive power of Satan the workers of iniquity obtain sympathy and admiration, and are thus constantly leading others to rebellion. It was so in Cain's and in Noah's day, and in the time of Abraham and Lot; it is so in our time. It is in mercy to the universe that God will finally destroy the rejecters of His grace.

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"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. While life is the inheritance of the righteous, death is the portion of the wicked. Moses declared to Israel: "I have set before thee this day life and good, and death and evil." Deuteronomy 30:15. The death referred to in these scriptures is not that pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is "the second death" that is placed in contrast with everlasting life.

In consequence of Adam's sin, death passed upon the whole human race. All alike go down into the grave. And through the provisions of the plan of salvation, all are to be brought forth from their graves. "There shall be a resurrection of the dead, both of the just and unjust;" "for as in Adam all die, even so in Christ shall all be made alive." Acts 24:15; I Corinthians 15:22. But a distinction is made between the two classes that are brought forth. "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. They who have been "accounted worthy" of the resurrection of life are "blessed and holy." "On such the second death hath no power." Revelation 20:6. But those who have not, through repentance and faith, secured pardon, must receive the penalty of transgression--"the wages of sin." They suffer punishment varying in duration and intensity, "according to their works," but finally ending in the second death. Since it is impossible for God, consistently with His justice and mercy, to save the sinner in his sins, He deprives him of the existence which his transgressions have forfeited and of which he has proved himself unworthy. Says an inspired writer: "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." And another declares: "They shall be as though

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they had not been." Psalm 37:10; Obadiah 16. Covered with infamy, they sink into hopeless, eternal oblivion.

Thus will be made an end of sin, with all the woe and ruin which have resulted from it. Says the psalmist: "Thou hast destroyed the wicked, Thou hast put out their name forever and ever. O thou enemy, destructions are come to a perpetual end." Psalm 9:5, 6. John, in the Revelation, looking forward to the eternal state, hears a universal anthem of praise undisturbed by one note of discord. Every creature in heaven and earth was heard ascribing glory to God. Revelation 5:13. There will then be no lost souls to blaspheme God as they writhe in never-ending torment; no wretched beings in hell will mingle their shrieks with the songs of the saved.

Upon the fundamental error of natural immortality rests the doctrine of consciousness in death--a doctrine, like eternal torment, opposed to the teachings of the Scriptures, to the dictates of reason, and to our feelings of humanity. According to the popular belief, the redeemed in heaven are acquainted with all that takes place on the earth and especially with the lives of the friends whom they have left behind. But how could it be a source of happiness to the dead to know the troubles of the living, to witness the sins committed by their own loved ones, and to see them enduring all the sorrows, disappointments, and anguish of life? How much of heaven's bliss would be enjoyed by those who were hovering over their friends on earth? And how utterly revolting is the belief that as soon as the breath leaves the body the soul of the impenitent is consigned to the flames of hell! To what depths of anguish must those be plunged who see their friends passing to the grave unprepared, to enter upon an eternity of woe and sin! Many have been driven to insanity by this harrowing thought.

What say the Scriptures concerning these things? David declares that man is not conscious in death. "His breath goeth forth, he returneth to his earth; in that very day his

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thoughts perish." Psalm 146:4. Solomon bears the same testimony: "The living know that they shall die: but the dead know not anything." "Their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9:5, 6, 10.

When, in answer to his prayer, Hezekiah's life was prolonged fifteen years, the grateful king rendered to God a tribute of praise for His great mercy. In this song he tells the reason why he thus rejoices: "The grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day." Isaiah 38:18, 19. Popular theology represents the righteous dead as in heaven, entered into bliss and praising God with an immortal tongue; but Hezekiah could see no such glorious prospect in death. With his words agrees the testimony of the psalmist: "In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" "The dead praise not the Lord, neither any that go down into silence." Psalms 6:5; 115:17.

Peter on the Day of Pentecost declared that the patriarch David "is both dead and buried, and his sepulcher is with us unto this day." "For David is not ascended into the heavens." Acts 2:29, 34. The fact that David remains in the grave until the resurrection proves that the righteous do not go to heaven at death. It is only through the resurrection, and by virtue of the fact that Christ has risen, that David can at last sit at the right hand of God.

And said Paul: "If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." I Corinthians 15:16-18. If for four thousand years the righteous had gone directly to heaven at death, how could Paul have said that if there is no resurrection,

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"they also which are fallen asleep in Christ are perished"? No resurrection would be necessary.



The martyr Tyndale, referring to the state of the dead, declared: "I confess openly, that I am not persuaded that they be already in the full glory that Christ is in, or the elect angels of God are in. Neither is it any article of my faith; for if it were so, I see not but then the preaching of the resurrection of the flesh were a thing in vain."--William Tyndale, Preface to New Testament (ed. 1534). Reprinted in *British Reformers--Tindal, Frith, Barnes*, page 349.

It is an undeniable fact that the hope of immortal blessedness at death has led to a widespread neglect of the Bible doctrine of the resurrection. This tendency was remarked by Dr. Adam Clarke, who said: "The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is *now*! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! So apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!"-- *Commentary*, remarks on I Corinthians 15, paragraph 3.

This has continued until the glorious truth of the resurrection has been almost wholly obscured and lost sight of by the Christian world. Thus a leading religious writer, commenting on the words of Paul in I Thessalonians 4:13-18, says: "For all practical purposes of comfort the doctrine of the blessed immortality of the righteous takes the place for us of any doubtful doctrine of the Lord's second coming. At our death the Lord comes for us. That is what we are to wait and watch for. The dead are already passed into glory. They do not wait for the trump for their judgment and blessedness."

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But when about to leave His disciples, Jesus did not tell them that they would soon come to Him. "I go to prepare a place for you," He said. "And if I go and prepare a place for you, I will come again, and receive you unto Myself." John 14:2, 3. And Paul tells us, further, that "the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." And he adds: "Comfort one another with these words." I Thessalonians 4:16-18. How wide the contrast between these words of comfort and those of the Universalist minister previously quoted! The latter consoled the bereaved friends with the assurance that, however sinful the dead might have been, when he breathed out his life here he was to be received among the angels. Paul points his brethren to the future coming of the Lord, when the fetters of the tomb shall be broken, and the "dead in Christ" shall be raised to eternal life.

Before any can enter the mansions of the blessed, their cases must be investigated, and their characters and their deeds must pass in review before God. All are to be judged according to the things written in the books and to be rewarded as their works have been. This judgment does not take place at death. Mark the words of Paul: "He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:31. Here the apostle plainly stated that a specified time, then future, had been fixed upon for the judgment of the world.

Jude refers to the same period: "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great

day." And, again, he quotes the words of Enoch: "Behold, the Lord cometh with ten thousands of His

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saints, to execute judgment upon all." Jude 6, 14, 15. John declares that he "saw the dead, small and great, stand before God; and the books were opened: . . . and the dead were judged out of those things which were written in the books." Revelation 20:12.

But if the dead are already enjoying the bliss of heaven or writhing in the flames of hell, what need of a future judgment? The teachings of God's word on these important points are neither obscure nor contradictory; they may be understood by common minds. But what candid mind can see either wisdom or justice in the current theory? Will the righteous, after the investigation of their cases at the judgment, receive the commendation, "Well done, thou good and faithful servant: . . . *enter thou* into the joy of thy Lord," when they have been dwelling in His presence, perhaps for long ages? Are the wicked summoned from the place of torment to receive sentence from the Judge of all the earth: "Depart from Me, ye cursed, into everlasting fire"? Matthew 25:21, 41. Oh, solemn mockery! shameful impeachment of the wisdom and justice of God!

The theory of the immortality of the soul was one of those false doctrines that Rome, borrowing from paganism, incorporated into the religion of Christendom. Martin Luther classed it with the "monstrous fables that form part of the Roman dunghill of decretals."--E. Petavel, *The Problem of Immortality*, page 255. Commenting on the words of Solomon in Ecclesiastes, that the dead know not anything, the Reformer says: "Another place proving that the dead have no . . . feeling. There is, saith he, no duty, no science, no knowledge, no wisdom there. Solomon judgeth that the dead are asleep, and feel nothing at all. For the dead lie there, accounting neither days nor years, but when they are awaked, they shall seem to have slept scarce one minute."-- Martin Luther, *Exposition of Solomon's Booke Called Ecclesiastes*, page 152.

Nowhere in the Sacred Scriptures is found the statement

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that the righteous go to their reward or the wicked to their punishment at death. The patriarchs and prophets have left no such assurance. Christ and His apostles have given no hint of it. The Bible clearly teaches that the dead do not go immediately to heaven. They are represented as sleeping until the resurrection. I Thessalonians 4:14; Job 14:10-12. In the very day when the silver cord is loosed and the golden bowl broken (Ecclesiastes 12:6), man's thoughts perish. They that go down to the grave are in silence. They know no more of anything that is done under the sun. Job 14:21. Blessed rest for the weary righteous! Time, be it long or short, is but a moment to them. They sleep; they are awakened by the trump of God to a glorious immortality. "For the trumpet shall sound, and the dead shall be raised incorruptible. . . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." I Corinthians 15:52-54. As they are called forth from their deep slumber they begin to think just where they ceased. The last sensation was the pang of death; the last thought, that they were falling beneath the power of the grave. When they arise from the tomb, their first glad thought will be echoed in the triumphal shout: "O death, where is thy sting? O grave, where is thy victory?" Verse 55.

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## 34. Can Our Dead Speak to Us?

The ministration of holy angels, as presented in the Scriptures, is a truth most comforting and precious to every follower of Christ. But the Bible teaching upon this point has been obscured and perverted by the errors of popular theology. The doctrine of natural immortality, first borrowed from the pagan philosophy, and in the darkness of the great apostasy incorporated into the Christian faith, has supplanted the truth, so plainly taught in Scripture, that "the dead know not anything." Multitudes have come to believe that it is spirits of the dead who are the "ministering spirits, sent forth to minister for them who shall be heirs of salvation." And this notwithstanding the testimony of Scripture to the existence of heavenly angels, and their connection with the history of man, before the death of a human being.

The doctrine of man's consciousness in death, especially the belief that spirits of the dead return to minister to the living, has prepared the way for modern spiritualism. If the dead are admitted to the presence of God and holy angels, and privileged with knowledge far exceeding what they before possessed, why should they not return to the earth to enlighten and instruct the living? If, as taught by popular theologians, spirits of the dead are hovering about their friends on earth, why should they not be permitted to communicate with them, to warn them against evil, or to comfort

them in sorrow? How can those who believe in man's consciousness in death reject what comes to them as divine light communicated by glorified spirits? Here is a channel regarded as sacred, through which Satan works for the accomplishment of his purposes. The fallen angels who do his bidding appear as messengers from the spirit world. While professing to bring the living into communication with the dead, the prince of evil exercises his bewitching influence upon their minds.

He has power to bring before men the appearance of their departed friends. The counterfeit is perfect; the familiar look, the words, the tone, are reproduced with marvelous distinctness. Many are comforted with the assurance that their loved ones are enjoying the bliss of heaven, and without suspicion of danger, they give ear "to seducing spirits, and doctrines of devils."

When they have been led to believe that the dead actually return to communicate with them, Satan causes those to appear who went into the grave unprepared. They claim to be happy in heaven and even to occupy exalted positions there, and thus the error is widely taught that no difference is made between the righteous and the wicked. The pretended visitants from the world of spirits sometimes utter cautions and warnings which prove to be correct. Then, as confidence is gained, they present doctrines that directly undermine faith in the Scriptures. With an appearance of deep interest in the well-being of their friends on earth, they insinuate the most dangerous errors. The fact that they state some truths, and are able at times to foretell future events, gives to their statements an appearance of reliability; and their false teachings are accepted by the multitudes as readily, and believed as implicitly, as if they were the most sacred truths of the Bible. The law of God is set aside, the Spirit of grace despised, the blood of the covenant counted an unholy thing. The spirits deny the deity of Christ and place even the Creator on a level with themselves. Thus under a new disguise the great rebel

still carries on his warfare against God, begun in heaven and for nearly six thousand years continued upon the earth.

Many endeavor to account for spiritual manifestations by attributing them wholly to fraud and sleight of hand on the part of the medium. But while it is true that the results of trickery have often been palmed off as genuine manifestations, there have been, also, marked exhibitions of supernatural power. The mysterious rapping with which modern spiritualism began was not the result of human trickery or cunning, but was the direct work of evil angels, who thus introduced one of the most successful of soul-destroying delusions. Many will be ensnared through the belief that spiritualism is a merely human imposture; when brought face to face with manifestations which they cannot but regard as supernatural, they will be deceived, and will be led to accept them as the great power of God.

These persons overlook the testimony of the Scriptures concerning the wonders wrought by Satan and his agents. It was by satanic aid that Pharaoh's magicians were enabled to counterfeit the work of God. Paul testifies that before the second advent of Christ there will be similar manifestations of satanic power. The coming of the Lord is to be preceded by "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness." 2 Thessalonians 2:9,10. And the apostle John, describing the miracle-working power that will be manifested in the last days, declares: "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Revelation 13:13, 14. No mere impostures are here foretold. Men are deceived by the miracles which Satan's agents have power to do, not which they pretend to do.

The prince of darkness, who has so long bent the powers of his mastermind to the work of deception, skillfully adapts his temptations to men of all classes and conditions. To

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persons of culture and refinement he presents spiritualism in its more refined and intellectual aspects, and thus succeeds in drawing many into his snare. The wisdom which spiritualism imparts is that described by the apostle James, which "descendeth not from above, but is earthly, sensual, devilish." James 3:15. This, however, the great deceiver conceals when concealment will best suit his purpose. He who could appear clothed with the brightness of the heavenly seraphs before Christ in the wilderness of temptation, comes to men in the most attractive manner as an angel of light. He appeals to the reason by the presentation of elevating themes; he delights the fancy with enrapturing scenes; and he enlists the affections by his eloquent portrayals of love and charity. He excites the imagination to lofty flights, leading men to take so great pride in their own wisdom that in their hearts they despise the Eternal One. That mighty being who could take the world's Redeemer to an exceedingly high mountain and bring before Him all the kingdoms of the earth and the glory of them, will present his temptations to men in a manner to pervert the senses of all who are not shielded by divine power.

Satan beguiles men now as he beguiled Eve in Eden by flattery, by kindling a desire to obtain forbidden knowledge, by exciting ambition for self-exaltation. It was cherishing these evils that caused his fall, and through them he aims to compass the ruin of men. "Ye shall be as gods," he declares, "knowing good and evil." Genesis 3:5. Spiritualism teaches "that man is the creature of progression; that it is his destiny from his birth to progress, even to eternity, toward the Godhead." And again: "Each mind will judge itself and not another." "The judgment will be right, because it is the judgment of self. . . . The throne is within you." Said a spiritualistic teacher, as the "spiritual

consciousness" awoke within him: "My fellow men, all were unfallen demigods." And another declares: "Any just and perfect being is Christ."

Thus, in place of the righteousness and perfection of the

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infinite God, the true object of adoration; in place of the perfect righteousness of His law, the true standard of human attainment, Satan has substituted the sinful, erring nature of man himself as the only object of adoration, the only rule of judgment, or standard of character. This is progress, not upward, but downward.

It is a law both of the intellectual and the spiritual nature that by beholding we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. It becomes assimilated to that which it is accustomed to love and reverence. Man will never rise higher than his standard of purity or goodness or truth. If self is his loftiest ideal, he will never attain to anything more exalted. Rather, he will constantly sink lower and lower. The grace of God alone has power to exalt man. Left to himself, his course must inevitably be downward.

To the self-indulgent, the pleasure-loving, the sensual, spiritualism presents itself under a less subtle disguise than to the more refined and intellectual; in its grosser forms they find that which is in harmony with their inclinations. Satan studies every indication of the frailty of human nature, he marks the sins which each individual is inclined to commit, and then he takes care that opportunities shall not be wanting to gratify the tendency to evil. He tempts men to excess in that which is in itself lawful, causing them, through intemperance, to weaken physical, mental, and moral power. He has destroyed and is destroying thousands through the indulgence of the passions, thus brutalizing the entire nature of man. And to complete his work, he declares, through the spirits that "true knowledge places man above all law;" that "whatever is, is right;" that "God doth not condemn;" and that " *all* sins which are committed are innocent." When the people are thus led to believe that desire is the highest law, that liberty is license, and that man is accountable only to himself, who can wonder that corruption and depravity teem

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on every hand? Multitudes eagerly accept teachings that leave them at liberty to obey the promptings of the carnal heart. The reins of self-control are laid upon the neck of lust, the powers of mind and soul are made subject to the animal propensities, and Satan exultingly sweeps into his net thousands who profess to be followers of Christ.

But none need be deceived by the lying claims of spiritualism. God has given the world sufficient light to enable them to discover the snare. As already shown, the theory which forms the very foundation of spiritualism is at war with the plainest statements of Scripture. The Bible declares that the dead know not anything, that their thoughts have perished; they have no part in anything that is done under the sun; they know nothing of the joys or sorrows of those who were dearest to them on earth.

Furthermore, God has expressly forbidden all pretended communication with departed spirits. In the days of the Hebrews there was a class of people who claimed, as do the spiritualists of today, to hold communication with the dead. But the "familiar spirits," as these visitants from other worlds were called, are declared by the Bible to be "the spirits of devils." (Compare Numbers 25:1-3;

Psalm 106:28; I Corinthians 10:20; Revelation 16:14.) The work of dealing with familiar spirits was pronounced an abomination to the Lord, and was solemnly forbidden under penalty of death. Leviticus 19:31; 20:27. The very name of witchcraft is now held in contempt. The claim that men can hold intercourse with evil spirits is regarded as a fable of the Dark Ages. But spiritualism, which numbers its converts by hundreds of thousands, yea, by millions, which has made its way into scientific circles, which has invaded churches, and has found favor in legislative bodies, and even in the courts of kings-- this mammoth deception is but a revival, in a new disguise, of the witchcraft condemned and prohibited of old.

If there were no other evidence of the real character of spiritualism, it should be enough for the Christian that the

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spirits make no difference between righteousness and sin, between the noblest and purest of the apostles of Christ and the most corrupt of the servants of Satan. By representing the basest of men as in heaven, and highly exalted there, Satan says to the world: "No matter how wicked you are; no matter whether you believe or disbelieve God and the Bible. Live as you please; heaven is your home." The spiritualist teachers virtually declare: "Everyone that doeth evil is good in the sight of the Lord, and He delighteth in them; or, Where is the God of judgment?" Malachi 2:17. Saith the word of God: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness." Isaiah 5:20.

The apostles, as personated by these lying spirits, are made to contradict what they wrote at the dictation of the Holy Spirit when on earth. They deny the divine origin of the Bible, and thus tear away the foundation of the Christian's hope and put out the light that reveals the way to heaven. Satan is making the world believe that the Bible is a mere fiction, or at least a book suited to the infancy of the race, but now to be lightly regarded, or cast aside as obsolete. And to take the place of the word of God he holds our spiritual manifestations. Here is a channel wholly under his control; by this means he can make the world believe what he will. The Book that is to judge him and his followers he puts in the shade, just where he wants it; the Saviour of the world he makes to be no more than a common man. And as the Roman guard that watched the tomb of Jesus spread the lying report which the priests and elders put into their mouths to disprove His resurrection, so do the believers in spiritual manifestations try to make it appear that there is nothing miraculous in the circumstances of our Saviour's life. After thus seeking to put Jesus in the background, they call attention to their own miracles, declaring that these far exceed the works of Christ.

It is true that spiritualism is now changing its form and, veiling some of its more objectionable features, is assuming

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a Christian guise. But its utterances from the platform and the press have been before the public for many years, and in these its real character stands revealed. These teachings cannot be denied or hidden.

Even in its present form, so far from being more worthy of toleration than formerly, it is really a more dangerous, because a more subtle, deception. While it formerly denounced Christ and the Bible, it now *professes* to accept both. But the Bible is interpreted in a manner that is pleasing to the unrenewed heart, while its solemn and vital truths are made of no effect. Love is dwelt upon as the

chief attribute of God, but it is degraded to a weak sentimentalism, making little distinction between good and evil. God's justice, His denunciations of sin, the requirements of His holy law, are all kept out of sight. The people are taught to regard the Decalogue as a dead letter. Pleasing, bewitching fables captivate the senses and lead men to reject the Bible as the foundation of their faith. Christ is as verily denied as before; but Satan has so blinded the eyes of the people that the deception is not discerned.

There are few who have any just conception of the deceptive power of spiritualism and the danger of coming under its influence. Many tamper with it merely to gratify their curiosity. They have no real faith in it and would be filled with horror at the thought of yielding themselves to the spirits' control. But they venture upon the forbidden ground, and the mighty destroyer exercises his power upon them against their will. Let them once be induced to submit their minds to his direction, and he holds them captive. It is impossible, in their own strength, to break away from the bewitching, alluring spell. Nothing but the power of God, granted in answer to the earnest prayer of faith, can deliver these ensnared souls.

All who indulge sinful traits of character, or willfully cherish a known sin, are inviting the temptations of Satan.

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They separate themselves from God and from the watchcare of His angels; as the evil one presents his deceptions, they are without defense and fall an easy prey. Those who thus place themselves in his power little realize where their course will end. Having achieved their overthrow, the tempter will employ them as his agents to lure others to ruin.

Says the prophet Isaiah: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:19, 20. If men had been willing to receive the truth so plainly stated in the Scriptures concerning the nature of man and the state of the dead, they would see in the claims and manifestations of spiritualism the working of Satan with power and signs and lying wonders. But rather than yield the liberty so agreeable to the carnal heart, and renounce the sins which they love, multitudes close their eyes to the light and walk straight on, regardless of warnings, while Satan weaves his snares about them, and they become his prey. "Because they received not the love of the truth, that they might be saved," therefore "God shall send them strong delusion, that they should believe a lie." 2 Thessalonians 2:10, 11.

Those who oppose the teachings of spiritualism are assailing, not men alone, but Satan and his angels. They have entered upon a contest against principalities and powers and wicked spirits in high places. Satan will not yield one inch of ground except as he is driven back by the power of heavenly messengers. The people of God should be able to meet him, as did our Saviour, with the words: "It is written." Satan can quote Scripture now as in the days of Christ, and he will pervert its teachings to sustain his delusions. Those who would stand in this time of peril must understand for themselves the testimony of the Scriptures.

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Many will be confronted by the spirits of devils personating beloved relatives or friends and declaring the most dangerous heresies. These visitants will appeal to our tenderest sympathies and

will work miracles to sustain their pretensions. We must be prepared to withstand them with the Bible truth that the dead know not anything and that they who thus appear are the spirits of devils.

Just before us is "the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Revelation 3:10. All whose faith is not firmly established upon the word of God will be deceived and overcome. Satan "works with all deceivableness of unrighteousness" to gain control of the children of men, and his deceptions will continually increase. But he can gain his object only as men voluntarily yield to his temptations. Those who are earnestly seeking a knowledge of the truth and are striving to purify their souls through obedience, thus doing what they can to prepare for the conflict, will find, in the God of truth, a sure defense. "Because thou hast kept the word of My patience, I also will keep thee" (verse 10), is the Saviour's promise. He would sooner send every angel out of heaven to protect His people than leave one soul that trusts in Him to be overcome by Satan.

The prophet Isaiah brings to view the fearful deception which will come upon the wicked, causing them to count themselves secure from the judgments of God: "We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves." Isaiah 28:15. In the class here described are included those who in their stubborn impenitence comfort themselves with the assurance that there is to be no punishment for the sinner; that all mankind, it matters not how corrupt, are to be exalted to heaven, to become as the angels of God. But still more emphatically

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are those making a covenant with death and an agreement with hell, who renounce the truths which Heaven has provided as a defense for the righteous in the day of trouble, and accept the refuge of lies offered by Satan in its stead--the delusive pretensions of spiritualism.

Marvelous beyond expression is the blindness of the people of this generation. Thousands reject the word of God as unworthy of belief and with eager confidence receive the deceptions of Satan. Skeptics and scoffers denounce the bigotry of those who contend for the faith of prophets and apostles, and they divert themselves by holding up to ridicule the solemn declarations of the Scriptures concerning Christ and the plan of salvation, and the retribution to be visited upon the rejecters of the truth. They affect great pity for minds so narrow, weak, and superstitious as to acknowledge the claims of God and obey the requirements of His law. They manifest as much assurance as if, indeed, they had made a covenant with death and an agreement with hell-- as if they had erected an impassable, impenetrable barrier between themselves and the vengeance of God. Nothing can arouse their fears. So fully have they yielded to the tempter, so closely are they united with him, and so thoroughly imbued with his spirit, that they have no power and no inclination to break away from his snare.

Satan has long been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in Eden: "Ye shall not surely die." "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Genesis 3:4, 5. Little by little he has prepared the way for his masterpiece of deception in the development of spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time. Says the prophet: "I saw three unclean spirits like frogs; . . . they are the spirits of devils, working miracles, which go forth



unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Revelation 16:13, 14. Except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion. The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God.

Saith the Lord God: "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." Isaiah 28:17, 18.

## 35. Liberty of Conscience Threatened

Romanism is now regarded by Protestants with far greater favor than in former years. In those countries where Catholicism is not in the ascendancy, and the papists are taking a conciliatory course in order to gain influence, there is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which had been so dearly purchased. They taught their children to abhor popery and held that to seek harmony with Rome would be disloyalty to God. But how widely different are the sentiments now expressed!

The defenders of the papacy declare that the church has been maligned, and the Protestant world are inclined to accept the statement. Many urge that it is unjust to judge the church of today by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times and plead that the influence of modern civilization has changed her sentiments.

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Have these persons forgotten the claim of infallibility put forth for eight hundred years by this haughty power? So far from being relinquished, this claim was affirmed in the nineteenth century with greater positiveness than ever before. As Rome asserts that the "church *never erred*; nor will it, according to the Scriptures, *ever err* " (John L. von Mosheim, *Institutes of Ecclesiastical History*, book 3, century II, part 2, chapter 2, section 9, note 17), how can she renounce the principles which governed her course in past ages?

The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas she holds to be right; and would she not repeat the same acts, should the opportunity be presented? Let the restraints now imposed by secular governments be removed and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution.

A well-known writer speaks thus of the attitude of the papal hierarchy as regards freedom of conscience, and of the perils which especially threaten the United States from the success of her policy:

"There are many who are disposed to attribute any fear of Roman Catholicism in the United States to bigotry or childishness. Such see nothing in the character and attitude of Romanism that is hostile to our free institutions, or find nothing portentous in its growth. Let us, then, first compare some of the fundamental principles of our government with those of the Catholic Church.

"The Constitution of the United States guarantees *liberty of conscience* . Nothing is dearer or more fundamental. Pope Pius IX, in his Encyclical Letter of August 15, 1854, said: 'The absurd and erroneous doctrines or ravings in defense of liberty of conscience are a most pestilential error--a pest, of all others, most to be dreaded in a state.' The same pope, in his Encyclical Letter of December 8, 1864, anathematized 'those who assert the liberty of conscience and of religious

worship,' also 'all such as maintain that the church may not employ force.'

"The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless. Says Bishop O'Connor: 'Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world.' . . . The archbishop of St. Louis once said: 'Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes.' . . .

"Every cardinal, archbishop, and bishop in the Catholic Church takes an oath of allegiance to the pope, in which occur the following words: 'Heretics, schismatics, and rebels to our said lord (the pope), or his aforesaid successors, I will to my utmost persecute and oppose.'"--Josiah Strong, *Our Country*, ch. 5, pars. 2-4.

It is true that there are real Christians in the Roman Catholic communion. Thousands in that church are serving God according to the best light they have. They are not allowed access to His word, and therefore they do not discern the truth.[\* Published in 1888 and 1911. [See Appendix.](#)] They have never seen the contrast between a living heart service and a round of mere forms and ceremonies. God looks with pitying tenderness upon these souls, educated as they are in a faith that is delusive and unsatisfying. He will cause rays of light to penetrate the dense darkness that surrounds them. He will reveal to them the truth as it is in Jesus, and many will yet take their position with His people.

But Romanism as a system is no more in harmony with the gospel of Christ now than at any former period in her history. The Protestant churches are in great darkness, or they would discern the signs of the times. The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power in preparation for a fierce and determined

conflict to regain control of the world, to re-establish persecution, and to undo all that Protestantism has done. Catholicism is gaining ground upon every side. See the increasing number of her churches and chapels in Protestant countries. Look at the popularity of her colleges and seminaries in America, so widely patronized by Protestants. Look at the growth of ritualism in England and the frequent defections to the ranks of the Catholics. These things should awaken the anxiety of all who prize the pure principles of the gospel.

Protestants have tampered with and patronized popery; they have made compromises and concessions which papists themselves are surprised to see and fail to understand. Men are closing their eyes to the real character of Romanism and the dangers to be apprehended from her supremacy. The people need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty.

Many Protestants suppose that the Catholic religion is unattractive and that its worship is a dull, meaningless round of ceremony. Here they mistake. While Romanism is based upon deception, it is not a coarse and clumsy imposture. The religious service of the Roman Church is a most impressive ceremonial. Its gorgeous display and solemn rites fascinate the senses of the people and silence the voice of reason and of conscience. The eye is charmed. Magnificent churches, imposing

processions, golden altars, jeweled shrines, choice paintings, and exquisite sculpture appeal to the love of beauty. The ear also is captivated. The music is unsurpassed. The rich notes of the deep-toned organ, blending with the melody of many voices as it swells through the lofty domes and pillared aisles of her grand cathedrals, cannot fail to impress the mind with awe and reverence.

This outward splendor, pomp, and ceremony, that only mocks the longings of the sin-sick soul, is an evidence of inward corruption. The religion of Christ needs not such attractions to recommend it. In the light shining from the cross, true Christianity appears so pure and lovely that no

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external decorations can enhance its true worth. It is the beauty of holiness, a meek and quiet spirit, which is of value with God.

Brilliancy of style is not necessarily an index of pure, elevated thought. High conceptions of art, delicate refinement of taste, often exist in minds that are earthly and sensual. They are often employed by Satan to lead men to forget the necessities of the soul, to lose sight of the future, immortal life, to turn away from their infinite Helper, and to live for this world alone.

A religion of externals is attractive to the unrenewed heart. The pomp and ceremony of the Catholic worship has a seductive, bewitching power, by which many are deceived; and they come to look upon the Roman Church as the very gate of heaven. None but those who have planted their feet firmly upon the foundation of truth, and whose hearts are renewed by the Spirit of God, are proof against her influence. Thousands who have not an experimental knowledge of Christ will be led to accept the forms of godliness without the power. Such a religion is just what the multitudes desire.

The church's claim to the right to pardon leads the Romanist to feel at liberty to sin; and the ordinance of confession, without which her pardon is not granted, tends also to give license to evil. He who kneels before fallen man, and opens in confession the secret thoughts and imaginations of his heart, is debasing his manhood and degrading every noble instinct of his soul. In unfolding the sins of his life to a priest,--an erring, sinful mortal, and too often corrupted with wine and licentiousness,--his standard of character is lowered, and he is defiled in consequence. His thought of God is degraded to the likeness of fallen humanity, for the priest stands as a representative of God. This degrading confession of man to man is the secret spring from which has flowed much of the evil that is defiling the world and fitting it for the final destruction. Yet to him who loves self-indulgence,

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it is more pleasing to confess to a fellow mortal than to open the soul to God. It is more palatable to human nature to do penance than to renounce sin; it is easier to mortify the flesh by sackcloth and nettles and galling chains than to crucify fleshly lusts. Heavy is the yoke which the carnal heart is willing to bear rather than bow to the yoke of Christ.

There is a striking similarity between the Church of Rome and the Jewish Church at the time of Christ's first advent. While the Jews secretly trampled upon every principle of the law of God, they were outwardly rigorous in the observance of its precepts, loading it down with exactions and traditions that made obedience painful and burdensome. As the Jews professed to revere the law, so do Romanists claim to reverence the cross. They exalt the symbol of Christ's sufferings, while in their lives they deny Him whom it represents.

Papists place crosses upon their churches, upon their altars, and upon their garments. Everywhere is seen the insignia of the cross. Everywhere it is outwardly honored and exalted. But the teachings of Christ are buried beneath a mass of senseless traditions, false interpretations, and rigorous exactions. The Saviour's words concerning the bigoted Jews, apply with still greater force to the leaders of the Roman Catholic Church: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." Matthew 23:4. Conscientious souls are kept in constant terror fearing the wrath of an offended God, while many of the dignitaries of the church are living in luxury and sensual pleasure.

The worship of images and relics, the invocation of saints, and the exaltation of the pope are devices of Satan to attract the minds of the people from God and from His Son. To accomplish their ruin, he endeavors to turn their attention from Him through whom alone they can find salvation. He will direct them to any object that can be substituted for the One who has said: "Come unto Me, all ye that labor and

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are heavy-laden, and I will give you rest." Matthew 11:28.

It is Satan's constant effort to misrepresent the character of God, the nature of sin, and the real issues at stake in the great controversy. His sophistry lessens the obligation of the divine law and gives men license to sin. At the same time he causes them to cherish false conceptions of God so that they regard Him with fear and hate rather than with love. The cruelty inherent in his own character is attributed to the Creator; it is embodied in systems of religion and expressed in modes of worship. Thus the minds of men are blinded, and Satan secures them as his agents to war against God. By perverted conceptions of the divine attributes, heathen nations were led to believe human sacrifices necessary to secure the favor of Deity; and horrible cruelties have been perpetrated under the various forms of idolatry.

The Roman Catholic Church, uniting the forms of paganism and Christianity, and, like paganism, misrepresenting the character of God, had resorted to practices no less cruel and revolting. In the days of Rome's supremacy there were instruments of torture to compel assent to her doctrines. There was the stake for those who would not concede to her claims. There were massacres on a scale that will never be known until revealed in the judgment. Dignitaries of the church studied, under Satan their master, to invent means to cause the greatest possible torture and not end the life of the victim. In many cases the infernal process was repeated to the utmost limit of human endurance, until nature gave up the struggle, and the sufferer hailed death as a sweet release.

Such was the fate of Rome's opponents. For her adherents she had the discipline of the scourge, of famishing hunger, of bodily austerities in every conceivable, heart-sickening form. To secure the favor of Heaven, penitents violated the laws of God by violating the laws of nature. They were taught to sunder the ties which He has formed to bless and gladden man's earthly sojourn. The churchyard contains millions of

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victims who spent their lives in vain endeavors to subdue their natural affections, to repress, as offensive to God, every thought and feeling of sympathy with their fellow creatures.

If we desire to understand the determined cruelty of Satan, manifested for hundreds of years, not among those who never heard of God, but in the very heart and throughout the extent of Christendom, we have only to look at the history of Romanism. Through this mammoth system of deception the prince of evil achieves his purpose of bringing dishonor to God and wretchedness to man. And as we see how he succeeds in disguising himself and accomplishing his work through the leaders of the church, we may better understand why he has so great antipathy to the Bible. If that Book is read, the mercy and love of God will be revealed; it will be seen that He lays upon men none of these heavy burdens. All that He asks is a broken and contrite heart, a humble, obedient spirit.

Christ gives no example in His life for men and women to shut themselves in monasteries in order to become fitted for heaven. He has never taught that love and sympathy must be repressed. The Saviour's heart overflowed with love. The nearer man approaches to moral perfection, the keener are his sensibilities, the more acute is his perception of sin, and the deeper his sympathy for the afflicted. The pope claims to be the vicar of Christ; but how does his character bear comparison with that of our Saviour? Was Christ ever known to consign men to the prison or the rack because they did not pay Him homage as the King of heaven? Was His voice heard condemning to death those who did not accept Him? When He was slighted by the people of a Samaritan village, the apostle John was filled with indignation, and inquired: "Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?" Jesus looked with pity upon His disciple, and rebuked his harsh spirit, saying: "The Son of man is not come to destroy men's lives, but to save them." Luke 9:54, 56. How different from

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the spirit manifested by Christ is that of His professed vicar.

The Roman Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself in Christlike garments; but she is unchanged. Every principle of the papacy that existed in past ages exists today. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The papacy that Protestants are now so ready to honor is the same that ruled the world in the days of the Reformation, when men of God stood up, at the peril of their lives, to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human liberty and slew the saints of the Most High.

The papacy is just what prophecy declared that she would be, the apostasy of the latter times. 2 Thessalonians 2:3, 4. It is a part of her policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon she conceals the invariable venom of the serpent. "Faith ought not to be kept with heretics, nor persons suspected of heresy" (Lenfant, volume 1, page 516), she declares. Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a part of the church of Christ?

It is not without reason that the claim has been put forth in Protestant countries that Catholicism differs less widely from Protestantism than in former times. There has been a change; but the change is not in the papacy. Catholicism indeed resembles much of the Protestantism that now exists, because Protestantism has so greatly degenerated since the days of the Reformers.

As the Protestants churches have been seeking the favor of the world, false charity has blinded their eyes. They do not see but that it is right to believe good of all evil, and as the inevitable result they will finally believe evil of all good.

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Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for their uncharitable opinion of her, begging pardon for their bigotry.

A large class, even of those who look upon Romanism with no favor, apprehend little danger from her power and influence. Many urge that the intellectual and moral darkness prevailing during the Middle Ages favored the spread of her dogmas, superstitions, and oppression, and that the greater intelligence of modern times, the general diffusion of knowledge, and the increasing liberality in matters of religion forbid a revival of intolerance and tyranny. The very thought that such a state of things will exist in this enlightened age is ridiculed. It is true that great light, intellectual, moral, and religious, is shining upon this generation. In the open pages of God's Holy Word, light from heaven has been shed upon the world. But it should be remembered that the greater the light bestowed, the greater the darkness of those who pervert and reject it.

A prayerful study of the Bible would show Protestants the real character of the papacy and would cause them to abhor and to shun it; but many are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God. They must have some means of quieting their consciences, and they seek that which is least spiritual and humiliating. What they desire is a method of forgetting God which shall pass as a method of remembering Him. The papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole world--those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power.

A day of great intellectual darkness has been shown to be favorable to the success of the papacy. It will yet be

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demonstrated that a day of great intellectual light is equally favorable for its success. In past ages, when men were without God's word and without the knowledge of the truth, their eyes were blindfolded, and thousands were ensnared, not seeing the net spread for their feet. In this generation there are many whose eyes become dazzled by the glare of human speculations, "science falsely so called;" they discern not the net, and walk into it as readily as if blindfolded. God designed that man's intellectual powers should be held as a gift from his Maker and should be employed in the service of truth and righteousness; but when pride and ambition are cherished, and men exalt their own theories above the word of God, then intelligence can accomplish greater harm than ignorance. Thus the false science of the present day, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the papacy, with its pleasing forms, as did the withholding of knowledge in opening the way for its aggrandizement in the Dark Ages.

In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to this movement is the fact that

the principal object contemplated is the enforcement of Sunday observance--a custom which originated with Rome, and which she claims as the sign of her authority. It is the spirit of the papacy--the spirit of conformity to worldly customs, the veneration for human traditions above the commandments of God--that is permeating the Protestant churches and leading them on to do the same work of Sunday exaltation which the papacy has done before them.

If the reader would understand the agencies to be employed in the soon-coming contest, he has but to trace the record of the means which Rome employed for the same

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object in ages past. If he would know how papists and Protestants united will deal with those who reject their dogmas, let him see the spirit which Rome manifested toward the Sabbath and its defenders.

Royal edicts, general councils, and church ordinances sustained by secular power were the steps by which the pagan festival attained its position of honor in the Christian world. The first public measure enforcing Sunday observance was the law enacted by Constantine. (A.D. 321; See Appendix.) This edict required townspeople to rest on "the venerable day of the sun," but permitted countrymen to continue their agricultural pursuits. Though virtually a heathen statute, it was enforced by the emperor after his nominal acceptance of Christianity.

The royal mandate not proving a sufficient substitute for divine authority, Eusebius, a bishop who sought the favor of princes, and who was the special friend and flatterer of Constantine, advanced the claim that Christ had transferred the Sabbath to Sunday. Not a single testimony of the Scriptures was produced in proof of the new doctrine. Eusebius himself unwittingly acknowledges its falsity and points to the real authors of the change. "All things," he says, "whatever that it was duty to do on the Sabbath, these we have transferred to the Lord's Day."--Robert Cox, *Sabbath Laws and Sabbath Duties*, page 538. But the Sunday argument, groundless as it was, served to embolden men in trampling upon the Sabbath of the Lord. All who desired to be honored by the world accepted the popular festival.

As the papacy became firmly established, the work of Sunday exaltation was continued. For a time the people engaged in agricultural labor when not attending church, and the seventh day was still regarded as the Sabbath. But steadily a change was effected. Those in holy office were forbidden to pass judgment in any civil controversy on the Sunday. Soon after, all persons, of whatever rank, were commanded to refrain from common labor on pain of a fine for freemen and

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stripes in the case of servants. Later it was decreed that rich men should be punished with the loss of half of their estates; and finally, that if still obstinate they should be made slaves. The lower classes were to suffer perpetual banishment.

Miracles also were called into requisition. Among other wonders it was reported that as a husbandman who was about to plow his field on Sunday cleaned his plow with an iron, the iron stuck fast in his hand, and for two years he carried it about with him, "to his exceeding great pain and shame."--Francis West, *Historical and Practical Discourse on the Lord's Day*, page 174.



Later the pope gave directions that the parish priest should admonish the violators of Sunday and wish them to go to church and say their prayers, lest they bring some great calamity on themselves and neighbors. An ecclesiastical council brought forward the argument, since so widely employed, even by Protestants, that because persons had been struck by lightning while laboring on Sunday, it must be the Sabbath. "It is apparent," said the prelates, "how high the displeasure of God was upon their neglect of this day." An appeal was then made that priests and ministers, kings and princes, and all faithful people "use their utmost endeavors and care that the day be restored to its honor, and, for the credit of Christianity, more devoutly observed for the time to come."--Thomas Morer, *Discourse in Six Dialogues on the Name, Notion, and Observation of the Lord's Day*, page 271.

The decrees of councils proving insufficient, the secular authorities were besought to issue an edict that would strike terror to the hearts of the people and force them to refrain from labor on the Sunday. At a synod held in Rome, all previous decisions were reaffirmed with greater force and solemnity. They were also incorporated into the ecclesiastical law and enforced by the civil authorities throughout nearly all Christendom. (See Heylyn, *History of the Sabbath*, pt. 2, ch. 5, sec. 7.)

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Still the absence of Scriptural authority for Sundaykeeping occasioned no little embarrassment. The people questioned the right of their teachers to set aside the positive declaration of Jehovah, "The seventh day is the Sabbath of the Lord thy God," in order to honor the day of the sun. To supply the lack of Bible testimony, other expedients were necessary. A zealous advocate of Sunday, who about the close of the twelfth century visited the churches of England, was resisted by faithful witnesses for the truth; and so fruitless were his efforts that he departed from the country for a season and cast about him for some means to enforce his teachings. When he returned, the lack was supplied, and in his after labors he met with greater success. He brought with him a roll purporting to be from God Himself, which contained the needed command for Sunday observance, with awful threats to terrify the disobedient. This precious document-- as base a counterfeit as the institution it supported--was said to have fallen from heaven and to have been found in Jerusalem, upon the altar of St. Simeon, in Golgotha. But, in fact, the pontifical palace at Rome was the source whence it proceeded. Frauds and forgeries to advance the power and prosperity of the church have in all ages been esteemed lawful by the papal hierarchy.

The roll forbade labor from the ninth hour, three o'clock, on Saturday afternoon, till sunrise on Monday; and its authority was declared to be confirmed by many miracles. It was reported that persons laboring beyond the appointed hour were stricken with paralysis. A miller who attempted to grind his corn, saw, instead of flour, a torrent of blood come forth, and the mill wheel stood still, notwithstanding the strong rush of water. A woman who placed dough in the oven found it raw when taken out, though the oven was very hot. Another who had dough prepared for baking at the ninth hour, but determined to set it aside till Monday, found, the next day, that it had been made into loaves and baked by divine power. A man who baked bread after the ninth hour

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on Saturday found, when he broke it the next morning, that blood started therefrom. By such absurd and superstitious fabrications did the advocates of Sunday endeavor to establish its sacredness. (See Roger de Hoveden, *Annals*, vol. 2, pp. 528-530.)

In Scotland, as in England, a greater regard for Sunday was secured by uniting with it a portion of the ancient Sabbath. But the time required to be kept holy varied. An edict from the king of Scotland declared that "Saturday from twelve at noon ought to be accounted holy," and that no man, from that time till Monday morning, should engage in worldly business.--Morer, pages 290, 291.

But notwithstanding all the efforts to establish Sunday sacredness, papists themselves publicly confessed the divine authority of the Sabbath and the human origin of the institution by which it had been supplanted. In the sixteenth century a papal council plainly declared: "Let all Christians remember that the seventh day was consecrated by God, and hath been received and observed, not only by the Jews, but by all others who pretend to worship God; though we Christians have changed their Sabbath into the Lord's Day."-- *Ibid.*, pages 281, 282. Those who were tampering with the divine law were not ignorant of the character of their work. They were deliberately setting themselves above God.

A striking illustration of Rome's policy toward those who disagree with her was given in the long and bloody persecution of the Waldenses, some of whom were observers of the Sabbath. Others suffered in a similar manner for their fidelity to the fourth commandment. The history of the churches of Ethiopia and Abyssinia is especially significant. Amid the gloom of the Dark Ages, the Christians of Central Africa were lost sight of and forgotten by the world, and for many centuries they enjoyed freedom in the exercise of their faith. But at last Rome learned of their existence, and the emperor of Abyssinia was soon beguiled into an acknowledgment of the pope as the vicar of Christ. Other concessions followed.

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An edict was issued forbidding the observance of the Sabbath under the severest penalties. (See Michael Geddes, *Church History of Ethiopia*, pages 311, 312.) But papal tyranny soon became a yoke so galling that the Abyssinians determined to break it from their necks. After a terrible struggle the Romanists were banished from their dominions, and the ancient faith was restored. The churches rejoiced in their freedom, and they never forgot the lesson they had learned concerning the deception, the fanaticism, and the despotic power of Rome. Within their solitary realm they were content to remain, unknown to the rest of Christendom.

The churches of Africa held the Sabbath as it was held by the papal church before her complete apostasy. While they kept the seventh day in obedience to the commandment of God, they abstained from labor on the Sunday in conformity to the custom of the church. Upon obtaining supreme power, Rome had trampled upon the Sabbath of God to exalt her own; but the churches of Africa, hidden for nearly a thousand years, did not share in this apostasy. When brought under the sway of Rome, they were forced to set aside the true and exalt the false sabbath; but no sooner had they regained their independence than they returned to obedience to the fourth commandment. ([See Appendix.](#))

These records of the past clearly reveal the enmity of Rome toward the true Sabbath and its defenders, and the means which she employs to honor the institution of her creating. The word of God teaches that these scenes are to be repeated as Roman Catholics and Protestants shall unite for the exaltation of the Sunday.

The prophecy of Revelation 13 declares that the power represented by the beast with lamblike horns shall cause "the earth and them which dwell therein" to worship the papacy --there symbolized by

the beast "like unto a leopard." The beast with two horns is also to say "to them that dwell on the earth, that they should make an image to the beast;" and,

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furthermore, it is to command all, "both small and great, rich and poor, free and bond," to receive the mark of the beast. Revelation 13:11-16. It has been shown that the United States is the power represented by the beast with lamblike horns, and that this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy. But in this homage to the papacy the United States will not be alone. The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a restoration of her power. "I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Verse 3. The infliction of the deadly wound points to the downfall of the papacy in 1798. After this, says the prophet, "his deadly wound was healed: and all the world wondered after the beast." Paul states plainly that the "man of sin" will continue until the second advent. 2 Thessalonians 2:3-8. To the very close of time he will carry forward the work of deception. And the revelator declares, also referring to the papacy: "All that dwell upon the earth shall worship him, whose names are not written in the book of life." Revelation 13:8. In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church.

Since the middle of the nineteenth century, students of prophecy in the United States have presented this testimony to the world. In the events now taking place is seen a rapid advance toward the fulfillment of the prediction. With Protestant teachers there is the same claim of divine authority for Sundaykeeping, and the same lack of Scriptural evidence, as with the papal leaders who fabricated miracles to supply the place of a command from God. The assertion that God's judgments are visited upon men for their violation of the

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Sunday-sabbath, will be repeated; already it is beginning to be urged. And a movement to enforce Sunday observance is fast gaining ground.

Marvelous in her shrewdness and cunning is the Roman Church. She can read what is to be. She bides her time, seeing that the Protestant churches are paying her homage in their acceptance of the false sabbath and that they are preparing to enforce it by the very means which she herself employed in bygone days. Those who reject the light of truth will yet seek the aid of this self-styled infallible power to exalt an institution that originated with her. How readily she will come to the help of Protestants in this work it is not difficult to conjecture. Who understands better than the papal leaders how to deal with those who are disobedient to the church?

The Roman Catholic Church, with all its ramifications throughout the world, forms one vast organization under the control, and designed to serve the interests, of the papal see. Its millions of communicants, in every country on the globe, are instructed to hold themselves as bound in allegiance to the pope. Whatever their nationality or their government, they are to regard the authority of the church as above all other. Though they may take the oath pledging their loyalty to the state, yet back of this lies the vow of obedience to Rome, absolving them from every pledge inimical to her interests.

History testifies of her artful and persistent efforts to insinuate herself into the affairs of nations; and having gained a foothold, to further her own aims, even at the ruin of princes and people. In the year 1204, Pope Innocent III extracted from Peter II, king of Arragon, the following extraordinary oath: "I, Peter, king of Arragonians, profess and promise to be ever faithful and obedient to my lord, Pope Innocent, to his Catholic successors, and the Roman Church, and faithfully to preserve my kingdom in his obedience, defending the Catholic faith, and persecuting heretical pravity." --John Dowling, *The History of Romanism*, b. 5, ch. 6, sec.

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55. This is in harmony with the claims regarding the power of the Roman pontiff "that it is lawful for him to depose emperors" and "that he can absolve subjects from their allegiance to unrighteous rulers."--Mosheim, b. 3, cent. 11, pt. 2, ch. 2, sec. 9, note 17. (See also [Appendix](#).)

And let it be remembered, it is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And had she but the power, she would put them in practice with as much vigor now as in past centuries. Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured.

God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.

## 36. The Impending Conflict

From the very beginning of the great controversy in heaven it has been Satan's purpose to overthrow the law of God. It was to accomplish this that he entered upon his rebellion against the Creator, and though he was cast out of heaven he has continued the same warfare upon the earth. To deceive men, and thus lead them to transgress God's law, is the object which he has steadfastly pursued. Whether this be accomplished by casting aside the law altogether, or by rejecting one of its precepts, the result will be ultimately the same. He that offends "in one point," manifests contempt for the whole law; his influence and example are on the side of transgression; he becomes "guilty of all." James 2:10.

In seeking to cast contempt upon the divine statutes, Satan has perverted the doctrines of the Bible, and errors have thus become incorporated into the faith of thousands who profess to believe the Scriptures. The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. Upon this battle we are now entering--a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and the religion of fable and tradition.

The agencies which will unite against truth and righteousness in this contest are now actively at work. God's holy word, which has been handed down to us at such a cost of

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suffering and blood, is but little valued. The Bible is within the reach of all, but there are few who really accept it as the guide of life. Infidelity prevails to an alarming extent, not in the world merely, but in the church. Many have come to deny doctrines which are the very pillars of the Christian faith. The great facts of creation as presented by the inspired writers, the fall of man, the atonement, and the perpetuity of the law of God, are practically rejected, either wholly or in part, by a large share of the professedly Christian world. Thousands who pride themselves upon their wisdom and independence regard it as an evidence of weakness to place implicit confidence in the Bible; they think it a proof of superior talent and learning to cavil at the Scriptures and to spiritualize and explain away their most important truths. Many ministers are teaching their people, and many professors and teachers are instructing their students, that the law of God has been changed or abrogated; and those who regard its requirements as still valid, to be literally obeyed, are thought to be deserving only of ridicule or contempt.

In rejecting the truth, men reject its Author. In trampling upon the law of God, they deny the authority of the Law-giver. It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone. By misrepresenting the attributes of God, Satan leads men to conceive of Him in a false character. With many, a philosophical idol is enthroned in the place of Jehovah; while the living God, as He is revealed in His word, in Christ, and in the works of creation, is worshiped by but few. Thousands deify nature while they deny the God of nature. Though in a different form, idolatry exists in the Christian world today as verily as it existed among ancient Israel in the days of Elijah. The god of many professedly wise men, of philosophers, poets, politicians, journalists--the god of polished fashionable circles, of many colleges and universities, even of some theological institutions--is little better than Baal, the sun-god of Phoenicia.

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No error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results, than the modern doctrine, so rapidly gaining ground, that God's law is no longer binding upon men. Every nation has its laws, which command respect and obedience; no government could exist without them; and can it be conceived that the Creator of the heavens and the earth has no law to govern the beings He has made? Suppose that prominent ministers were publicly to teach that the statutes which govern their land and protect the rights of its citizens were not obligatory--that they restricted the liberties of the people, and therefore ought not to be obeyed; how long would such men be tolerated in the pulpit? But is it a graver offense to disregard the laws of states and nations than to trample upon those divine precepts which are the foundation of all government?

It would be far more consistent for nations to abolish their statutes, and permit the people to do as they please, than for the Ruler of the universe to annul His law, and leave the world without a standard to condemn the guilty or justify the obedient. Would we know the result of making void the law of God? The experiment has been tried. Terrible were the scenes enacted in France when atheism became the controlling power. It was then demonstrated to the world that to throw off the restraints which God has imposed is to accept the rule of the cruellest of tyrants. When the standard of righteousness is set aside, the way is open for the prince of evil to establish his power in the earth.

Wherever the divine precepts are rejected, sin ceases to appear sinful or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted to govern themselves. Through their pernicious teachings the spirit of insubordination is implanted in the hearts of children and youth, who are naturally impatient of control; and a lawless, licentious state of society results. While scoffing at the credulity of those who obey the requirements of God,

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the multitudes eagerly accept the delusions of Satan. They give the rein to lust and practice the sins which have called down judgments upon the heathen.

Those who teach the people to regard lightly the commandments of God sow disobedience to reap disobedience. Let the restraint imposed by the divine law be wholly cast aside, and human laws would soon be disregarded. Because God forbids dishonest practices, coveting, lying, and defrauding, men are ready to trample upon His statutes as a hindrance to their worldly prosperity; but the results of banishing these precepts would be such as they do not anticipate. If the law were not binding, why should any fear to transgress? Property would no longer be safe. Men would obtain their neighbor's possessions by violence, and the strongest would become richest. Life itself would not be respected. The marriage vow would no longer stand as a sacred bulwark to protect the family. He who had the power, would, if he desired, take his neighbor's wife by violence. The fifth commandment would be set aside with the fourth. Children would not shrink from taking the life of their parents if by so doing they could obtain the desire of their corrupt hearts. The civilized world would become a horde of robbers and assassins; and peace, rest, and happiness would be banished from the earth.

Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation and opened the floodgates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide. In the family, Satan is at work. His banner waves, even in professedly Christian households. There is envy, evil surmising, hypocrisy, estrangement, emulation, strife, betrayal of sacred trusts, indulgence of lust.

The whole system of religious principles and doctrines, which should form the foundation and framework of social life, seems to be a tottering mass, ready to fall to ruin. The vilest of criminals, when thrown into prison for their offenses, are often made the recipients of gifts and

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attentions as if they had attained an enviable distinction. Great publicity is given to their character and crimes. The press publishes the revolting details of vice, thus initiating others into the practice of fraud, robbery, and murder; and Satan exults in the success of his hellish schemes. The infatuation of vice, the wanton taking of life, the terrible increase of intemperance and iniquity of every order and degree, should arouse all who fear God, to inquire what can be done to stay the tide of evil.

Courts of justice are corrupt. Rulers are actuated by desire for gain and love of sensual pleasure. Intemperance has beclouded the faculties of many so that Satan has almost complete control of them. Jurists are perverted, bribed, deluded. Drunkenness and revelry, passion, envy, dishonesty of every sort, are represented among those who administer the laws. "Justice standeth afar off: for truth is fallen in the street, and equity cannot enter." Isaiah 59:14.

The iniquity and spiritual darkness that prevailed under the supremacy of Rome were the inevitable result of her suppression of the Scriptures; but where is to be found the cause of the widespread infidelity, the rejection of the law of God, and the consequent corruption, under the full blaze of gospel light in an age of religious freedom? Now that Satan can no longer keep the world under his control by withholding the Scriptures, he resorts to other means to accomplish the same object. To destroy faith in the Bible serves his purpose as well as to destroy the Bible itself. By introducing the belief that God's law is not binding, he as effectually leads men to transgress as if they were wholly ignorant of its precepts. And now, as in former ages, he has worked through the church to further his designs. The religious organizations of the day have refused to listen to unpopular truths plainly brought to view in the Scriptures, and in combating them they have adopted interpretations and taken positions which have sown broadcast the seeds of skepticism. Clinging to the papal error of natural immortality and man's

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consciousness in death, they have rejected the only defense against the delusions of spiritualism. The doctrine of eternal torment has led many to disbelieve the Bible. And as the claims of the fourth commandment are urged upon the people, it is found that the observance of the seventh-day Sabbath is enjoined; and as the only way to free themselves from a duty which they are unwilling to perform, many popular teachers declare that the law of God is no longer binding. Thus they cast away the law and the Sabbath together. As the work of Sabbath reform extends, this rejection of the divine law to avoid the claims of the fourth commandment will become well-nigh universal. The teachings of religious leaders have opened the door to infidelity, to spiritualism, and to contempt for God's holy law; and upon these leaders rests a fearful responsibility for the iniquity that exists in the Christian world.

Yet this very class put forth the claim that the fast-spreading corruption is largely attributable to the desecration of the so-called "Christian sabbath," and that the enforcement of Sunday observance would greatly improve the morals of society. This claim is especially urged in America, where the doctrine of the true Sabbath has been most widely preached. Here the temperance work, one of the most prominent and important of moral reforms, is often combined with the Sunday movement, and

the advocates of the latter represent themselves as laboring to promote the highest interest of society; and those who refuse to unite with them are denounced as the enemies of temperance and reform. But the fact that a movement to establish error is connected with a work which is in itself good, is not an argument in favor of the error. We may disguise poison by mingling it with wholesome food, but we do not change its nature. On the contrary, it is rendered more dangerous, as it is more likely to be taken unawares. It is one of Satan's devices to combine with falsehood just enough truth to give it plausibility. The leaders of the Sunday movement may advocate reforms

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which the people need, principles which are in harmony with the Bible; yet while there is with these a requirement which is contrary to God's law, His servants cannot unite with them. Nothing can justify them in setting aside the commandments of God for the precepts of men.

Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.

As spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power.

The line of distinction between professed Christians and the ungodly is now hardly distinguishable. Church members love what the world loves and are ready to join with them, and Satan determines to unite them in one body and thus strengthen his cause by sweeping all into the ranks of spiritualism. Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement

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for the conversion of the world and the ushering in of the long-expected millennium.

Through spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer. His temptations are leading multitudes to ruin. Intemperance dethrones reason; sensual indulgence, strife, and bloodshed follow. Satan delights in war, for it excites the worst passions of the soul and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another, for he can thus divert the minds of the people from the work of preparation to stand in the day of God.

Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God



allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. It is God that shields His creatures and hedges them in from the power of the destroyer. But the Christian world have shown contempt for the law of Jehovah; and the Lord will do just what He has declared that He would--He will withdraw His blessings from the earth and remove His protecting care from those who are rebelling against His law and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. He will favor and prosper some in order to further his own designs, and he will bring trouble upon others and lead men to believe that it is God who is afflicting them.

While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce

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tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. "The earth mourneth and fadeth away," "the haughty people . . . do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isaiah 24:4, 5.

And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors. It will be declared that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity. Thus the accusation urged of old against the servant of God will be repeated and upon grounds equally well established: "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings 18:17, 18. As the wrath of the people shall be excited by false charges, they will pursue a course toward God's ambassadors very similar to that which apostate Israel pursued toward Elijah.

The miracle-working power manifested through spiritualism

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will exert its influence against those who choose to obey God rather than men. Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the world and second the testimony of religious teachers that the degraded state of morals is caused by the desecration of Sunday. Great will be the indignation excited against all who refuse to accept their testimony.

Satan's policy in this final conflict with God's people is the same that he employed in the opening of the great controversy in heaven. He professed to be seeking to promote the stability of the divine government, while secretly bending every effort to secure its overthrow. And the very work which he was thus endeavoring to accomplish he charged upon the loyal angels. The same policy of deception has marked the history of the Roman Church. It has professed to act as the viceroy of Heaven, while seeking to exalt itself above God and to change His law. Under the rule of Rome, those who suffered death for their fidelity to the gospel were denounced as evildoers; they were declared to be in league with Satan; and every possible means was employed to cover them with reproach, to cause them to appear in the eyes of the people and even to themselves as the vilest of criminals. So it will be now. While Satan seeks to destroy those who honor God's law, he will cause them to be accused as lawbreakers, as men who are dishonoring God and bringing judgments upon the world.

God never forces the will or the conscience; but Satan's constant resort--to gain control of those whom he cannot otherwise seduce--is compulsion by cruelty. Through fear or force he endeavors to rule the conscience and to secure homage to himself. To accomplish this, he works through both religious and secular authorities, moving them to the enforcement of human laws in defiance of the law of God.

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Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives.

As the Protestant churches reject the clear, Scriptural arguments in defense of God's law, they will long to silence those whose faith they cannot overthrow by the Bible. Though they blind their own eyes to the fact, they are now adopting a course which will lead to the persecution of those who conscientiously refuse to do what the rest of the Christian world are doing, and acknowledge the claims of the papal sabbath.

The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. In the soon-coming conflict we shall see exemplified the prophet's words: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.

## 37. The Scriptures a Safeguard

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God's work the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and His followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested.

Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in His word; they can honor Him only as they have a right conception of His character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great

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conflict. To every soul will come the searching test: Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?

Before His crucifixion the Saviour explained to His disciples that He was to be put to death and to rise again from the tomb, and angels were present to impress His words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes as if He had not forewarned them. So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.

When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9-11), should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth and are turned unto fables. The apostle Paul declared, looking down to the last days: "The time will come when they will not

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endure sound doctrine." 2 Timothy 4:3. That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.

But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority--not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support.

Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will.

When Christ came to speak the words of life, the common people heard Him gladly; and many, even of the priests and rulers, believed on Him. But the chief of the priesthood and the leading men of the nation were determined to condemn and repudiate His teachings. Though they were baffled in all their efforts to find accusations against Him, though they could not but feel the influence of the divine power and wisdom attending His words, yet they incased themselves in prejudice; they rejected the clearest evidence of His Messiahship, lest they should be forced to become His disciples. These opponents of Jesus were men whom the people had been taught from infancy to reverence, to whose authority they had been accustomed implicitly to bow. "How is it," they asked, "that our rulers and learned scribes do not believe on Jesus? Would not these pious men receive Him if He were

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the Christ?" It was the influence of such teachers that led the Jewish nation to reject their Redeemer.

The spirit which actuated those priests and rulers is still manifested by many who make a high profession of piety. They refuse to examine the testimony of the Scriptures concerning the special truths for this time. They point to their own numbers, wealth, and popularity, and look with contempt upon the advocates of truth as few, poor, and unpopular, having a faith that separates them from the world.

Christ foresaw that the undue assumption of authority indulged by the scribes and Pharisees would not cease with the dispersion of the Jews. He had a prophetic view of the work of exalting human authority to rule the conscience, which has been so terrible a curse to the church in all ages. And His fearful denunciations of the scribes and Pharisees, and His warnings to the people not to follow these blind leaders, were placed on record as an admonition to future generations.

The Roman Church reserves to the clergy the right to interpret the Scriptures. On the ground that ecclesiastics alone are competent to explain God's word, it is withheld from the common people.[\*See [Appendix Note for Page 340](#).] Though the Reformation gave the Scriptures to all, yet the selfsame principle which was maintained by Rome prevents multitudes in Protestant churches from searching the Bible for themselves. They are taught to accept its teachings *as interpreted by the church*; and there are thousands who dare receive nothing, however plainly revealed in Scripture, that is contrary to their creed or the established teaching of their church.

Notwithstanding the Bible is full of warnings against false teachers, many are ready thus to commit the keeping of their souls to the clergy. There are today thousands of professors of religion who can give no other reason for points of faith which they hold than that they were so instructed by their religious leaders. They pass by the Saviour's teachings almost

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unnoticed, and place implicit confidence in the words of the ministers. But are ministers infallible? How can we trust our souls to their guidance unless we know from God's word that they are light bearers? A lack of moral courage to step aside from the beaten track of the world leads many to follow in the steps of learned men; and by their reluctance to investigate for themselves, they are becoming hopelessly fastened in the chains of error. They see that the truth for this time is plainly brought to view in the Bible; and they feel the power of the Holy Spirit attending its proclamation; yet they allow the opposition of the clergy to turn them from the light. Though reason and conscience are convinced, these deluded souls dare not think differently from the minister; and their individual judgment, their eternal interests, are sacrificed to the unbelief, the pride and prejudice, of another.

Many are the ways by which Satan works through human influence to bind his captives. He secures multitudes to himself by attaching them by the silken cords of affection to those who are enemies of the cross of Christ. Whatever this attachment may be, parental, filial, conjugal, or social, the effect is the same; the opposers of truth exert their power to control the conscience, and the souls held under their sway have not sufficient courage or independence to obey their own convictions of duty.

The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. If light and truth is within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Proverbs 16:25. Ignorance is no excuse for error or sin, when there is every opportunity

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to know the will of God. A man is traveling and comes to a place where there are several roads and a guideboard indicating where each one leads. If he disregards the guideboard, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road.

God has given us His word that we may become acquainted with its teachings and know for ourselves what He requires of us. When the lawyer came to Jesus with the inquiry, "What shall I do to inherit eternal life?" the Saviour referred him to the Scriptures, saying: "What is written in the law? how readest thou?" Ignorance will not excuse young or old, nor release them from the punishment due for the transgression of God's law; because there is in their hands a faithful presentation of that law and of its principles and claims. It is not enough to have good intentions; it is not enough to do what a man thinks is right or what the minister tells him is right. His soul's salvation is at stake, and he should search the Scriptures for himself. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his

foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything.

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought and comparing scripture with scripture. With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God.

The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to

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such a class that Jesus declared: "Ye know not the Scriptures, neither the power of God." Mark 12:24. The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise: "If any man will do His will, he shall know of the doctrine." John 7:17. If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the fold of Christ thousands upon thousands who are now wandering in error.

We should exert all the powers of the mind in the study of the Scriptures and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God and a sincere desire to learn His will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth.

Many a portion of Scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. One reason why many theologians have no clearer understanding of God's word is, they close their eyes to truths which they do not wish to practice. As understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness.

The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those

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things easy to be understood, or prevent us from wresting truths difficult of comprehension. It is the office of heavenly angels to prepare the heart so to comprehend God's word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own: "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Psalm 119:18. Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember

God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity they will bring to their remembrance the very truths which are needed. Thus "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isaiah 59:19.

Jesus promised His disciples: "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. But the teachings of Christ must previously have been stored in the mind in order for the Spirit of God to bring them to our remembrance in the time of peril. "Thy word have I hid in mine heart," said David, "that I might not sin against Thee." Psalm 119:11.

All who value their eternal interests should be on their guard against the inroads of skepticism. The very pillars of truth will be assailed. It is impossible to keep beyond the reach of the sarcasms and sophisms, the insidious and pestilent teachings, of modern infidelity. Satan adapts his temptations to all classes. He assails the illiterate with a jest or sneer, while he meets the educated with scientific objections and philosophical reasoning, alike calculated to excite distrust or contempt of the Scriptures. Even youth of little experience presume to insinuate doubts concerning the fundamental

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principles of Christianity. And this youthful infidelity, shallow as it is, has its influence. Many are thus led to jest at the faith of their fathers and to do despite to the Spirit of grace. Hebrews 10:29. Many a life that promised to be an honor to God and a blessing to the world has been blighted by the foul breath of infidelity. All who trust to the boastful decisions of human reason and imagine that they can explain divine mysteries and arrive at truth unaided by the wisdom of God are entangled in the snare of Satan.

We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being and also the salvation of other souls depend upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire: "Lord, what wilt Thou have me to do?" We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon His word, especially upon the scenes of the judgment. We should now seek a deep and living experience in the things of God. We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey.

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts which they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer His expectation by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done, through His grace strengthening them. In the books of heaven they are registered as cumberers of the ground. Yet the case of even this class is not utterly hopeless. With those who have slighted God's mercy and abused His grace, the heart of

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long-suffering love yet pleads. "Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, . . . redeeming the time, because the days are evil." Ephesians 5:14-16.

When the testing time shall come, those who have made God's word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the falsehearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the halfhearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in days of prosperity.

Says the psalmist: "Thy testimonies are my meditation." "Through Thy precepts I get understanding: therefore I hate every false way." Psalm 119:99, 104.

"Happy is the man that findeth wisdom." "He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Proverbs 3:13; Jeremiah 17:8.

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## 38. The Final Warning

"I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." "And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:1, 2, 4.

This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14 (verse 8), is to be repeated, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844. A terrible condition of the religious world is here described. With every rejection of truth the minds of the people will become darker, their hearts more stubborn, until they are entrenched in an infidel hardihood. In defiance of the warnings which God has given, they will continue to trample upon one of the precepts of the Decalogue, until they are led to persecute those who hold it sacred. Christ is set at nought in the contempt placed upon His word and His people. As the teachings of spiritualism are accepted by the churches, the

restraint imposed upon the carnal heart is removed, and the profession of religion will become a cloak to conceal the basest iniquity. A belief in spiritual manifestations opens the door to seducing spirits and doctrines of devils, and thus the influence of evil angels will be felt in the churches.

Of Babylon, at the time brought to view in this prophecy, it is declared: "Her sins have reached unto heaven, and God hath remembered her iniquities." Revelation 18:5. She has filled up the measure of her guilt, and destruction is about to fall upon her. But God still has a people in Babylon; and before the visitation of His judgments these faithful ones must be called out, that they partake not of her sins and "receive not of her plagues." Hence the movement symbolized by the angel coming down from heaven, lightening the earth with his glory and crying mightily with a strong voice, announcing the sins of Babylon. In connection with his message the call is heard: "Come out of her, My people." These announcements, uniting with the third angel's message, constitute the final warning to be given to the inhabitants of the earth.

Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that "all, both small and great, rich and poor, free and bond" (Revelation 13:16), shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator's rest day demands obedience and threatens wrath against all who transgress its precepts.

With the issue thus clearly brought before him, whoever shall trample upon God's law to obey a human enactment receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God. The warning from heaven is: "If any man worship the beast

and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Revelation 14:9, 10.

But not one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected. There are many who have never had an opportunity to hear the special truths for this time. The obligation of the fourth commandment has never been set before them in its true light. He who reads every heart and tries every motive will leave none who desire a knowledge of the truth, to be deceived as to the issues of the controversy. The decree is not to be urged upon the people blindly. Everyone is to have sufficient light to make his decision intelligently.

The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God.

Heretofore those who presented the truths of the third angel's message have often been regarded as mere alarmists. Their predictions that religious intolerance would gain control in the United States, that church and state would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been--the defender of religious freedom. But

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as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before.

In every generation God has sent His servants to rebuke sin, both in the world and in the church. But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable. Many reformers, in entering upon their work, determined to exercise great prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. But the Spirit of God came upon them as it came upon Elijah, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible-- doctrines which they had been reluctant to present. They were impelled to zealously declare the truth and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning.

Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads

of spiritualism, the stealthy but rapid progress of the papal power--all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they

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hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy smooth things, to soothe their fears and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men and demand a plain "Thus saith the Lord," the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it.

As the controversy extends into new fields and the minds of the people are called to God's downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: "Show us from the word of God our error"--the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths.

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Conscientious obedience to the word of God will be treated as rebellion. Blinded by Satan, the parent will exercise harshness and severity toward the believing child; the master or mistress will oppress the commandment-keeping servant. Affection will be alienated; children will be disinherited and driven from home. The words of Paul will be literally fulfilled: "All that will live godly in Christ Jesus shall suffer persecution." 2 Timothy 3:12. As the defenders of truth refuse to honor the Sunday-sabbath, some of them will be thrust into prison, some will be exiled, some will be treated as slaves. To human wisdom all this now seems impossible; but as the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates the divine precepts, there will be strange developments. The heart can be very cruel when God's fear and love are removed.

As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbathkeepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.

In this time of persecution the faith of the Lord's servants will be tried. They have faithfully given the warning, looking to God and to His word alone. God's Spirit, moving upon their hearts, has constrained them to speak. Stimulated

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with holy zeal, and with the divine impulse strong upon them, they entered upon the performance of their duties without coldly calculating the consequences of speaking to the people the word which the Lord had given them. They have not consulted their temporal interests, nor sought to preserve their reputation or their lives. Yet when the storm of opposition and reproach bursts upon them, some, overwhelmed with consternation, will be ready to exclaim: "Had we foreseen the consequences of our words, we would have held our peace." They are hedged in with difficulties. Satan assails them with fierce temptations. The work which they have undertaken seems far beyond their ability to accomplish. They are threatened with destruction. The enthusiasm which animated them is gone; yet they cannot turn back. Then, feeling their utter helplessness, they flee to the Mighty One for strength. They remember that the words which they have spoken were not theirs, but His who bade them give the warning. God put the truth into their hearts, and they could not forbear to proclaim it.

The same trials have been experienced by men of God in ages past. Wycliffe, Huss, Luther, Tyndale, Baxter, Wesley, urged that all doctrines be brought to the test of the Bible and declared that they would renounce everything which it condemned. Against these men persecution raged with relentless fury; yet they ceased not to declare the truth. Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of God's people at that time. Every new truth has made its way against hatred and opposition; those who were blessed with its light were tempted and tried. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ's ambassadors

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have nothing to do with consequences. They must perform their duty and leave results with God.

As the opposition rises to a fiercer height, the servants of God are again perplexed; for it seems to them that they have brought the crisis. But conscience and the word of God assure them that their course is right; and although the trials continue, they are strengthened to bear them. The contest grows closer and sharper, but their faith and courage rise with the emergency. Their testimony is: "We dare not tamper with God's word, dividing His holy law; calling one portion essential and another nonessential, to gain the favor of the world. The Lord whom we serve is able to deliver us. Christ has conquered the powers of earth; and shall we be afraid of a world already conquered?"

Persecution in its varied forms is the development of a principle which will exist as long as Satan exists and Christianity has vital power. No man can serve God without enlisting against himself the opposition of the hosts of darkness. Evil angels will assail him, alarmed that his influence is taking the prey from their hands. Evil men, rebuked by his example, will unite with them in seeking to separate him from God by alluring temptations. When these do not succeed, then a compelling power is employed to force the conscience.

But so long as Jesus remains man's intercessor in the sanctuary above, the restraining influence of the Holy Spirit is felt by rulers and people. It still controls to some extent the laws of the land. Were it not for these laws, the condition of the world would be much worse than it now is. While many of our rulers are active agents of Satan, God also has His agents among the leading men of the nation. The enemy moves upon his servants to propose measures that would greatly impede the work of God; but statesmen who fear the Lord are influenced by holy angels to oppose such propositions with unanswerable arguments. Thus a few men will

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hold in check a powerful current of evil. The opposition of the enemies of truth will be restrained that the third angel's message may do its work. When the final warning shall be given, it will arrest the attention of these leading men through whom the Lord is now working, and some of them will accept it, and will stand with the people of God through the time of trouble.

The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.

The work will be similar to that of the Day of Pentecost. As the "former rain" was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the "latter rain" will be given at its close for the ripening of the harvest. "Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3. "Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain." Joel 2:23. "In the last days, saith God, I will pour out of My Spirit upon all flesh." "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2:17, 21.

The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the

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former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are "the times of refreshing" to which the apostle Peter looked forward when he said: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus." Acts 3:19, 20.

Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works, with lying wonders, even bringing down fire from heaven in the sight of men. Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand.

The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side.

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## 39. The Time of Trouble

"At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book." Daniel 12:1.

When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received "the latter rain," "the refreshing from the presence of the Lord," and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received "the seal of the living God." Then Jesus ceases His intercession in the sanctuary above. He lifts His hands and with a loud voice says, "It is done;" and all the angelic host lay off their crowns as He makes the solemn announcement: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22:11. Every case has been decided for life or death. Christ has made the atonement for His people and

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blotted out their sins. The number of His subjects is made up; "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," is about to be given to the heirs of salvation, and Jesus is to reign as King of kings and Lord of lords.

When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old.

A single angel destroyed all the first-born of the Egyptians and filled the land with mourning. When David offended against God by numbering the people, one angel caused that terrible destruction by which his sin was punished. The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when He permits. There are forces now ready, and only waiting the divine permission, to spread desolation everywhere.

Those who honor the law of God have been accused of bringing judgments upon the world, and they will be regarded as the cause of the fearful convulsions of nature and the strife and bloodshed among men that are filling the earth with woe. The power attending the last warning has enraged the wicked; their anger is kindled against all who

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have received the message, and Satan will excite to still greater intensity the spirit of hatred and persecution.

When God's presence was finally withdrawn from the Jewish nation, priests and people knew it not. Though under the control of Satan, and swayed by the most horrible and malignant passions, they still regarded themselves as the chosen of God. The ministration in the temple continued; sacrifices were offered upon its polluted altars, and daily the divine blessing was invoked upon a people guilty of the blood of God's dear Son and seeking to slay His ministers and apostles. So when the irrevocable decision of the sanctuary has been pronounced and the destiny of the world has been forever fixed, the inhabitants of the earth will know it not. The forms of religion will be continued by a people from whom the Spirit of God has been finally withdrawn; and the satanic zeal with which the prince of evil will inspire them for the accomplishment of his malignant designs, will bear the semblance of zeal for God.

As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the state ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. The same argument eighteen hundred years ago was brought against Christ by the "rulers of the people." "It is expedient for us," said the wily Caiaphas, "that one man should die for the people, and that the whole nation perish not." John 11:50. This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving

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the people liberty, after a certain time, to put them to death. Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts.

The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob's trouble. "Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. . . . All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jeremiah 30:5-7.

Jacob's night of anguish, when he wrestled in prayer for deliverance from the hand of Esau (Genesis 32:24-30), represents the experience of God's people in the time of trouble. Because of the deception practiced to secure his father's blessing, intended for Esau, Jacob had fled for his life, alarmed by his brother's deadly threats. After remaining for many years an exile, he had set out, at God's command, to return with his wives and children, his flocks and herds, to his native country. On reaching the borders of the land, he was filled with terror by the tidings of Esau's approach at the head of a band of warriors, doubtless bent upon revenge. Jacob's company, unarmed and defenseless, seemed about to fall helpless victims of violence and slaughter. And to the burden of anxiety and fear was added the crushing weight of self-reproach, for it was his own sin that had brought this danger. His only hope was in the mercy of God; his only defense must be prayer. Yet he leaves nothing undone on his own part to atone for the wrong to his brother and to avert the threatened danger. So should the followers of Christ, as they approach the time of trouble, make every exertion to place themselves in a proper light before the people, to disarm prejudice, and to avert the danger which threatens liberty of conscience.

Having sent his family away, that they may not witness his distress, Jacob remains alone to intercede with God. He

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confesses his sin and gratefully acknowledges the mercy of God toward him while with deep humiliation he pleads the covenant made with his fathers and the promises to himself in the night vision at Bethel and in the land of his exile. The crisis in his life has come; everything is at stake. In the darkness and solitude he continues praying and humbling himself before God. Suddenly a hand is laid upon his shoulder. He thinks that an enemy is seeking his life, and with all the energy of despair he wrestles with his assailant. As the day begins to break, the stranger puts forth his superhuman power; at his touch the strong man seems paralyzed, and he falls, a helpless, weeping suppliant, upon the neck of his mysterious antagonist. Jacob knows now that it is the Angel of the covenant with whom he has been in conflict. Though disabled and suffering the keenest pain, he does not relinquish his purpose. Long has he endured perplexity, remorse, and trouble for his sin; now he must have the assurance that it is pardoned. The divine visitant seems about to depart; but Jacob clings to Him, pleading for a blessing. The Angel urges, "Let Me go, for the day breaketh;" but the patriarch exclaims, "I will not let Thee go, except Thou bless me." What confidence, what firmness and perseverance, are here displayed! Had this been a boastful, presumptuous claim, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his weakness and unworthiness, yet trusts the mercy of a covenant-keeping God.

"He had power over the Angel, and prevailed." Hosea 12:4. Through humiliation, repentance, and self-surrender, this sinful, erring mortal prevailed with the Majesty of heaven. He had fastened his trembling grasp upon the promises of God, and the heart of Infinite Love could not turn away the sinner's plea. As an evidence of his triumph and an encouragement to others to imitate his example, his name was changed from one which was a reminder of his sin, to one that commemorated his victory. And the fact that Jacob

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had prevailed with God was an assurance that he would prevail with men. He no longer feared to encounter his brother's anger, for the Lord was his defense.



Satan had accused Jacob before the angels of God, claiming the right to destroy him because of his sin; he had moved upon Esau to march against him; and during the patriarch's long night of wrestling, Satan endeavored to force upon him a sense of his guilt in order to discourage him and break his hold upon God. Jacob was driven almost to despair; but he knew that without help from heaven he must perish. He had sincerely repented of his great sin, and he appealed to the mercy of God. He would not be turned from his purpose, but held fast the Angel and urged his petition with earnest, agonizing cries until he prevailed.

As Satan influenced Esau to march against Jacob, so he will stir up the wicked to destroy God's people in the time of trouble. And as he accused Jacob, he will urge his accusations against the people of God. He numbers the world as his subjects; but the little company who keep the commandments of God are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. He sees that holy angels are guarding them, and he infers that their sins have been pardoned; but he does not know that their cases have been decided in the sanctuary above. He has an accurate knowledge of the sins which he has tempted them to commit, and he presents these before God in the most exaggerated light, representing this people to be just as deserving as himself of exclusion from the favor of God. He declares that the Lord cannot in justice forgive their sins and yet destroy him and his angels. He claims them as his prey and demands that they be given into his hands to destroy.

As Satan accuses the people of God on account of their sins, the Lord permits him to try them to the uttermost. Their confidence in God, their faith and firmness, will be severely tested. As they review the past, their hopes sink;

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for in their whole lives they can see little good. They are fully conscious of their weakness and unworthiness. Satan endeavors to terrify them with the thought that their cases are hopeless, that the stain of their defilement will never be washed away. He hopes so to destroy their faith that they will yield to his temptations and turn from their allegiance to God.

Though God's people will be surrounded by enemies who are bent upon their destruction, yet the anguish which they suffer is not a dread of persecution for the truth's sake; they fear that every sin has not been repented of, and that through some fault in themselves they will fail to realize the fulfillment of the Saviour's promise: I "will keep thee from the hour of temptation, which shall come upon all the world." Revelation 3:10. If they could have the assurance of pardon they would not shrink from torture or death; but should they prove unworthy, and lose their lives because of their own defects of character, then God's holy name would be reproached.

On every hand they hear the plottings of treason and see the active working of rebellion; and there is aroused within them an intense desire, an earnest yearning of soul, that this great apostasy may be terminated and the wickedness of the wicked may come to an end. But while they plead with God to stay the work of rebellion, it is with a keen sense of self-reproach that they themselves have no more power to resist and urge back the mighty tide of evil. They feel that had they always employed all their ability in the service of Christ, going forward from strength to strength, Satan's forces would have less power to prevail against them.

They afflict their souls before God, pointing to their past repentance of their many sins, and pleading the Saviour's promise: "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Isaiah 27:5. Their faith does not fail because their prayers

are not immediately answered. Though suffering the keenest anxiety, terror, and distress, they do not cease their intercessions. They lay hold of the strength of God as Jacob laid hold of the Angel; and the language of their souls is: "I will not let Thee go, except Thou bless me."

Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God would not have heard his prayer and mercifully preserved his life. So, in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment and have been blotted out, and they cannot bring them to remembrance.

Satan leads many to believe that God will overlook their unfaithfulness in the minor affairs of life; but the Lord shows in His dealings with Jacob that He will in no wise sanction or tolerate evil. All who endeavor to excuse or conceal their sins, and permit them to remain upon the books of heaven, unconfessed and unforgiven, will be overcome by Satan. The more exalted their profession and the more honorable the position which they hold, the more grievous is their course in the sight of God and the more sure the triumph of their great adversary. Those who delay a preparation for the day of God cannot obtain it in the time of trouble or at any subsequent time. The case of all such is hopeless.

Those professed Christians who come up to that last fearful conflict unprepared will, in their despair, confess their sins in words of burning anguish, while the wicked exult over their distress. These confessions are of the same character as was that of Esau or of Judas. Those who make them, lament the *result* of transgression, but not its guilt. They feel

no true contrition, no abhorrence of evil. They acknowledge their sin, through fear of punishment; but, like Pharaoh of old, they would return to their defiance of Heaven should the judgments be removed.

Jacob's history is also an assurance that God will not cast off those who have been deceived and tempted and betrayed into sin, but who have returned unto Him with true repentance. While Satan seeks to destroy this class, God will send His angels to comfort and protect them in the time of peril. The assaults of Satan are fierce and determined, his delusions are terrible; but the Lord's eye is upon His people, and His ear listens to their cries. Their affliction is great, the flames of the furnace seem about to consume them; but the Refiner will bring them forth as gold tried in the fire. God's love for His children during the period of their severest trial is as strong and tender as in the days of their sunniest prosperity; but it is needful for them to be placed in the furnace of fire; their earthliness must be consumed, that the image of Christ may be perfectly reflected.

The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger--a faith that will not faint though severely tried. The period of probation is granted to all to prepare for that time. Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer. All who will lay hold of God's promises, as he did, and be as earnest and persevering as he was, will succeed as he succeeded. Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for His blessing, will not obtain it.

Wrestling with God--how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God.

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Those who exercise but little faith now, are in the greatest danger of falling under the power of satanic delusions and the decree to compel the conscience. And even if they endure the test they will be plunged into deeper distress and anguish in the time of trouble, because they have never made it a habit to trust in God. The lessons of faith which they have neglected they will be forced to learn under a terrible pressure of discouragement.

We should now acquaint ourselves with God by proving His promises. Angels record every prayer that is earnest and sincere. We should rather dispense with selfish gratifications than neglect communion with God. The deepest poverty, the greatest self-denial, with His approval, is better than riches, honors, ease, and friendship without it. We must take time to pray. If we allow our minds to be absorbed by worldly interests, the Lord may give us time by removing from us our idols of gold, of houses, or of fertile lands.

The young would not be seduced into sin if they would refuse to enter any path save that upon which they could ask God's blessing. If the messengers who bear the last solemn warning to the world would pray for the blessing of God, not in a cold, listless, lazy manner, but fervently and in faith, as did Jacob, they would find many places where they could say: "I have seen God face to face, and my life is preserved." Genesis 32:30. They would be accounted of heaven as princes, having power to prevail with God and with men.

The "time of trouble, such as never was," is soon to open upon us; and we shall need an experience which we do not now possess and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God. "Though Noah, Daniel, and Job" were in the land, "as I live, saith the Lord God, they shall deliver neither son

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nor daughter; they shall but deliver their own souls by their righteousness." Ezekiel 14:20.

Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself: "The prince of this world cometh, and hath nothing in Me." John 14:30. Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble.

It is in this life that we are to separate sin from us, through faith in the atoning blood of Christ. Our precious Saviour invites us to join ourselves to Him, to unite our weakness to His strength, our ignorance to His wisdom, our unworthiness to His merits. God's providence is the school in which

we are to learn the meekness and lowliness of Jesus. The Lord is ever setting before us, not the way we would choose, which seems easier and pleasanter to us, but the true aims of life. It rests with us to co-operate with the agencies which Heaven employs in the work of conforming our characters to the divine model. None can neglect or defer this work but at the most fearful peril to their souls.

The apostle John in vision heard a loud voice in heaven exclaiming: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12:12. Fearful are the scenes which call forth this exclamation from the heavenly voice. The wrath of Satan increases as his time grows short, and his work of deceit and destruction will reach its culmination in the time of trouble.

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Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with Satan in his last struggle against the government of heaven. By these agencies, rulers and subjects will be alike deceived. Persons will arise pretending to be Christ Himself, and claiming the title and worship which belong to the world's Redeemer. They will perform wonderful miracles of healing and will profess to have revelations from heaven contradicting the testimony of the Scriptures.

As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1:13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: "Christ has come! Christ has come!" The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who

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were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying: This is "the great power of God." Acts 8:10.

But the people of God will not be misled. The teachings of this false christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshipers of the beast and his image, the very class upon whom the Bible declares that God's unmingled wrath shall be poured out.

And, furthermore, Satan is not permitted to counterfeit the manner of Christ's advent. The Saviour has warned His people against deception upon this point, and has clearly foretold the manner of His second coming. "There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. . . . Wherefore if they

shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:24-27, 31; 25:31; Revelation 1:7; 1 Thessalonians 4:16, 17. This coming there is no possibility of counterfeiting. It will be universally known--witnessed by the whole world.

Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise. To all the testing time will come. By the sifting of temptation the genuine Christian will be revealed. Are the people of God now so firmly established upon His word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible and the Bible only? Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that

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their hearts may be overcharged with the cares of this life and the day of trial may come upon them as a thief.

As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries and will thank God for "the munitions of rocks." Isaiah 33:16. But many of all nations and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help.

Will the Lord forget His people in this trying hour? Did He forget faithful Noah when judgments were visited upon the antediluvian world? Did He forget Lot when the fire came down from heaven to consume the cities of the plain? Did He forget Joseph surrounded by idolaters in Egypt? Did He forget Elijah when the oath of Jezebel threatened him with the fate of the prophets of Baal? Did He forget Jeremiah in the dark and dismal pit of his prison house? Did He forget the three worthies in the fiery furnace? or Daniel in the den of lions?

"Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands." Isaiah 49:14-16. The Lord hosts has said: "He that toucheth you toucheth the apple of His eye." Zechariah 2:8.

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Though enemies may thrust them into prison, yet dungeon walls cannot cut off the communication between their souls and Christ. One who sees their every weakness, who is acquainted with every trial, is above all earthly powers; and angels will come to them in lonely cells, bringing light and peace from heaven. The prison will be as a palace; for the rich in faith dwell there, and the gloomy

walls will be lighted up with heavenly light as when Paul and Silas prayed and sang praises at midnight in the Philippian dungeon.

God's judgments will be visited upon those who are seeking to oppress and destroy His people. His long forbearance with the wicked emboldens men in transgression, but their punishment is nonetheless certain and terrible because it is long delayed. "The Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act." Isaiah 28:21. To our merciful God the act of punishment is a strange act. "As I live, saith the Lord God, I have no pleasure in the death of the wicked." Ezekiel 33:11. The Lord is "merciful and gracious, long-suffering, and abundant in goodness and truth, . . . forgiving iniquity and transgression and sin." Yet He will "by no means clear the guilty." The Lord is slow to anger, and great in power, and will not at all acquit the wicked." Exodus 34:6, 7; Nahum 1:3. By terrible things in righteousness He will vindicate the authority of His downtrodden law. The severity of the retribution awaiting the transgressor may be judged by the Lord's reluctance to execute justice. The nation with which He bears long, and which He will not smite until it has filled up the measure of its iniquity in God's account, will finally drink the cup of wrath unmixed with mercy.

When Christ ceases His intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark (Revelation 14:9, 10), will be poured out. The plagues upon Egypt when God was about to deliver Israel were similar in character to those

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more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God's people. Says the revelator, in describing those terrific scourges: "There fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." The sea "became as the blood of a dead man: and every living soul died in the sea." And "the rivers and fountains of waters . . . became blood." Terrible as these inflictions are, God's justice stands fully vindicated. The angel of God declares: "Thou art righteous, O Lord, . . . because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy." Revelation 16:2-6. By condemning the people of God to death, they have as truly incurred the guilt of their blood as if it had been shed by their hands. In like manner Christ declared the Jews of His time guilty of all the blood of holy men which had been shed since the days of Abel; for they possessed the same spirit and were seeking to do the same work with these murderers of the prophets.

In the plague that follows, power is given to the sun "to scorch men with fire. And men were scorched with great heat." Verses 8, 9. The prophets thus describe the condition of the earth at this fearful time: "The land mourneth; . . . because the harvest of the field is perished. . . . All the trees of the field are withered: because joy is withered away from the sons of men." "The seed is rotten under their clods, the garners are laid desolate. . . . How do the beasts groan! the herds of cattle are perplexed, because they have no pasture. . . . The rivers of water are dried up, and the fire hath devoured the pastures of the wilderness." "The songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence." Joel 1:10-12, 17-20; Amos 8:3.

These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most

awful scourges that have ever been known to mortals. All the judgments upon men, prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt; but in the final judgment, wrath is poured out unmixed with mercy.

In that day, multitudes will desire the shelter of God's mercy which they have so long despised. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12.

The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation and suffer for want of food they will not be left to perish. That God who cared for Elijah will not pass by one of His self-sacrificing children. He who numbers the hairs of their head will care for them, and in time of famine they shall be satisfied. While the wicked are dying from hunger and pestilence, angels will shield the righteous and supply their wants. To him that "walketh righteously" is the promise: "Bread shall be given him; his waters shall be sure." "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." Isaiah 33:15, 16; 41:17.

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls;" yet shall they that fear Him "rejoice in the Lord" and joy in the God of their salvation. Habakkuk 3:17, 18.

"The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil:

He shall preserve thy soul." "He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His fathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Psalms 121:5-7; 91:3-10.

Yet to human sight it will appear that the people of God must soon seal their testimony with their blood as did the martyrs before them. They themselves begin to fear that the Lord has left them to fall by the hand of their enemies. It is a time of fearful agony. Day and night they cry unto God for deliverance. The wicked exult, and the jeering cry is heard: "Where now is your faith? Why does not God deliver you out of our hands if you are indeed His people?" But the waiting ones remember Jesus dying upon Calvary's cross and the chief priests and rulers shouting in mockery: "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him." Matthew 27:42. Like Jacob, all are wrestling with God. Their

countenances express their internal struggle. Paleness sits upon every face. Yet they cease not their earnest intercession.

Could men see with heavenly vision, they would behold companies of angels that excel in strength stationed about those who have kept the word of Christ's patience. With sympathizing tenderness, angels have witnessed their distress and have heard their prayers. They are waiting the word of their Commander to snatch them from their peril. But they must wait yet a little longer. The people of God must drink

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of the cup and be baptized with the baptism. The very delay, so painful to them, is the best answer to their petitions. As they endeavor to wait trustingly for the Lord to work they are led to exercise faith, hope, and patience, which have been too little exercised during their religious experience. Yet for the elect's sake the time of trouble will be shortened. "Shall not God avenge His own elect, which cry day and night unto Him? . . . I tell you that He will avenge them speedily." Luke 18:7, 8. The end will come more quickly than men expect. The wheat will be gathered and bound in sheaves for the garner of God; the tares will be bound as fagots for the fires of destruction.

The heavenly sentinels, faithful to their trust, continue their watch. Though a general decree has fixed the time when commandment keepers may be put to death, their enemies will in some cases anticipate the decree, and before the time specified, will endeavor to take their lives. But none can pass the mighty guardians stationed about every faithful soul. Some are assailed in their flight from the cities and villages; but the swords raised against them break and fall powerless as a straw. Others are defended by angels in the form of men of war.

In all ages, God has wrought through holy angels for the succor and deliverance of His people. Celestial beings have taken an active part in the affairs of men. They have appeared clothed in garments that shone as the lightning; they have come as men in the garb of wayfarers. Angels have appeared in human form to men of God. They have rested, as if weary, under the oaks at noon. They have accepted the hospitalities of human homes. They have acted as guides to benighted travelers. They have, with their own hands, kindled the fires at the altar. They have opened prison doors and set free the servants of the Lord. Clothed with the panoply of heaven, they came to roll away the stone from the Saviour's tomb.

In the form of men, angels are often in the assemblies of

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the righteous; and they visit the assemblies of the wicked, as they went to Sodom, to make a record of their deeds, to determine whether they have passed the boundary of God's forbearance. The Lord delights in mercy; and for the sake of a few who really serve Him, He restrains calamities and prolongs the tranquillity of multitudes. Little do sinners against God realize that they are indebted for their own lives to the faithful few whom they delight to ridicule and oppress.

Though the rulers of this world know it not, yet often in their councils angels have been spokesmen. Human eyes have looked upon them; human ears have listened to their appeals; human lips have opposed their suggestions and ridiculed their counsels; human hands have met them with insult and abuse. In the council hall and the court of justice these heavenly messengers have shown an intimate acquaintance with human history; they have proved themselves better able to plead the



cause of the oppressed than were their ablest and most eloquent defenders. They have defeated purposes and arrested evils that would have greatly retarded the work of God and would have caused great suffering to His people. In the hour of peril and distress "the angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34:7.

With earnest longing, God's people await the tokens of their coming King. As the watchmen are accosted, "What of the night?" the answer is given unfalteringly, "'The morning cometh, and also the night.'" Isaiah 21:11, 12. Light is gleaming upon the clouds above the mountaintops. Soon there will be a revealing of His glory. The Sun of Righteousness is about to shine forth. The morning and the night are both at hand--the opening of endless day to the righteous, the settling down of eternal night to the wicked."

As the wrestling ones urge their petitions before God, the veil separating them from the unseen seems almost withdrawn. The heavens glow with the dawning of eternal day, and like the melody of angel songs the words fall upon the

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ear: "Stand fast to your allegiance. Help is coming." Christ, the almighty Victor, holds out to His weary soldiers a crown of immortal glory; and His voice comes from the gates ajar: "Lo, I am with you. Be not afraid. I am acquainted with all your sorrows; I have borne your griefs. You are not warring against untried enemies. I have fought the battle in your behalf, and in My name you are more than conquerors."

The precious Saviour will send help just when we need it. The way to heaven is consecrated by His footprints. Every thorn that wounds our feet has wounded His. Every cross that we are called to bear He has borne before us. The Lord permits conflicts, to prepare the soul for peace. The time of trouble is a fearful ordeal for God's people; but it is the time for every true believer to look up, and by faith he may see the bow of promise encircling him.

"The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am He that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker; . . . and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is His name. And I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand." Isaiah 51:11-16.

"Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord the Lord, and thy God that pleadeth the cause of His people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of My fury; thou shalt no more drink it again: but I will put it into the hand of them that afflict thee; which have said

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to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over." Verses 21-23.

The eye of God, looking down the ages, was fixed upon the crisis which His people are to meet, when earthly powers shall be arrayed against them. Like the captive exile, they will be in fear of death by starvation or by violence. But the Holy One who divided the Red Sea before Israel, will manifest His mighty power and turn their captivity. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." Malachi 3:17. If the blood of Christ's faithful witnesses were shed at this time, it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God. Their fidelity would not be a testimony to convince others of the truth; for the obdurate heart has beaten back the waves of mercy until they return no more. If the righteous were now left to fall a prey to their enemies, it would be a triumph for the prince of darkness. Says the psalmist: "In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me." Psalm 27:5. Christ has spoken: "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." Isaiah 26:20, 21. Glorious will be the deliverance of those who have patiently waited for His coming and whose names are written in the book of life.

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## 40. God's People Delivered

When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof.

The people of God--some in prison cells, some hidden in solitary retreats in the forests and the mountains--still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. It is now, in the hour of utmost extremity, that the God of Israel will interpose for the deliverance of His chosen. Saith the Lord; "Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth . . . to come into the mountain of the Lord, to the Mighty One of Israel. And the Lord shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones." Isaiah 30:29, 30.

With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when, lo, a

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dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness.

By the people of God a voice, clear and melodious, is heard, saying, "Look up," and lifting their eyes to the heavens, they behold the bow of promise. The black, angry clouds that covered the firmament are parted, and like Stephen they look up steadfastly into heaven and see the glory of God and the Son of man seated upon His throne. In His divine form they discern the marks of His humiliation; and from His lips they hear the request presented before His Father and the holy angels: "I will that they also, whom Thou hast given Me, be with Me where I am." John 17:24. Again a voice, musical and triumphant, is heard, saying: "They come! they come! holy, harmless, and undefiled. They have kept the word of My patience; they shall walk among the angels;" and the pale, quivering lips of those who have held fast their faith utter a shout of victory.

It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: "It is done." Revelation 16:17.

That voice shakes the heavens and the earth. There is a

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mighty earthquake, "such as was not since men were upon the earth, so mighty an earthquake, and so great." Verses 17, 18. The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of a hurricane like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. Babylon the great has come in remembrance before God, "to give unto her the cup of the wine of the fierceness of His wrath." Great hailstones, every one "about the weight of a talent," are doing their work of destruction. Verses 19, 21. The proudest cities of the earth are laid low. The lordly palaces, upon which the world's great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free.

Graves are opened, and "many of them that sleep in the dust of the earth. . . awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. "They also which pierced Him" (Revelation 1:7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient.

Thick clouds still cover the sky; yet the sun now and then breaks through, appearing like the avenging eye of Jehovah.

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Fierce lightnings leap from the heavens, enveloping the earth in a sheet of flame. Above the terrific roar of thunder, voices, mysterious and awful, declare the doom of the wicked. The words spoken are not comprehended by all; but they are distinctly understood by the false teachers. Those who a little before were so reckless, so boastful and defiant, so exultant in their cruelty to God's commandment-keeping people, are now overwhelmed with consternation and shuddering in fear. Their wails are heard above the sound of the elements. Demons acknowledge the deity of Christ and tremble before His power, while men are supplicating for mercy and groveling in abject terror.

Said the prophets of old, as they beheld in holy vision the day of God: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." Isaiah 13:6. "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon everyone that is proud and lofty, and upon everyone that is lifted up; and he shall be brought low." "In that day a man shall cast the idols of his silver, and the idols of his gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isaiah 2:10-12, 20, 21, margin.

Through a rift in the clouds there beams a star whose brilliancy is increased fourfold in contrast with the darkness. It speaks hope and joy to the faithful, but severity and wrath to the transgressors of God's law. Those who have sacrificed all for Christ are now secure, hidden as in the secret of the Lord's pavilion. They have been tested, and before the world and the despisers of truth they have evinced their fidelity to Him

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who died for them. A marvelous change has come over those who have held fast their integrity in the very face of death. They have been suddenly delivered from the dark and terrible tyranny of men transformed to demons. Their faces, so lately pale, anxious, and haggard, are now aglow with wonder, faith, and love. Their voices rise in triumphant song: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Psalm 46:1-3.

While these words of holy trust ascend to God, the clouds sweep back, and the starry heavens are seen, unspeakably glorious in contrast with the black and angry firmament on either side. The glory of the celestial city streams from the gates ajar. Then there appears against the sky a hand holding two tables of stone folded together. Says the prophet: "The heavens shall declare His righteousness: for God is judge Himself." Psalm 50:6. That holy law, God's righteousness, that amid thunder and flame was proclaimed from Sinai as the guide of life, is now revealed to men as the rule of judgment. The hand opens the tables, and there are seen the precepts of the Decalogue, traced as with a pen of fire. The words are so plain that all can read them. Memory is aroused, the darkness of superstition and heresy is swept from every mind, and God's ten words, brief, comprehensive, and authoritative, are presented to the view of all the inhabitants of the earth.

It is impossible to describe the horror and despair of those who have trampled upon God's holy requirements. The Lord gave them His law; they might have compared their characters with it and learned their defects while there was yet opportunity for repentance and reform; but in order to

secure the favor of the world, they set aside its precepts and taught others to transgress. They have endeavored to compel

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God's people to profane His Sabbath. Now they are condemned by that law which they have despised. With awful distinctness they see that they are without excuse. They chose whom they would serve and worship. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." Malachi 3:18.

The enemies of God's law, from the ministers down to the least among them, have a new conception of truth and duty. Too late they see that the Sabbath of the fourth commandment is the seal of the living God. Too late they see the true nature of their spurious sabbath and the sandy foundation upon which they have been building. They find that they have been fighting against God. Religious teachers have led souls to perdition while professing to guide them to the gates of Paradise. Not until the day of final accounts will it be known how great is the responsibility of men in holy office and how terrible are the results of their unfaithfulness. Only in eternity can we rightly estimate the loss of a single soul. Fearful will be the doom of him to whom God shall say: Depart, thou wicked servant.

The voice of God is heard from heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to His people. Like peals of loudest thunder His words roll through the earth. The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with His glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them. And when the blessing is pronounced on those who have honored God by keeping His Sabbath holy, there is a mighty shout of victory.

Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it

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draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror. Not now a "Man of Sorrows," to drink the bitter cup of shame and woe, He comes, victor in heaven and earth, to judge the living and the dead. "Faithful and True," "in righteousness He doth judge and make war." And "the armies which were in heaven" (Revelation 19:11, 14) follow Him. With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms--"ten thousand times ten thousand, and thousands of thousands." No human pen can portray the scene; no mortal mind is adequate to conceive its splendor. "His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light." Habakkuk 3:3,4. As the living cloud comes still nearer, every eye beholds the Prince of life. No crown of thorns now mars that sacred head; but a diadem of glory rests on His holy brow. His countenance outshines the dazzling brightness of the noonday sun. "And He hath on His vesture and on His thigh a name written, *King of kings, and Lord of lords.*" Revelation 19:16.

Before His presence "all faces are turned into paleness;" upon the rejecters of God's mercy falls the terror of eternal despair. "The heart melteth, and the knees smite together, . . . and the faces of them

all gather blackness." Jeremiah 30:6; Nahum 2:10. The righteous cry with trembling: "Who shall be able to stand?" The angels' song is hushed, and there is a period of awful silence. Then the voice of Jesus is heard, saying: "My grace is sufficient for you." The faces of the righteous are lighted up, and joy fills every heart. And the angels strike a note higher and sing again as they draw still nearer to the earth.

The King of kings descends upon the cloud, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles before Him, and every mountain and island

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is moved out of its place. "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people." Psalm 50:3,4.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:15-17.

The derisive jests have ceased. Lying lips are hushed into silence. The clash of arms, the tumult of battle, "with confused noise, and garments rolled in blood" (Isaiah 9:5), is stilled. Nought now is heard but the voice of prayer and the sound of weeping and lamentation. The cry bursts forth from lips so lately scoffing: "The great day of His wrath is come; and who shall be able to stand?" The wicked pray to be buried beneath the rocks of the mountains rather than meet the face of Him whom they have despised and rejected.

That voice which penetrates the ear of the dead, they know. How often have its plaintive, tender tones called them to repentance. How often has it been heard in the touching entreaties of a friend, a brother, a Redeemer. To the rejecters of His grace no other could be so full of condemnation, so burdened with denunciation, as that voice which has so long pleaded: "Turn ye, turn ye from your evil ways; for why will ye die?" Ezekiel 33:11. Oh, that it were to them the voice of a stranger! Says Jesus: "I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof." Proverbs 1:24, 25. That voice awakens memories which they would fain blot out--warnings despised, invitations refused, privileges slighted.

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There are those who mocked Christ in His humiliation. With thrilling power come to their minds the Sufferer's words, when, adjured by the high priest, He solemnly declared: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matthew 26:64. Now they behold Him in His glory, and they are yet to see Him sitting on the right hand of power.

Those who derided His claim to be the Son of God are speechless now. There is the haughty Herod who jeered at His royal title and bade the mocking soldiers crown Him king. There are the very men who with impious hands placed upon His form the purple robe, upon His sacred brow the thorny crown, and in His unresisting hand the mimic scepter, and bowed before Him in blasphemous

mockery. The men who smote and spit upon the Prince of life now turn from His piercing gaze and seek to flee from the overpowering glory of His presence. Those who drove the nails through His hands and feet, the soldier who pierced His side, behold these marks with terror and remorse.

With awful distinctness do priests and rulers recall the events of Calvary. With shuddering horror they remember how, wagging their heads in satanic exultation, they exclaimed: "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him." Matthew 27:42, 43.

Vividly they recall the Saviour's parable of the husbandmen who refused to render to their lord the fruit of the vineyard, who abused his servants and slew his son. They remember, too, the sentence which they themselves pronounced: The lord of the vineyard "will miserably destroy those wicked men." In the sin and punishment of those unfaithful men the priests and elders see their own course and their own just doom. And now there rises a cry of mortal agony. Louder than the shout, "Crucify Him, crucify Him," which rang through the streets of Jerusalem, swells the awful,

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despairing wail, "He is the Son of God! He is the true Messiah!" They seek to flee from the presence of the King of kings. In the deep caverns of the earth, rent asunder by the warring of the elements, they vainly attempt to hide.

In the lives of all who reject truth there are moments when conscience awakens, when memory presents the torturing recollection of a life of hypocrisy and the soul is harassed with vain regrets. But what are these compared with the remorse of that day when "fear cometh as desolation," when "destruction cometh as a whirlwind"! Proverbs 1:27. Those who would have destroyed Christ and His faithful people now witness the glory which rests upon them. In the midst of their terror they hear the voices of the saints in joyful strains exclaiming: "Lo, this is our God; we have waited for Him, and He will save us." Isaiah 25:9.

Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then, raising His hands to heaven, He cries: "Awake, awake, awake, ye that sleep in the dust, and arise!" Throughout the length and breadth of the earth the dead shall hear that voice, and they that hear shall live. And the whole earth shall ring with the tread of the exceeding great army of every nation, kindred, tongue, and people. From the prison house of death they come, clothed with immortal glory, crying: "O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15:55. And the living righteous and the risen saints unite their voices in a long, glad shout of victory.

All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise with the freshness and vigor of eternal youth. In the beginning, man

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was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost. He will

change our vile bodies and fashion them like unto His glorious body. The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will "grow up" (Malachi 4:2) to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear in "the beauty of the Lord our God," in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood.

The living righteous are changed "in a moment, in the twinkling of an eye." At the voice of God they were glorified; now they are made immortal and with the risen saints are caught up to meet their Lord in the air. Angels "gather together His elect from the four winds, from one end of heaven to the other." Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the City of God.

On each side of the cloudy chariot are wings, and beneath it are living wheels; and as the chariot rolls upward, the wheels cry, "Holy," and the wings, as they move, cry, "Holy," and the retinue of angels cry, "Holy, holy, holy, Lord God Almighty." And the redeemed shout, "Alleluia!" as the chariot moves onward toward the New Jerusalem.

Before entering the City of God, the Saviour bestows upon His followers the emblems of victory and invests them with the insignia of their royal state. The glittering ranks are drawn up in the form of a hollow square about their King, whose form rises in majesty high above saint and angel,

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whose countenance beams upon them full of benignant love. Throughout the unnumbered host of the redeemed every glance is fixed upon Him, every eye beholds His glory whose "visage was so marred more than any man, and His form more than the sons of men." Upon the heads of the overcomers, Jesus with His own right hand places the crown of glory. For each there is a crown, bearing his own "new name" (Revelation 2:17), and the inscription, "Holiness to the Lord." In every hand are placed the victor's palm and the shining harp. Then, as the commanding angels strike the note, every hand sweeps the harp strings with skillful touch, awaking sweet music in rich, melodious strains. Rapture unutterable thrills every heart, and each voice is raised in grateful praise: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever." Revelation 1:5, 6.

Before the ransomed throng is the Holy City. Jesus opens wide the pearly gates, and the nations that have kept the truth enter in. There they behold the Paradise of God, the home of Adam in his innocence. Then that voice, richer than any music that ever fell on mortal ear, is heard, saying: "Your conflict is ended." "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Now is fulfilled the Saviour's prayer for His disciples: "I will that they also, whom Thou hast given Me, be with Me where I am." "Faultless before the presence of His glory with exceeding joy" (Jude 24), Christ presents to the Father the purchase of His blood, declaring: "Here am I, and the children whom Thou hast given Me." "Those that Thou gavest Me I have kept." Oh, the wonders of redeeming love! the rapture of that hour when the infinite Father, looking upon the ransomed, shall



behold His image, sin's discord banished, its blight removed, and the human once more in harmony with the divine!

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With unutterable love, Jesus welcomes His faithful ones to the joy of their Lord. The Saviour's joy is in seeing, in the kingdom of glory, the souls that have been saved by His agony and humiliation. And the redeemed will be sharers in His joy, as they behold, among the blessed, those who have been won to Christ through their prayers, their labors, and their loving sacrifice. As they gather about the great white throne, gladness unspeakable will fill their hearts, when they behold those whom they have won for Christ, and see that one has gained others, and these still others, all brought into the haven of rest, there to lay their crowns at Jesus' feet and praise Him through the endless cycles of eternity.

As the ransomed ones are welcomed to the City of God, there rings out upon the air an exultant cry of adoration. The two Adams are about to meet. The Son of God is standing with outstretched arms to receive the father of our race--the being whom He created, who sinned against his Maker, and for whose sin the marks of the crucifixion are borne upon the Saviour's form. As Adam discerns the prints of the cruel nails, he does not fall upon the bosom of his Lord, but in humiliation casts himself at His feet, crying: "Worthy, worthy is the Lamb that was slain!" Tenderly the Saviour lifts him up and bids him look once more upon the Eden home from which he has so long been exiled.

After his expulsion from Eden, Adam's life on earth was filled with sorrow. Every dying leaf, every victim of sacrifice, every blight upon the fair face of nature, every stain upon man's purity, was a fresh reminder of his sin. Terrible was the agony of remorse as he beheld iniquity abounding, and, in answer to his warnings, met the reproaches cast upon himself as the cause of sin. With patient humility he bore, for nearly a thousand years, the penalty of transgression. Faithfully did he repent of his sin and trust in the merits of the promised Saviour, and he died in the hope of a resurrection. The Son of God redeemed man's failure and fall; and

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now, through the work of the atonement, Adam is reinstated in his first dominion.

Transported with joy, he beholds the trees that were once his delight--the very trees whose fruit he himself had gathered in the days of his innocence and joy. He sees the vines that his own hands have trained, the very flowers that he once loved to care for. His mind grasps the reality of the scene; he comprehends that this is indeed Eden restored, more lovely now than when he was banished from it. The Saviour leads him to the tree of life and plucks the glorious fruit and bids him eat. He looks about him and beholds a multitude of his family redeemed, standing in the Paradise of God. Then he casts his glittering crown at the feet of Jesus and, falling upon His breast, embraces the Redeemer. He touches the golden harp, and the vaults of heaven echo the triumphant song: "Worthy, worthy, worthy is the Lamb that was slain, and lives again!" The family of Adam take up the strain and cast their crowns at the Saviour's feet as they bow before Him in adoration.

This reunion is witnessed by the angels who wept at the fall of Adam and rejoiced when Jesus, after His resurrection, ascended to heaven, having opened the grave for all who should believe on His name. Now they behold the work of redemption accomplished, and they unite their voices in the song of praise.

Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,--so resplendent is it with the glory of God,--are gathered the company that have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." With the Lamb upon Mount Zion, "having the harps of God," they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, "the voice of harpers harping with their harps." And they sing "a new

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song" before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb--a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience--an experience such as no other company have ever had. "These are they which follow the Lamb whithersoever He goeth." These, having been translated from the earth, from among the living, are counted as "the first fruits unto God and to the Lamb." Revelation 15:2, 3; 14:1-5. "These are they which came out of great tribulation;" they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob's trouble; they have stood without an intercessor through the final outpouring of God's judgments. But they have been delivered, for they have "washed their robes, and made them white in the blood of the Lamb." "In their mouth was found no guile: for they are without fault" before God. "Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them." They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Revelation 7:14-17.

In all ages the Saviour's chosen have been educated and disciplined in the school of trial. They walked in narrow paths on earth; they were purified in the furnace of affliction. For Jesus' sake they endured opposition, hatred, calumny. They followed Him through conflicts sore; they endured self-denial and experienced bitter disappointments. By their

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own painful experience they learned the evil of sin, its power, its guilt, its woe; and they look upon it with abhorrence. A sense of the infinite sacrifice made for its cure humbles them in their own sight and fills their hearts with gratitude and praise which those who have never fallen cannot appreciate. They love much because they have been forgiven much. Having been partakers of Christ's sufferings, they are fitted to be partakers with Him of His glory.

The heirs of God have come from garrets, from hovels, from dungeons, from scaffolds, from mountains, from deserts, from the caves of the earth, from the caverns of the sea. On earth they were "destitute, afflicted, tormented." Millions went down to the grave loaded with infamy because they steadfastly refused to yield to the deceptive claims of Satan. By human tribunals they were adjudged the vilest of criminals. But now "God is judge Himself." Psalm 50:6. Now the decisions of earth are reversed. "The rebuke of His people shall He take away." Isaiah 25:8. "They shall call them, The holy people, The redeemed of the Lord." He hath appointed "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isaiah 62:12; 61:3. They are no longer feeble, afflicted, scattered, and oppressed. Henceforth they are to be ever with the Lord. They stand before the throne clad in richer robes than the most honored of the

earth have ever worn. They are crowned with diadems more glorious than were ever placed upon the brow of earthly monarchs. The days of pain and weeping are forever ended. The King of glory has wiped the tears from all faces; every cause of grief has been removed. Amid the waving of palm branches they pour forth a song of praise, clear, sweet, and harmonious; every voice takes up the strain, until the anthem swells through the vaults of heaven: "Salvation to our God which sitteth upon the throne, and unto the Lamb." And all the inhabitants of heaven respond in the ascription: "Amen: Blessing, and glory, and wisdom, and

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thanksgiving, and honor, and power, and might, be unto our God for ever and ever." Revelation 7:10, 12.

In this life we can only begin to understand the wonderful theme of redemption. With our finite comprehension we may consider most earnestly the shame and the glory, the life and the death, the justice and the mercy, that meet in the cross; yet with the utmost stretch of our mental powers we fail to grasp its full significance. The length and the breadth, the depth and the height, of redeeming love are but dimly comprehended. The plan of redemption will not be fully understood, even when the ransomed see as they are seen and know as they are known; but through the eternal ages new truth will continually unfold to the wondering and delighted mind. Though the griefs and pains and temptations of earth are ended and the cause removed, the people of God will ever have a distinct, intelligent knowledge of what their salvation has cost.

The cross of Christ will be the science and the song of the redeemed through all eternity. In Christ glorified they will behold Christ crucified. Never will it be forgotten that He whose power created and upheld the unnumbered worlds through the vast realms of space, the Beloved of God, the Majesty of heaven, He whom cherub and shining seraph delighted to adore--humbled Himself to uplift fallen man; that He bore the guilt and shame of sin, and the hiding of His Father's face, till the woes of a lost world broke His heart and crushed out His life on Calvary's cross. That the Maker of all worlds, the Arbiter of all destinies, should lay aside His glory and humiliate Himself from love to man will ever excite the wonder and adoration of the universe. As the nations of the saved look upon their Redeemer and behold the eternal glory of the Father shining in His countenance; as they behold His throne, which is from everlasting to everlasting, and know that His kingdom is to have no end, they break forth in rapturous song: "Worthy, worthy is the Lamb

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that was slain, and hath redeemed us to God by His own most precious blood!"

The mystery of the cross explains all other mysteries. In the light that streams from Calvary the attributes of God which had filled us with fear and awe appear beautiful and attractive. Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power. While we behold the majesty of His throne, high and lifted up, we see His character in its gracious manifestations, and comprehend, as never before, the significance of that endearing title, "Our Father."

It will be seen that He who is infinite in wisdom could devise no plan for our salvation except the sacrifice of His Son. The compensation for this sacrifice is the joy of peopling the earth with ransomed beings, holy, happy, and immortal. The result of the Saviour's conflict with the powers of darkness is joy to the redeemed, redounding to the glory of God throughout eternity. And such is

the value of the soul that the Father is satisfied with the price paid; and Christ Himself, beholding the fruits of His great sacrifice, is satisfied.

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## 41. Desolation of the Earth

"Her sins have reached unto heaven, and God hath remembered her iniquities. . . . In the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, . . . saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come." Revelation 18:5-10.

"The merchants of the earth," that have "waxed rich through the abundance of her delicacies," "shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought." Revelation 18:11, 3, 15-17.

Such are the judgments that fall upon Babylon in the day of the visitation of God's wrath. She has filled up the measure of her iniquity; her time has come; she is ripe for destruction.

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When the voice of God turns the captivity of His people, there is a terrible awakening of those who have lost all in the great conflict of life. While probation continued they were blinded by Satan's deceptions, and they justified their course of sin. The rich prided themselves upon their superiority to those who were less favored; but they had obtained their riches by violation of the law of God. They had neglected to feed the hungry, to clothe the naked, to deal justly, and to love mercy. They had sought to exalt themselves and to obtain the homage of their fellow creatures. Now they are stripped of all that made them great and are left destitute and defenseless. They look with terror upon the destruction of the idols which they preferred before their Maker. They have sold their souls for earthly riches and enjoyments, and have not sought to become rich toward God. The result is, their lives are a failure; their pleasures are now turned to gall, their treasures to corruption. The gain of a lifetime is swept away in a moment. The rich bemoan the destruction of their grand houses, the scattering of their gold and silver. But their lamentations are silenced by the fear that they themselves are to perish with their idols.

The wicked are filled with regret, not because of their sinful neglect of God and their fellow men, but because God has conquered. They lament that the result is what it is; but they do not repent of their wickedness. They would leave no means untried to conquer if they could.

The world see the very class whom they have mocked and derided, and desired to exterminate, pass unharmed through pestilence, tempest, and earthquake. He who is to the transgressors of His law a devouring fire, is to His people a safe pavilion.

The minister who has sacrificed truth to gain the favor of men now discerns the character and influence of his teachings. It is apparent that the omniscient eye was following him as he stood in the desk, as he walked the streets, as he mingled with men in the various scenes of life. Every

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emotion of the soul, every line written, every word uttered, every act that led men to rest in a refuge of falsehood, has been scattering seed; and now, in the wretched, lost souls around him, he beholds the harvest.

Saith the Lord: "They have healed the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace." "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Jeremiah 8:11; Ezekiel 13:22.

"Woe be unto the pastors that destroy and scatter the sheep of My pasture! . . . Behold, I will visit upon you the evil of your doings." "Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for your days for slaughter and of your dispersions are accomplished; . . . and the shepherds shall have no way to flee, nor the principal of the flock to escape." Jeremiah 23:1, 2; 25:34, 35, margin.

Ministers and people see that they have not sustained the right relation to God. They see that they have rebelled against the Author of all just and righteous law. The setting aside of the divine precepts gave rise to thousands of springs of evil, discord, hatred, iniquity, until the earth became one vast field of strife, one sink of corruption. This is the view that now appears to those who rejected truth and chose to cherish error. No language can express the longing which the disobedient and disloyal feel for that which they have lost forever--eternal life. Men whom the world has worshiped for their talents and eloquence now see these things in their true light. They realize what they have forfeited by transgression, and they fall at the feet of those whose fidelity they have despised and derided, and confess that God has loved them.

The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to

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persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. "We are lost!" they cry, "and you are the cause of our ruin;" and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword." Jeremiah 25:31. For six thousand years the great controversy has been in progress; the Son of God and His heavenly messengers have been in conflict with the power of the evil one, to warn, enlighten, and save the children of men. Now all have made their decisions; the wicked have fully united with Satan in his

warfare against God. The time has come for God to vindicate the authority of His downtrodden law. Now the controversy is not alone with Satan, but with men. "The Lord hath a controversy with the nations;" "He will give them that are wicked to the sword."

The mark of deliverance has been set upon those "that sigh and that cry for all the abominations that be done." Now the angel of death goes forth, represented in Ezekiel's vision by the men with the slaughtering weapons, to whom the command is given: "Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary." Says the prophet: "They began at the ancient men which were before the house." Ezekiel 9:1-6. The work of destruction begins among those who have professed to be the spiritual guardians of the people. The false watchmen are the first to fall. There are none to pity or to spare. Men, women, maidens, and little children perish together.

"The Lord cometh out of His place to punish the inhabitants

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of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isaiah 26:21. "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold everyone on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." Zechariah 14:12, 13. In the mad strife of their own fierce passions, and by the awful outpouring of God's unmingled wrath, fall the wicked inhabitants of the earth--priests, rulers, and people, rich and poor, high and low. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried." Jeremiah 25:33.

At the coming of Christ the wicked are blotted from the face of the whole earth--consumed with the spirit of His mouth and destroyed by the brightness of His glory. Christ takes His people to the City of God, and the earth is emptied of its inhabitants. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." "Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned." Isaiah 24:1, 3, 5, 6.

The whole earth appears like a desolate wilderness. The ruins of cities and villages destroyed by the earthquake, uprooted trees, ragged rocks thrown out by the sea or torn out of the earth itself, are scattered over its surface, while vast caverns mark the spot where the mountains have been rent from their foundations.

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Now the event takes place foreshadowed in the last solemn service of the Day of Atonement. When the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin offering, then the scapegoat was presented alive before the Lord; and in the presence of the congregation the high priest confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the

head of the goat." Leviticus 16:21. In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels and the hosts of the redeemed the sins of God's people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit. And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness.

The revelator foretells the banishment of Satan and the condition of chaos and desolation to which the earth is to be reduced, and he declares that this condition will exist for a thousand years. After presenting the scenes of the Lord's second coming and the destruction of the wicked, the prophecy continues: "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Revelation 20:1-3.

That the expression "bottomless pit" represents the earth in a state of confusion and darkness is evident from other scriptures. Concerning the condition of the earth "in the beginning," the Bible record says that it "was without form, and void; and darkness was upon the face of the deep."[\* THE HEBREW WORD HERE TRANSLATED "DEEP" IS RENDERED IN THE SEPTUAGINT (GREEK) TRANSLATION OF THE HEBREW OLD TESTAMENT BY THE SAME WORD RENDERED "BOTTOMLESS PIT" IN REVELATION 20:1-3.]

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Genesis 1:2. Prophecy teaches that it will be brought back, partially at least, to this condition. Looking forward to the great day of God, the prophet Jeremiah declares: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down." Jeremiah 4:23-26.

Here is to be the home of Satan with his evil angels for a thousand years. Limited to the earth, he will not have access to other worlds to tempt and annoy those who have never fallen. It is in this sense that he is bound: there are none remaining, upon whom he can exercise his power. He is wholly cut off from the work of deception and ruin which for so many centuries has been his sole delight.

The prophet Isaiah, looking forward to the time of Satan's overthrow, exclaims: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! . . . Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that *opened not the house of his prisoners?*" Isaiah 14:12-17.

For six thousand years, Satan's work of rebellion has "made the earth to tremble." He had "made the world as a wilderness, and destroyed the cities thereof." And he "opened not the house of his prisoners." For six thousand years his prison house has received God's people, and he would have held them captive forever; but Christ had broken his bonds and set the prisoners free.

Even the wicked are now placed beyond the power of Satan, and alone with his evil angels he remains to realize the effect of the curse which sin has brought. "The kings of the nations, even all of them, lie in glory, everyone in his own house [the grave]. But thou art cast out thy grave like an abominable branch. . . . Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people." Isaiah 14:18-20.

For a thousand years, Satan will wander to and fro in the desolate earth to behold the results of his rebellion against the law of God. During this time his sufferings are intense. Since his fall his life of unceasing activity has banished reflection; but he is now deprived of his power and left to contemplate the part which he has acted since first he rebelled against the government of heaven, and to look forward with trembling and terror to the dreadful future when he must suffer for all the evil that he has done and be punished for the sins that he has caused to be committed.

To God's people the captivity of Satan will bring gladness and rejoicing. Says the prophet: "It shall come to pass in the day that Jehovah shall give thee rest from thy sorrow, and from thy trouble, and from the hard service wherein thou wast made to serve, that thou shalt take up this parable against the king of Babylon [here representing Satan], and say, How hath the oppressor ceased! . . . Jehovah hath broken the staff of the wicked, the scepter of the rulers; that smote the peoples in wrath with a continual stroke, that ruled the nations in anger, with a persecution that none restrained." Verses 3-6, R.V.

During the thousand years between the first and the second resurrection the judgment of the wicked takes place. The apostle Paul points to this judgment as an event that follows the second advent. "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of

the hearts." 1 Corinthians 4:5. Daniel declares that when the Ancient of Days came, "judgment was given to the saints of the Most High." Daniel 7:22. At this time the righteous reign as kings and priests unto God. John in the Revelation says: "I saw thrones, and they sat upon them, and judgment was given unto them." "They shall be priests of God and of Christ, and shall reign with Him a thousand years." Revelation 20:4, 6. It is at this time that, as foretold by Paul, "the saints shall judge the world." 1 Corinthians 6:2. In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death.

Satan also and evil angels are judged by Christ and His people. Says Paul: "Know ye not that we shall judge angels?" Verse 3. And Jude declares that "the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

At the close of the thousand years the second resurrection will take place. Then the wicked will be raised from the dead and appear before God for the execution of "the judgment written." Thus the revelator, after describing the resurrection of the righteous, says: "The rest of the dead lived not again until the thousand years were finished." Revelation 20:5. And Isaiah declares, concerning the



wicked: "They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and *after many days shall they be visited.*" Isaiah 24:22.

## 42. The Controversy Ended

At the close of the thousand years, Christ again returns to the earth. He is accompanied by the host of the redeemed and attended by a retinue of angels. As He descends in terrific majesty He bids the wicked dead arise to receive their doom. They come forth, a mighty host, numberless as the sands of the sea. What a contrast to those who were raised at the first resurrection! The righteous were clothed with immortal youth and beauty. The wicked bear the traces of disease and death.

Every eye in that vast multitude is turned to behold the glory of the Son of God. With one voice the wicked hosts exclaim: "Blessed is He that cometh in the name of the Lord!" It is not love to Jesus that inspires this utterance. The force of truth urges the words from unwilling lips. As the wicked went into their graves, so they come forth with the same enmity to Christ and the same spirit of rebellion. They are to have no new probation in which to remedy the defects of their past lives. Nothing would be gained by this. A lifetime of transgression has not softened their hearts. A second probation, were it given them, would be occupied as was the first in evading the requirements of God and exciting rebellion against Him.

Christ descends upon the Mount of Olives, whence, after His resurrection, He ascended, and where angels repeated the promise of His return. Says the prophet: "The Lord my God

shall come, and all the saints with Thee." "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, . . . and there shall be a very great valley." "And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one." Zechariah 14:5, 4, 9. As the New Jerusalem, in its dazzling splendor, comes down out of heaven, it rests upon the place purified and made ready to receive it, and Christ, with His people and the angels, enters the Holy City.

Now Satan prepares for a last mighty struggle for the supremacy. While deprived of his power and cut off from his work of deception, the prince of evil was miserable and dejected; but as the wicked dead are raised and he sees the vast multitudes upon his side, his hopes revive, and he determines not to yield the great controversy. He will marshal all the armies of the lost under his banner and through them endeavor to execute his plans. The wicked are Satan's captives. In rejecting Christ they have accepted the rule of the rebel leader. They are ready to receive his suggestions and to do his bidding. Yet, true to his early cunning, he does not acknowledge himself to be Satan. He claims to be the prince who is the rightful owner of the world and whose inheritance has been unlawfully wrested from him. He represents himself to his deluded subjects as a redeemer, assuring them that his power has brought them forth from their graves and that he is about to rescue them from the most cruel tyranny. The presence of Christ having been removed, Satan works wonders to support his claims. He makes the weak strong and inspires all with his own spirit and energy. He proposes to lead them against the camp of the saints and to take possession of the City of God. With fiendish exultation he points to the unnumbered millions who have been raised from the dead and declares that as their leader he is well able to overthrow the city and regain his throne and his kingdom.

In that vast throng are multitudes of the long-lived race that existed before the Flood; men of lofty stature and giant intellect, who, yielding to the control of fallen angels, devoted all their skill and knowledge to the exaltation of themselves; men whose wonderful works of art led the world to idolize their genius, but whose cruelty and evil inventions, defiling the earth and defacing the image of God, caused Him to blot them from the face of His creation. There are kings and generals who conquered nations, valiant men who never lost a battle, proud, ambitious warriors whose approach made kingdoms tremble. In death these experienced no change. As they come up from the grave, they resume the current of their thoughts just where it ceased. They are actuated by the same desire to conquer that ruled them when they fell.

Satan consults with his angels, and then with these kings and conquerors and mighty men. They look upon the strength and numbers on their side, and declare that the army within the city is small in comparison with theirs, and that it can be overcome. They lay their plans to take possession of the riches and glory of the New Jerusalem. All immediately begin to prepare for battle. Skillful artisans construct implements of war. Military leaders, famed for their success, marshal the throngs of warlike men into companies and divisions.

At last the order to advance is given, and the countless host moves on--an army such as was never summoned by earthly conquerors, such as the combined forces of all ages since war began on earth could never equal. Satan, the mightiest of warriors, leads the van, and his angels unite their forces for this final struggle. Kings and warriors are in his train, and the multitudes follow in vast companies, each under its appointed leader. With military precision the serried ranks advance over the earth's broken and uneven surface to the City of God. By command of Jesus, the gates of the New Jerusalem are closed, and the armies of Satan surround the city and make ready for the onset.

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Now Christ again appears to the view of His enemies. Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around Him are the subjects of His kingdom. The power and majesty of Christ no language can describe, no pen portray. The glory of the Eternal Father is enshrouding His Son. The brightness of His presence fills the City of God, and flows out beyond the gates, flooding the whole earth with its radiance.

Nearest the throne are those who were once zealous in the cause of Satan, but who, plucked as brands from the burning, have followed their Saviour with deep, intense devotion. Next are those who perfected Christian characters in the midst of falsehood and infidelity, those who honored the law of God when the Christian world declared it void, and the millions, of all ages, who were martyred for their faith. And beyond is the "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, . . . before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Revelation 7:9. Their warfare is ended, their victory won. They have run the race and reached the prize. The palm branch in their hands is a symbol of their triumph, the white robe an emblem of the spotless righteousness of Christ which now is theirs.

The redeemed raise a song of praise that echoes and re-echoes through the vaults of heaven: "Salvation to our God which sitteth upon the throne, and unto the Lamb." Verse 10. And angel and seraph unite their voices in adoration. As the redeemed have beheld the power and malignity of Satan, they have seen, as never before, that no power but that of Christ could have made them conquerors. In all that shining throng there are none to ascribe salvation to themselves, as if they had prevailed by their own power and goodness. Nothing is said of what they have done or suffered;

but the burden of every song, the keynote of every anthem, is: Salvation to our God and unto the Lamb.

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In the presence of the assembled inhabitants of earth and heaven the final coronation of the Son of God takes place. And now, invested with supreme majesty and power, the King of kings pronounces sentence upon the rebels against His government and executes justice upon those who have transgressed His law and oppressed His people. Says the prophet of God: "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Revelation 20:11, 12.

As soon as the books of record are opened, and the eye of Jesus looks upon the wicked, they are conscious of every sin which they have ever committed. They see just where their feet diverged from the path of purity and holiness, just how far pride and rebellion have carried them in the violation of the law of God. The seductive temptations which they encouraged by indulgence in sin, the blessings perverted, the messengers of God despised, the warnings rejected, the waves of mercy beaten back by the stubborn, unrepentant heart--all appear as if written in letters of fire.

Above the throne is revealed the cross; and like a panoramic view appear the scenes of Adam's temptation and fall, and the successive steps in the great plan of redemption. The Saviour's lowly birth; His early life of simplicity and obedience; His baptism in Jordan; the fast and temptation in the wilderness; His public ministry, unfolding to men heaven's most precious blessings; the days crowded with deeds of love and mercy, the nights of prayer and watching in the solitude of the mountains; the plottings of envy, hate, and malice which repaid His benefits; the awful, mysterious agony in Gethsemane beneath the crushing weight of the sins of the whole world; His betrayal into the hands of the murderous

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mob; the fearful events of that night of horror--the unresisting prisoner, forsaken by His best-loved disciples, rudely hurried through the streets of Jerusalem; the Son of God exultingly displayed before Annas, arraigned in the high priest's palace, in the judgment hall of Pilate, before the cowardly and cruel Herod, mocked, insulted, tortured, and condemned to die--all are vividly portrayed.

And now before the swaying multitude are revealed the final scenes--the patient Sufferer treading the path to Calvary; the Prince of heaven hanging upon the cross; the haughty priests and the jeering rabble deriding His expiring agony; the supernatural darkness; the heaving earth, the rent rocks, the open graves, marking the moment when the world's Redeemer yielded up His life.

The awful spectacle appears just as it was. Satan, his angels, and his subjects have no power to turn from the picture of their own work. Each actor recalls the part which he performed. Herod, who slew the innocent children of Bethlehem that he might destroy the King of Israel; the base Herodias, upon whose guilty soul rests the blood of John the Baptist; the weak, timeserving Pilate; the mocking soldiers; the priests and rulers and the maddened throng who cried, "His blood be on us, and on our children!"--all behold the enormity of their guilt. They vainly seek to hide from the

divine majesty of His countenance, outshining the glory of the sun, while the redeemed cast their crowns at the Saviour's feet, exclaiming: "He died for me!"

Amid the ransomed throng are the apostles of Christ, the heroic Paul, the ardent Peter, the loved and loving John, and their truehearted brethren, and with them the vast host of martyrs; while outside the walls, with every vile and abominable thing, are those by whom they were persecuted, imprisoned, and slain. There is Nero, that monster of cruelty and vice, beholding the joy and exaltation of those whom he once tortured, and in whose extremest anguish he found satanic delight. His mother is there to witness the result of

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her own work; to see how the evil stamp of character transmitted to her son, the passions encouraged and developed by her influence and example, have borne fruit in crimes that caused the world to shudder.

There are papist priests and prelates, who claimed to be Christ's ambassadors, yet employed the rack, the dungeon, and the stake to control the consciences of His people. There are the proud pontiffs who exalted themselves above God and presumed to change the law of the Most High. Those pretended fathers of the church have an account to render to God from which they would fain be excused. Too late they are made to see that the Omniscient One is jealous of His law and that He will in no wise clear the guilty. They learn now that Christ identifies His interest with that of His suffering people; and they feel the force of His own words: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matthew 25:40.

The whole wicked world stand arraigned at the bar of God on the charge of high treason against the government of heaven. They have none to plead their cause; they are without excuse; and the sentence of eternal death is pronounced against them.

It is now evident to all that the wages of sin is not noble independence and eternal life, but slavery, ruin, and death. The wicked see what they have forfeited by their life of rebellion. The far more exceeding and eternal weight of glory was despised when offered them; but how desirable it now appears. "All this," cries the lost soul, "I might have had; but I chose to put these things far from me. Oh, strange infatuation! I have exchanged peace, happiness, and honor for wretchedness, infamy, and despair." All see that their exclusion from heaven is just. By their lives they have declared: "We will not have this Man [Jesus] to reign over us."

As if entranced, the wicked have looked upon the coronation of the Son of God. They see in His hands the tables of the divine law, the statutes which they have despised and

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transgressed. They witness the outburst of wonder, rapture, and adoration from the saved; and as the wave of melody sweeps over the multitudes without the city, all with one voice exclaim, "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints" (Revelation 15:3); and, falling prostrate, they worship the Prince of life.

Satan seems paralyzed as he beholds the glory and majesty of Christ. He who was once a covering cherub remembers whence he has fallen. A shining seraph, "son of the morning;" how changed, how degraded! From the council where once he was honored, he is forever excluded. He sees

another now standing near to the Father, veiling His glory. He has seen the crown placed upon the head of Christ by an angel of lofty stature and majestic presence, and he knows that the exalted position of this angel might have been his.

Memory recalls the home of his innocence and purity, the peace and content that were his until he indulged in murmuring against God, and envy of Christ. His accusations, his rebellion, his deceptions to gain the sympathy and support of the angels, his stubborn persistence in making no effort for self-recovery when God would have granted him forgiveness --all come vividly before him. He reviews his work among men and its results--the enmity of man toward his fellow man, the terrible destruction of life, the rise and fall of kingdoms, the overturning of thrones, the long succession of tumults, conflicts, and revolutions. He recalls his constant efforts to oppose the work of Christ and to sink man lower and lower. He sees that his hellish plots have been powerless to destroy those who have put their trust in Jesus. As Satan looks upon his kingdom, the fruit of his toil, he sees only failure and ruin. He has led the multitudes to believe that the City of God would be an easy prey; but he knows that this is false. Again and again, in the progress of the great controversy, he has been defeated and compelled to yield. He knows too well the power and majesty of the Eternal.

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The aim of the great rebel has ever been to justify himself and to prove the divine government responsible for the rebellion. To this end he has bent all the power of his giant intellect. He has worked deliberately and systematically, and with marvelous success, leading vast multitudes to accept his version of the great controversy which has been so long in progress. For thousands of years this chief of conspiracy has palmed off falsehood for truth. But the time has now come when the rebellion is to be finally defeated and the history and character of Satan disclosed. In his last great effort to dethrone Christ, destroy His people, and take possession of the City of God, the archdeceiver has been fully unmasked. Those who have united with him see the total failure of his cause. Christ's followers and the loyal angels behold the full extent of his machinations against the government of God. He is the object of universal abhorrence.

Satan sees that his voluntary rebellion has unfitted him for heaven. He has trained his powers to war against God; the purity, peace, and harmony of heaven would be to him supreme torture. His accusations against the mercy and justice of God are now silenced. The reproach which he has endeavored to cast upon Jehovah rests wholly upon himself. And now Satan bows down and confesses the justice of his sentence.

"Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest." Verse 4. Every question of truth and error in the long-standing controversy has now been made plain. The results of rebellion, the fruits of setting aside the divine statutes, have been laid open to the view of all created intelligences. The working out of Satan's rule in contrast with the government of God has been presented to the whole universe. Satan's own works have condemned him. God's wisdom, His justice, and His goodness stand fully vindicated. It is seen that all His dealings in the great controversy have been conducted

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with respect to the eternal good of His people and the good of all the worlds that He has created. "All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee." Psalm 145:10. The

history of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings He has created. With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare: "Just and true are Thy ways, Thou King of saints."

Before the universe has been clearly presented the great sacrifice made by the Father and the Son in man's behalf. The hour has come when Christ occupies His rightful position and is glorified above principalities and powers and every name that is named. It was for the joy that was set before Him--that He might bring many sons unto glory--that He endured the cross and despised the shame. And inconceivably great as was the sorrow and the shame, yet greater is the joy and the glory. He looks upon the redeemed, renewed in His own image, every heart bearing the perfect impress of the divine, every face reflecting the likeness of their King. He beholds in them the result of the travail of His soul, and He is satisfied. Then, in a voice that reaches the assembled multitudes of the righteous and the wicked, He declares: "Behold the purchase of My blood! For these I suffered, for these I died, that they might dwell in My presence throughout eternal ages." And the song of praise ascends from the white-robed ones about the throne: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Revelation 5:12.

Notwithstanding that Satan has been constrained to acknowledge God's justice and to bow to the supremacy of Christ, his character remains unchanged. The spirit of rebellion, like a mighty torrent, again bursts forth. Filled with frenzy, he determines not to yield the great controversy. The time has come for a last desperate struggle against the King

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of heaven. He rushes into the midst of his subjects and endeavors to inspire them with his own fury and arouse them to instant battle. But of all the countless millions whom he has allured into rebellion, there are none now to acknowledge his supremacy. His power is at an end. The wicked are filled with the same hatred of God that inspires Satan; but they see that their case is hopeless, that they cannot prevail against Jehovah. Their rage is kindled against Satan and those who have been his agents in deception, and with the fury of demons they turn upon them.

Saith the Lord: "Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit." "I will destroy thee, O covering cherub, from the midst of the stones of fire. . . . I will cast thee to the ground, I will lay thee before kings, that they may behold thee. . . . I will bring thee to ashes upon the earth in the sight of all them that behold thee. . . . Thou shalt be a terror, and never shalt thou be any more." Ezekiel 28:6-8, 16-19.

"Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire." "The indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter." "Upon the wicked He shall rain quick burning coals, fire and brimstone and an horrible tempest: this shall be the portion of their cup." Isaiah 9:5; 34:2; Psalm 11:6, margin. Fire comes down from God out of heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire. The day has come that shall burn as an oven. The elements melt with fervent heat, the earth also, and the works that are therein are burned up. Malachi 4:1; 2 Peter 3:10. The earth's surface seems one molten mass--a vast, seething

lake of fire. It is the time of the judgment and perdition of ungodly men--"the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isaiah 34:8.

The wicked receive their recompense in the earth. Proverbs 11:31. They "shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts." Malachi 4:1. Some are destroyed as in a moment, while others suffer many days. All are punished "according to their deeds." The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which he has caused God's people to commit. His punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on. In the cleansing flames the wicked are at last destroyed, root and branch--Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and heaven and earth, beholding, declare the righteousness of Jehovah.

Satan's work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God's creatures are forever delivered from his presence and temptations. "The whole earth is at rest, and is quiet: they [the righteous] break forth into singing." Isaiah 14:7. And a shout of praise and triumph ascends from the whole loyal universe. "The voice of a great multitude," "as the voice of many waters, and as the voice of mighty thunderings," is heard, saying: "Alleluia: for the Lord God omnipotent reigneth." Revelation 19:6.

While the earth was wrapped in the fire of destruction, the righteous abode safely in the Holy City. Upon those that had part in the first resurrection, the second death has no power. While God is to the wicked a consuming fire, He is to His people both a sun and a shield. Revelation 20:6; Psalm 84:11.

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." Revelation 21:1. The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin.

One reminder alone remains: Our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in His glory: "He had bright beams coming out of His side: and there was the hiding of His power." Habakkuk 3:4, margin. That pierced side whence flowed the crimson stream that reconciled man to God--there is the Saviour's glory, there "the hiding of His power." "Mighty to save," through the sacrifice of redemption, He was therefore strong to execute justice upon them that despised God's mercy. And the tokens of His humiliation are His highest honor; through the eternal ages the wounds of Calvary will show forth His praise and declare His power.

"O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion." Micah 4:8. The time has come to which holy men have looked with longing since the flaming sword barred the first pair from Eden, the time for "the redemption of the purchased possession." Ephesians 1:14. The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan



of redemption. All that was lost by sin has been restored. "Thus saith the Lord . . . that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isaiah 45:18. God's original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed. "The righteous shall inherit the land, and dwell therein forever." Psalm 37:29.

A fear of making the future inheritance seem too material

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has led many to spiritualize away the very truths which lead us to look upon it as our home. Christ assured His disciples that He went to prepare mansions for them in the Father's house. Those who accept the teachings of God's word will not be wholly ignorant concerning the heavenly abode. And yet, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9. Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God.

In the Bible the inheritance of the saved is called "a country." Hebrews 11:14-16. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home.

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: . . . Mine elect shall long enjoy the work of their hands." Isaiah 32:18; 60:18; 65:21, 22.

There, "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." "The wolf also shall dwell with the lamb, and the leopard shall

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lie down with the kid; . . . and a little child shall lead them." "They shall not hurt nor destroy in all My holy mountain," saith the Lord. Isaiah 35:1; 55:13; 11:6, 9.

Pain cannot exist in the atmosphere of heaven. There will be no more tears, no funeral trains, no badges of mourning. "There shall be no more death, neither sorrow, nor crying: . . . for the former things are passed away." "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Revelation 21:4; Isaiah 33:24.

There is the New Jerusalem, the metropolis of the glorified new earth, "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal." "The nations of them which are saved shall walk

in the light of it: and the kings of the earth do bring their glory and honor into it." Saith the Lord: "I will rejoice in Jerusalem, and joy in My people." "The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Isaiah 62:3; Revelation 21:11, 24; Isaiah 65:19; Revelation 21:3.

In the City of God "there shall be no night." None will need or desire repose. There will be no weariness in doing the will of God and offering praise to His name. We shall ever feel the freshness of the morning and shall ever be far from its close. "And they need no candle, neither light of the sun; for the Lord God giveth them light." Revelation 22:5. The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our noontide. The glory of God and the Lamb floods the Holy City with unfading light. The redeemed walk in the sunless glory of perpetual day.

"I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." Revelation 21:22. The people of God are privileged to hold open communion with the Father and the Son. "Now we see through a glass, darkly." .PG 677

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1 Corinthians 13:12. We behold the image of God reflected, as in a mirror, in the works of nature and in His dealings with men; but then we shall see Him face to face, without a dimming veil between. We shall stand in His presence and behold the glory of His countenance.

There the redeemed shall know, even as also they are known. The loves and sympathies which God Himself has planted in the soul shall there find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together "the whole family in heaven and earth" (Ephesians 3:15)--these help to constitute the happiness of the redeemed.

There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body.

All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar--worlds that thrilled with sorrow at the spectacle of human woe and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation--suns and stars and systems, all in their appointed order circling the throne

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of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed.

And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Revelation 5:13.

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.

## Appendix

### General Notes

Revisions adopted by the E. G. White Trustees

November 19, 1956, and December 6, 1979

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**Page 50.** Titles.--In a passage which is included in the Roman Catholic Canon Law, or Corpus Juris Canonici, Pope Innocent III declares that the Roman pontiff is "the vicegerent upon earth, not of a mere man, but of very God;" and in a gloss on the passage it is explained that this is because he is the vicegerent of Christ, who is "very God and very man." See *Decretales Domini Gregorii Papae IX* (Decretals of the Lord Pope Gregory IX), liber 1, de translatione Episcoporum, (on the transference of Bishops), title 7, ch. 3; *Corpus Juris Canonici* (2d Leipzig ed., 1881), col. 99; (Paris, 1612), tom. 2, *Decretales*, col. 205. The documents which formed the Decretals were gathered by Gratian, who was teaching at the University of Bologna about the year 1140. His work was added to and re-edited by Pope Gregory IX in an edition issued in 1234. Other documents appeared in succeeding years from time to time including the Extravagantes, added toward the close of the fifteenth century. All of these, with Gratian's Decretum, were published as the *Corpus Juris Canonici* in 1582. Pope Pius X authorized the codification in Canon law in 1904, and the resulting code became effective in 1918.

For the title "Lord God the Pope" see a gloss on the Extravagantes of Pope John XXII, title 14, ch. 4, *Declaramus*. In an Antwerp edition of the Extravagantes, dated 1584, the words "Dominum Deum nostrum Papam" ("Our Lord God the Pope") occur in column 153. In a Paris edition, dated 1612, they occur in column 140. In several editions published since 1612 the word "Deum" ("God") has been omitted.

**Page 50.** Infallibility.--On the doctrine of infallibility as set forth at the Vatican Council of 1870-71, see Philip Schaff, *The Creeds of Christendom*, vol. 2, *Dogmatic Decrees of the Vatican Council*, pp. 234-271, where both the Latin and the English texts are given. For discussion see, for the Roman Catholic view, *The Catholic Encyclopedia*, vol. 7, art. "Infallibility," by Patrick J. Toner, p. 790 ff.; James Cardinal Gibbons, *The Faith of Our Fathers* (Baltimore: John Murphy Company, 110th ed., 1917), chs. 7, 11. For Roman Catholic opposition to the doctrine of papal infallibility, see Johann Joseph Ignaz von Doellinger (pseudonym "Janus") *The Pope and the Council* (New York: Charles Scribner's Sons, 1869); and W.J. Sparrow Simpson, *Roman Catholic Opposition to Papal Infallibility* (London: John Murray, 1909). For the non-Roman view, see George Salmon, *Infallibility of the Church* (London: John Murray, rev. ed., 1914).

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**Page 52.** Image worship.--"The worship of images . . . was one of those corruptions of Christianity which crept into the church stealthily and almost without notice or observation. This corruption did not, like other heresies, develop itself at once, for in that case it would have met with decided censure and rebuke: but, making its commencement under a fair disguise, so gradually was one practice after another introduced in connection with it, that the church had become deeply steeped in practical idolatry, not only without any efficient opposition, but almost without any decided remonstrance; and when at length an endeavor was made to root it out, the evil was found too

deeply fixed to admit of removal. . . . It must be traced to the idolatrous tendency of the human heart, and its propensity to serve the creature more than the Creator. . . .

"Images and pictures were first introduced into churches, not to be worshiped, but either in the place of books to give instruction to those who could not read, or to excite devotion in the minds of others. How far they ever answered such a purpose is doubtful; but, even granting that this was the case for a time, it soon ceased to be so, and it was found that pictures and images brought into churches darkened rather than enlightened the minds of the ignorant--degraded rather than exalted the devotion of the worshiper. So that, however they might have been intended to direct men's minds to God, they ended in turning them from Him to the worship of created things."--J. Mendham, *The Seventh General Council, the Second of Nicaea*, Introduction, pages iii-vi.

For a record of the proceedings and decisions of the Second Council of Nicaea, A.D. 787, called to establish the worship of images, see Baronius, *Ecclesiastical Annals*, vol. 9, pp. 391-407 (Antwerp, 1612); J. Mendham, *The Seventh General Council, the Second of Nicaea*; Ed. Stillingfleet, *Defense of the Discourse Concerning the Idolatry Practiced in the Church of Rome* (London, 1686); *A Select Library of Nicene and Post-Nicene Fathers*, 2d series, vol. 14, pp. 521-587 (New York, 1900); Charles J. Hefele, *A History of the Councils of the Church, From the Original Documents*, b. 18, ch. 1, secs. 332, 333; ch. 2, secs. 345-352 (T. and T. Clark ed., 1896), vol. 5, pp. 260-304, 342-372.

**Page 53.** The Sunday Law of Constantine.--The law issued by the emperor Constantine on the seventh of March, A.D. 321, regarding a day of rest from labor, reads thus:

"All judges and city people and the craftsmen shall rest upon the venerable Day of the Sun. Country people, however, may freely attend to the cultivation of the fields, because it frequently happens that no other days are better adapted for planting the grain in the furrows or the vines in trenches. So that the advantage given by heavenly providence may not for the occasion of a short time perish."--Joseph Cullen Ayer, *A Source Book for Ancient Church History* (New York: Charles Scribner's Sons, 1913), div. 2, per. 1, ch. 1, sec. 59, g, pp. 284, 285.

The Latin original is in the *Codex Justiniani* (*Codex of Justinian*), lib. 3,

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title 12, lex. 3. The law is given in Latin and in English translation in Philip Schaff's *History of the Christian Church*, vol. 3, 3d period, ch. 7, sec. 75, p. 380, footnote 1; and in James A. Hessey's *Bampton Lectures*, Sunday, lecture 3, par. 1, 3d ed., Murray's printing of 1866, p. 58. See discussion in Schaff, as above referred to; in Albert Henry Newman, *A Manual of Church History* (Philadelphia: The American Baptist Publication Society, printing of 1933), rev. ed., vol. 1, pp. 305-307; and in Leroy E. Froom, *The Prophetic Faith of Our Fathers* (Washington, D.C.: Review and Herald Publishing Assn., 1950), vol. 1, pp. 376-381.

**Page 54.** [Return to Pages: 54, 266] Prophetic dates.--An important principle in prophetic interpretation in connection with time prophecies is the year-day principle, under which a day of prophetic time is counted as a calendar year of historic time. Before the Israelites entered the land of Canaan they sent twelve spies ahead to investigate. The spies were gone forty days, and upon their return the Hebrews, frightened at their report, refused to go up and occupy the Promised Land. The result was a sentence the Lord passed upon them: "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty

years." Numbers 14:34. A similar method of computing future time is indicated through the prophet Ezekiel. Forty years of punishment for iniquities awaited the kingdom of Judah. The Lord said through the prophet: "Lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." Ezekiel 4:6. This year-day principle has an important application in interpreting the time of the prophecy of the "two thousand and three hundred evenings and mornings" (Daniel 8:14, R.V.) and the 1260-day period, variously indicated as "a time and times and the dividing of time" (Daniel 7:25), the "forty and two months" (Revelation 11:2; 13:5), and the "thousand two hundred and threescore days" (Revelation 11:3; 12:6).

**Page 56.** Forged writings.--Among the documents that at the present time are generally admitted to be forgeries, the Donation of Constantine and the Pseudo-Isidorian Decretals are of primary importance. "The 'Donation of Constantine' is the name traditionally applied, since the later Middle Ages, to a document purporting to have been addressed by Constantine the Great to Pope Sylvester I, which is found first in a Parisian manuscript (Codex lat. 2777) of probably the beginning of the ninth century. Since the eleventh century it has been used as a powerful argument in favor of the papal claims, and consequently since the twelfth it has been the subject of a vigorous controversy. At the same time, by rendering it possible to regard the papacy as a middle term between the original and the medieval Roman Empire, and thus to form a theoretical basis of continuity for the reception of the Roman law in the Middle Ages, it has had no small influence upon secular history."--The New

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Schaff-Herzog Encyclopedia of Religious Knowledge, vol. 3, art. "Donation of constantine," pp. 484, 485.

The historical theory developed in the "Donation" is fully discussed in Henry E. Cardinal Manning's *The Temporal Power of the Vicar of Jesus Christ*, London, 1862. The arguments of the "Donation" were of a scholastic type, and the possibility of a forgery was not mentioned until the rise of historical criticism in the fifteenth century. Nicholas of Cusa was among the first to conclude that Constantine never made any such donation. Lorenza Valla in Italy gave a brilliant demonstration of its spuriousness in 1450. See Christopher B. Coleman's *Treatise of Lorenzo Valla on the Donation of Constantine* (New York, 1927). For a century longer, however, the belief in the authenticity of the "Donation" and of the False Decretals was kept alive. For example, Martin Luther at first accepted the decretals, but he soon said to Eck: "I impugn these decretals;" and to Spalatin: "He [the pope] does in his decretals corrupt and crucify Christ, that is, the truth."

It is deemed established that the "donation" is (1) a forgery, (2) the work of one man or period, (3) the forger has made use of older documents, (4) the forgery originated around 752 and 778. As for the Catholics, they abandoned the defense of the authenticity of the document with Baronius, *Ecclesiastical Annals*, in 1592. Consult for the best text, K. Zeumer, in the *Festgabe für Rudolf von Gneist* (Berlin, 1888). Translated in Coleman's *Treatise*, referred to above, and in Ernest F. Henderson, *Select Historical Documents of the Middle Ages* (New York, 1892), p. 319; *Briefwechsel* (Weimar ed.), pp. 141, 161. See also *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (1950), vol. 3, p. 484; F. Gregorovius, *Rome in the Middle Ages*, vol. 2, p. 329; and Johann Joseph Ignaz von Doellinger, *Fables Respecting the Popes of the Middle Ages* (London, 1871).

The "false writings" referred to in the text include also the Pseudo-Isidorian Decretals, together with other forgeries. The Pseudo-Isidorian Decretals are certain fictitious letters ascribed to early popes from Clement (A.D. 100) to Gregory the Great (A.D. 600), incorporated in a ninth century collection purporting to have been made by "Isidore Mercator." The name "Pseudo-Isidorian Decretals" has been in use since the advent of criticism in the fifteenth century.

Pseudo-Isidore took as the basis of his forgeries a collection of valid canons called the *Hispana Gallica Augustodunensis*, thus lessening the danger of detection, since collections of canons were commonly made by adding new matter to old. Thus his forgeries were less apparent when incorporated with genuine material. The falsity of the Pseudo-Isidorian fabrications is now incontestably admitted, being proved by internal evidence, investigation of the sources, the methods used, and the fact that this material was unknown before 852. Historians agree that 850 or 851 is the most probable date for the completion of the collection, since the document is first cited in the *Admonitio* of the capitulary of Quiercy, in 857.

The author of these forgeries is not known. It is probable that they

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emanated from the aggressive new church party which formed in the ninth century at Rheims, France. It is agreed that Bishop Hincmar of Rheims used these decretals in his deposition of Rothad of Soissons, who brought the decretals to Rome in 864 and laid them before Pope Nicholas I.

Among those who challenged their authenticity were Nicholas of Cusa (1401-1464), Charles Dumoulin (1500-1566), and George Cassander (1513- 1564). The irrefutable proof of their falsity was conveyed by David Blondel, 1628.

An early edition is given in Migne *Patrologia Latina*, CXXX. For the oldest and best manuscript, see P. Hinschius, *Decretales Pseudo-Isidorianae at capitula Angilramni* (Leipzig, 1863). Consult The New Schaff-Herzog Encyclopedia of Religious Knowledge (1950), vol. 9, pp. 343-345. See also H. H. Milman, *Latin Christianity* (9 vols.), vol. 3; Johann Joseph Ignaz von Doellinger, *The Pope and the Council* (1869); and Kenneth Scott Latourette, *A History of the Expansion of Christianity* (1939), vol. 3; The Catholic Encyclopedia, vol. 5, art. "False Decretals," and Fournier, "Etudes sur les Fausses Decretals," in *Revue d'Histoire Ecclesiastique* (Louvain) vol. 7 (1906), and vol. 8 (1907).

**Page 57.** The Dictate of Hildebrand (Gregory VII).--For the original Latin version see Baronius, *Annales Ecclesiastici*, ann. 1076, vol. 17, pp. 405, 406 of the Paris printing of 1869; and the *Monumenta Germaniae Historica Selecta*, vol. 3, p. 17. For an English translation see Frederic A. Ogg, *Source Book of Medieval History* (New York: American Book Co., 1907), ch. 6, sec. 45, pp. 262-264; and Oliver J. Thatcher and Edgar H. McNeal, *source Book for Medieval History* (New York: Charles Scribner's Sons, 1905), sec. 3, item 65, pp. 136-139.

For a discussion of the background of the Dictate, see James Bryce, *The Holy Roman Empire*, rev. ed., ch. 10; and James W. Thompson and Edgar N. Johnson, *An Introduction to Medieval Europe, 300-1500*, pages 377-380.

**Page 59.** Purgatory.--Dr. Joseph Faa Di Bruno thus defines purgatory: "Purgatory is a state of suffering after this life, in which those souls are for a time detained, who depart this life after their deadly sins have been remitted as to the stain and guilt, and as to the everlasting pain that was due

to them; but who have on account of those sins still some debt of temporal punishment to pay; as also those souls which leave this world guilty only of venial sins."--Catholic Belief (1884 ed.; imprimatur Archbishop of New York), page 196.

See also K. R. Hagenbach, *Compendium of the History of Doctrines* (T. and T. Clark ed.) vol. 1, pp. 234-237, 405, 408; vol. 2, pp. 135-150, 308, 309; Charles Elliott, *Delineation of Roman Catholicism*, b. 2, ch. 12; *The Catholic Encyclopedia*, vol. 12, art. "Purgatory."

**Page 59.** Indulgences.--For a detailed history of the doctrine of indulgences see Mandell Creighton, *A History of the Papacy from The Great*

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Schism to the Sack of Rome (London: Longmans, Green and Co., 1911), vol. 5, pp. 56-64, 71; W. H. Kent, "Indulgences," *The Catholic Encyclopedia*, vol. 7, pp. 783-789; H. C. Lea, *A History of Auricular Confession and Indulgences in the Latin Church* (Philadelphia: Lea Brothers and Co., 1896); Thomas M. Lindsay, *A History of the Reformation* (New York: Charles Scribner's Sons, 1917), vol. 1, pp. 216-227; Albert Henry Newman, *A Manual of Church History* (Philadelphia: The American Baptist Publication Society, 1953), vol. 2, pp. 53, 54, 62; Leopold Ranke, *History of the Reformation in Germany* (2d London ed., 1845), translated by Sarah Austin, vol. 1, pp. 331, 335-337, 343-346; Preserved Smith, *The Age of the Reformation* (New York: Henry Holt and Company, 1920), pp. 23-25, 66.

On the practical outworkings of the doctrine of indulgences during the period of the Reformation see a paper by Dr. H. C. Lea, entitled, "Indulgences in Spain," published in *Papers of the American Society of Church History*, vol. 1, pp. 129-171. Of the value of this historical sidelight Dr. Lea says in his opening paragraph: "Unvexed by the controversy which raged between Luther and Dr. Eck and Silvester Prierias, Spain continued tranquilly to follow in the old and beaten path, and furnishes us with the incontestable official documents which enable us to examine the matter in the pure light of history."

**Page 59.** The Mass.--For the doctrine of the mass as set forth at the Council of Trent see *The Canons and Decrees of the Council of Trent* in Philip Schaff, *Creeds of Christendom*, vol. 2, pp. 126-139, where both Latin and English texts are given. See also H. G. Schroeder, *Canons and Decrees of the Council of Trent* (St. Louis, Missouri: B. Herder, 1941).

For a discussion of the mass see *The Catholic Encyclopedia*, vol 5, art. "Eucharist," by Joseph Pohle, page 572 ff.; Nikolaus Gehr, *Holy Sacrifice of the Mass, Dogmatically, Liturgically, Ascetically Explained*, 12th ed. (St. Louis, Missouri: B. Herder, 1937); Josef Andreas Jungmann, *The Mass of the Roman Rite, Its Origins and Development*, translated from the German by Francis A. Brunner (New York: Benziger Bros., 1951). For the non-Catholic view, see John Calvin, *Institutes of the Christian Religion*, b. 4, chs. 17, 18; and Edward Bouverie Pusey, *The Doctrine of the Real Presence* (Oxford, England: John H. Parker, 1855).

**Page 65.** The Sabbath Among the Waldenses.--There are writers who have maintained that the Waldenses made a general practice of observing the seventh-day Sabbath. This concept arose from sources which in the original Latin describe the Waldenses as keeping the *Dies Dominicalis*, or Lord's day (Sunday), but in which through a practice which dates from the Reformation, the word for "Sunday" has been translated "Sabbath."



But there is historical evidence of some observance of the seventh-day Sabbath among the Waldenses. A report of an inquisition before whom were brought some Waldenses of Moravia in the middle of the fifteenth century declares that among the Waldenses "not a few indeed celebrate the

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Sabbath with the Jews."--Johann Joseph Ignaz von Doellinger, *Beitrage zur Sektengeschichte des Mittelalters* (Reports on the History of the Sects of the Middle Ages), Munich, 1890, 2d pt., p. 661. There can be no question that this source indicates the observance of the seventh-day Sabbath.

**Page 65.** Waldensian Versions of the Bible.--On recent discoveries of Waldensian manuscripts see M. Esposito, "Sur quelques manuscrits de l'ancienne litterature des Vaudois du Piemont," in *Revue d'Historique Ecclesiastique* (Louvain, 1951), p. 130 ff.; F. Jostes, "Die Waldenserbibeln," in *Historisches Jahrbuch*, 1894; D. Lortsch, *Histoire de la Bible en France* (Paris, 1910), ch. 10.

A classic written by one of the Waldensian "barbs" is Jean Leger, *Histoire Generale des Eglises Evangeliques des Valleees de Piemont* (Leyden, 1669), which was written at the time of the great persecutions and contains firsthand information with drawings.

For the literature of Waldensian texts see A. Destefano, *Civiltà Medioevale* (1944); and *Riformatori ed eretici nel medioevo* (Palermo, 1938); J. D. Bounous, *The Waldensian Patois of Pramol* (Nashville, 1936); and A. Dondaine, *Archivum Fratrum Praedicatorum* (1946).

For the history of the Waldenses some of the more recent, reliable works are: E. Comba, *History of the Waldenses in Italy* (see later Italian edition published in Torre Pellice, 1934); E. Gebhart, *Mystics and Heretics* (Boston, 1927); G. Gonnet, *Il Valdismo Medioevale, Prolegomeni* (Torre Pellice, 1935); and Jalla, *Histoire des Vaudois et leurs colonies* (Torre Pellice, 1935).

**Page 77.** Edict Against the Waldenses.--A considerable portion of the text of the papal bull issued by Innocent VIII in 1487 against the Waldenses (the original of which is in the library of the University of Cambridge) is given, in an English translation, in John Dowling's *History of Romanism* (1871 ed.), b. 6, ch. 5, sec. 62.

**Page 85.** Wycliffe.--The historian discovers that the name of Wycliffe has many different forms of spelling. For a full discussion of these see J. Dahmus, *The Prosecution of John Wyclif* (New Haven: Yale University Press, 1952), p. 7.

**Page 86.** Infallibility.

For the original text of the papal bulls issued against Wycliffe with English translation see J. Dahmus, *The Prosecution of John Wyclif* (New Haven: Yale University Press, 1952), pp. 35-49; also John Foxe, *Acts and Monuments of the Church* (London: Pratt Townsend, 1870), vol. 3, pp. 4-13.

For a summary of these bulls sent to the archbishop of Canterbury, to King Edward, and to the chancellor of the University of Oxford, see Merle d'Aubigne, *The History of the Reformation in the Sixteenth Century* (London: Blackie and Son, 1885), vol. 4, div. 7, p. 93; August Neander, *General*

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History of the Christian Church (Boston: Crocker and Brester, 1862), vol. 5, pp. 146, 147; George Sargeant, History of the Christian Church (Dallas: Frederick Publishing House, 1948), p. 323; Gotthard V. Lechler, John Wycliffe and His English Precursors (London: The Religious Tract Society, 1878), pp. 162-164; Philip Schaff, History of the Christian Church (New York: Charles Scribner's Sons, 1915), vol. 5, pt. 2, p. 317.

**Page 104.** Council of Constance.--A primary source on the Council of Constance is Richental Ulrich, *Das Concilium so zu Constanz gehalten ist worden* (Augsburg, 1483, Incun.). An interesting, recent study of this text, based on the "Aulendorf Codex," is in the Spencer Collection of the New York Public Library, published by Carl Kup, *Ulrich von Richental's Chronicle of the Council of Constance* (New York, 1936). See also H. Finke (ed.), *Acta Concilii Constantiensis* (1896), vol. 1; Hefele, *Conciliengeschichte* (9 vols.), vols. 6, 7; L. Mirbt, *Quellen zur Geschichte des Papsttums* (1934); Milman, *Latin Christianity*, vol. 7, pp. 426-524; Pastor, *The History of the Popes* (34 vols.), vol. 1, p. 197 ff.

More recent publications on the council are K. Zaehrer, *Das Kardinal Kollegium auf dem Konstanzer Konzil* (Muenster, 1935); Th. F. Grogau, *The Conciliar Theory as It Manifested Itself at the Council of Constance* (Washington, 1949); Fred A. Krempel, *Cultural Aspects of the Council of Constance and Basel* (Ann Arbor, 1955); John Patrick McGowan, *d'Ailly and the Council of Constance* (Washington: Catholic University, 1936).

For John Huss see John Hus, *Letters*, 1904; E. J. Kitts, *Pope John XXIII and Master John Hus* (London, 1910); D. S. Schaff, *John Hus* (1915); Schwarze, *John Hus* (1915); and Matthew Spinka, *John Hus and the Czech Reform* (1941).

**Page 234.** Jesuitism.--For a statement concerning the origin, the principles, and the purposes of the "Society of Jesus," as outlined by members of this order, see a work entitled *Concerning Jesuits*, edited by the Rev. John Gerard, S.J., and published in London, 1902, by the Catholic Truth Society. In this work it is said, "The mainspring of the whole organization of the Society is a spirit of entire obedience: 'Let each one,' writes St. Ignatius, 'persuade himself that those who live under obedience ought to allow themselves to be moved and directed by divine Providence through their superiors, just as though they were a dead body, which allows itself to be carried anywhere and to be treated in any manner whatever, or as an old man's staff, which serves him who holds it in his hand in whatsoever way he will.'"

"This absolute submission is ennobled by its motive, and should be, continues the . . . founder, 'prompt, joyous and persevering; . . . the obedient religious accomplishes joyfully that which his superiors have confided to him for the general good, assured that thereby he corresponds truly with the divine will.'"--The Comtesse R. de Courson, in *Concerning Jesuits*, page 6.

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See also L. E. Dupin, *A Compendious History of the Church*, cent. 16, ch. 33 (London, 1713, vol. 4, pp. 132-135); Mosheim, *Ecclesiastical History*, cent. 16, sec. 3, pt. 1, ch. 1, par. 10 (including notes); *The Encyclopedia Britannica* (9th ed.), art. "Jesuits;" C. Paroissen, *The Principles of the Jesuits, Developed in a Collection of Extracts From Their Own Authors* (London, 1860--an earlier edition appeared in 1839); W. C. Cartwright, *The Jesuits, Their Constitution and Teaching* (London, 1876); E. L. Taunton, *The History of the Jesuits in England, 1580-1773* (London, 1901).

See also H. Boehmer, *The Jesuits* (translation from the German, Philadelphia, Castle Press, 1928 ); E. Goethein, *Ignatius Loyola and the Gegen-reformation* (Halle, 1895); T. Campbell, *The Jesuits, 1534-1921* (New York, 1922); E. L. Taunton, *The History of the Jesuits in England, 1580-1773* (London, 1901).

**Page 235.** The Inquisition.--For the Roman Catholic view see *The Catholic Encyclopedia*, vol. 8, art. "Inquisition" by Joseph Bloetzer, p. 26 ff.: and E. Vacandard, *The Inquisition: A Critical and Historical Study of the Coercive Power of the Church* (New York: Longmans, Green and Company, 1908).

For an Anglo-Catholic view see Hoffman Nickerson, *The Inquisition: A Political and Military Study of Its Establishment*. For the non-Catholic view see Philip Van Limborch, *History of the Inquisition*; Henry Charles Lea, *A History of the Inquisition of the Middle Ages*, 3 vols.; *A History of the Inquisition of Spain*, 4 vols., and *The Inquisition in the Spanish Dependencies*; and H. S. Turberville, *Medieval Heresy and the Inquisition* (London: C. Lockwood and Son, 1920--a mediating view).

**Page 265.** Causes of the French Revolution.--On the far-reaching consequences of the rejection of the Bible and of Bible religion, by the people of France, see H. von Sybel, *History of the French Revolution*, b. 5, ch. 1, pars. 3-7; Henry Thomas Buckle, *History of Civilization in England*, chs. 8 , 12, 14 (New York, 1895, vol. 1, pp. 364-366, 369-371, 437, 540, 541, 550); *Blackwood's Magazine*, vol. 34, No. 215 (November, 1833), p. 739; J. G. Lorimer, *An Historical Sketch of the Protestant Church in France*, ch. 8, pars. 6, 7.

**Page 267.** Efforts to Suppress and Destroy the Bible.--The Council of Toulouse, which met about the time of the crusade against the Albigenses, ruled: "We prohibit laymen possessing copies of the Old and New Testament. . . . We forbid them most severely to have the above books in the popular vernacular." "The lords of the districts shall carefully seek out the heretics in dwellings, hovels, and forests, and even their underground retreats shall be entirely wiped out."--Concil. Tolosanum, Pope Gregory IX, Anno. chr. 1229. Canons 14 and 2. This Council sat at the time of the crusade against the Albigenses.

"This pest [the bible] had taken such an extension that some people had

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appointed priests of their own, and even some evangelists who distorted and destroyed the truth of the gospel and made new gospels for their own purpose . . . (they know that) the preaching and explanation of the Bible is absolutely forbidden to the lay members."--Acts of Inquisition, Philip van Limborch, *History of the Inquisition*, chapter 8.

The Council of Tarragona, 1234, ruled that: "No one may possess the books of the Old and New Testaments in the Romance language, and if anyone possesses them he must turn them over to the local bishop within eight days after promulgation of this decree, so that they may be burned lest, be he a cleric or a layman, he be suspected until he is cleared of all suspicion."--D. Lortsch, *Histoire de la Bible en France*, 1910, p. 14.

At the Council of Constance, in 1415, Wycliffe was posthumously condemned by Arundel, the archbishop of Canterbury, as "that pestilent wretch of damnable heresy who invented a new translation of the Scriptures in his mother tongue."

The opposition to the Bible by the Roman Catholic Church has continued through the centuries and was increased particularly at the time of the founding of Bible societies. On December 8, 1866, Pope Pius IX, in his encyclical *Quanta cura*, issued a syllabus of eighty errors under ten different headings. Under heading IV we find listed: "Socialism, communism, clandestine societies, Bible societies. . . . Pests of this sort must be destroyed by all possible means."

**Page 276.** The Reign of Terror.--For a reliable, brief introduction into the history of the French Revolution see L. Gershoy, *The French Revolution* (1932); G. Lefebvre, *The Coming of the French Revolution* (Princeton, 1947); and H. von Sybel, *History of the French Revolution* (1869), 4 vols.

The *Moniteur Officiel* was the government paper at the time of the Revolution and is a primary source, containing a factual account of actions taken by the Assemblies, full texts of the documents, etc. It has been reprinted. See also A. Aulard, *Christianity and the French Revolution* (London, 1927), in which the account is carried through 1802--an excellent study; W. H. Jervis, *The Gallican Church and the Revolution* (London, 1882), a careful work by an Anglican, but shows preference for Catholicism.

On the relation of church and state in France during the French Revolution see Henry H. Walsh, *The Concordate of 1801: A Study of Nationalism in Relation to Church and State* (New York, 1933); Charles Ledre, *L'Eglise de France sous la Revolution* (Paris, 1949).

Some contemporary studies on the religious significance of the Revolution are G. Chais de Sourcesol, *Le Livre des Manifestes* (Avignon, 1800), in which the author endeavored to ascertain the causes of the upheaval, and its religious significance, etc.; James Bicheno, *The Signs of the Times* (London, 1794); James Winthrop, *A Systematic Arrangement of Several Scripture Prophecies Relating to Antichrist; With Their Application to the Course of History*

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(Boston, 1795); and Lathrop, *The Prophecy of Daniel Relating to the Time of the End* (Springfield, Massachusetts, 1811).

For the church during the Revolution see W. M. Sloan, *The French Revolution and Religious Reform* (1901); P. F. La Gorce, *Histoire Religieuse de la Revolution* (Paris, 1909).

On relations with the papacy see G. Bourgin, *La France et Rome de 1788-1797* (Paris, 1808), based on secret files in the Vatican; A. Latreille, *L'Eglise Catholique et la Revolution* (Paris, 1950), especially interesting on Pius VI and the religious crisis, 1775-1799.

For Protestants during the Revolution, see Pressense (ed.), *The Reign of Terror* (Cincinnati, 1869).

**Page 280.** The Masses and the Privileged Classes.--On social conditions prevailing in France prior to the period of the Revolution, see H. von Holst, *Lowell Lectures on the French Revolution*, lecture 1; also Taine, *Ancien Regime*, and A. Young, *Travels in France*.

**Page 283.** Retribution.--For further details concerning the retributive character of the French Revolution see Thos. H. Gill, *The Papal Drama*, b. 10; Edmond de Pressense, *The Church and the French Revolution*, b. 3, ch. 1.

**Page 284.** The Atrocities of the Reign of Terror.--See M. A. Thiers, *History of the French Revolution*, vol. 3, pp. 42-44, 62-74, 106 (New York, 1890, translated by F. Shoberl); F. A. Mignet, *History of the French Revolution*, ch. 9, par. 1 (Bohn, 1894); A. Alison, *History of Europe, 1789-1815*, vol. 1, ch. 14 (New York, 1872, vol. 1, pp. 293-312).

**Page 287.** The Circulation of the Scriptures.--In 1804, according to Mr. William Canton of the British and Foreign Bible Society, "all the Bibles extant in the world, in manuscript or in print, counting every version in every land, were computed at not many more than four millions. . . . The various languages in which those four millions were written, including such bygone speech as the Moeso-Gothic of Ulfilas and the Anglo-Saxon of Bede, are set down as numbering about fifty."--*What Is the Bible Society?* rev. ed., 1904, p. 23.

The American Bible Society reported a distribution from 1816 through 1955 of 481,149,365 Bibles, Testaments, and portions of Testaments. To this may be added over 600,000,000 Bibles or Scripture portions distributed by the British and Foreign Bible Society. During the year 1955 alone the American Bible Society distributed a grand total of 23,819,733 Bibles, Testaments, and portions of Testaments throughout the world.

The Scriptures, in whole or in part, have been printed, as of December, 1955, in 1,092 languages; and new languages are constantly being added.

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**Page 288.** Foreign missions.--The missionary activity of the early Christian church has not been duplicated until modern times. It had virtually died out by the year 1000, and was succeeded by the military campaigns of the Crusades. The Reformation era saw little foreign mission work, except on the part of the early Jesuits. The pietistic revival produced some missionaries. The work of the Moravian Church in the eighteenth century was remarkable, and there were some missionary societies formed by the British for work in colonized North America. But the great resurgence of foreign missionary activity begins around the year 1800, at "the time of the end." Daniel 12:4. In 1792 was formed the Baptist Missionary Society, which sent Carey to India. In 1795 the London Missionary Society was organized, and another society in 1799 which in 1812 became the Church Missionary Society. Shortly afterward the Wesleyan Missionary Society was founded. In the United States the American Board of Commissioners for Foreign Missions was formed in 1812, and Adoniram Judson was sent out that year to Calcutta. He established himself in Burma the next year. In 1814 the American Baptist Missionary Union was formed. The Presbyterian Board of Foreign Missions was formed in 1837.

"In A.D. 1800, . . . the overwhelming majority of Christians were the descendants of those who had been won before A.D. 1500. . . . Now, in the nineteenth century, came a further expansion of Christianity. Not so many continents or major countries were entered for the first time as in the preceding three centuries. That would have been impossible, for on all the larger land masses of the earth except Australia and among all the more numerous peoples and in all the areas of high civilization Christianity had been introduced before A.D. 1800. What now occurred was the acquisition of fresh footholds in regions and among peoples already touched, an expansion of unprecedented extent from both the newer bases and the older ones, and the entrance of Christianity into the large majority of such countries, islands, peoples, and tribes as had previously not been touched. . . .

"The nineteenth century spread of Christianity was due primarily to a new burst of religious life emanating from the Christian impulse. . . . Never in any corresponding length of time had the Christian impulse given rise to so many new movements. Never had it had quite so great an effect upon Western European peoples. It was from this abounding vigor that there issued the missionary enterprise which during the nineteenth century so augmented the numerical strength and the influence of Christianity."--Kenneth Scott Latourette, *A History of the Expansion of Christianity*, vol. IV, *The Great Century A.D. 1800-A.D. 1914* (New York: Harper & Brothers, 1941), pp. 2-4.

**Pages 327, 329.** [Return to Pages: 327, 329, 399 ] **Prophetic Dates.**--According to Jewish reckoning the fifth month (Ab) of the seventh year of Artaxerxes' reign was from July 23 to August 21, 457 B.C. After Ezra's arrival in Jerusalem in the autumn of the year, the decree of the king went into effect. For the certainty of the date 457 B.C. being the seventh year of Artaxerxes, see S. H. Horn and L. H. Wood, *The*

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*Chronology of Ezra 7* (Washington, D. C.: Review and Herald Publishing Assn., 1953); E. G. Kraeling, *The Brooklyn Museum Aramaic Papyri* (New Haven or London, 1953), pp. 191-193; *The Seventh-day Adventist Bible Commentary* (Washington, D.C.: Review and Herald Publishing Assn., 1954), vol. 3, pp. 97-110.

**Page 335.** **Fall of the Ottoman Empire.**--The impact of Moslem Turkey upon Europe after the fall of Constantinople in 1453 was as severe as had been the catastrophic conquests of the Moslem Saracens, during the century and a half after the death of Mohammed, upon the Eastern Roman Empire. Throughout the Reformation era, Turkey was a continual threat at the eastern gates of European Christendom; the writings of the Reformers are full of condemnation of the Ottoman power. Christian writers since have been concerned with the role of Turkey in future world events, and commentators on prophecy have seen Turkish power and its decline forecast in Scripture.

For the latter chapter, under the "hour, day, month, year" prophecy, as part of the sixth trumpet, Josiah Litch worked out an application of the time prophecy, terminating Turkish independence in August, 1840. Litch's view can be found in full in his *The Probability of the Second Coming of Christ About A.D. 1843* (Published in June, 1838); *An Address to the Clergy* (published in the spring of 1840; a second edition, with historical data in support of the accuracy of former calculations of the prophetic period extending to the fall of the Ottoman Empire, was published in 1841); and an article in *Signs of the Times and Expositor of Prophecy*, Aug. 1, 1840. See also article in *Signs of the Times and Expositor of Prophecy*, Feb. 1, 1841; and J. N. Loughborough, *The Great Advent Movement* (1905 ed.), pp. 129-132. The book by Uriah Smith, *Thoughts on Daniel and the Revelation*, rev. ed. of 1944, discusses the prophetic timing of this prophecy on pages 506-517.

For the earlier history of the Ottoman Empire and the decline of the Turkish power, see also William Miller, *The Ottoman Empire and Its Successors, 1801-1927* (Cambridge, England: University Press, 1936); George G. S. L. Eversley, *The Turkish Empire from 1288 to 1914* (London : T. Fisher Unwin, Ltd., 2d ed., 1923); Joseph von Hammer-Purgstall, *Geschichte des Osmannischen Reiches* (Pesth: C. A. Hartleben, 2d ed., 1834-36), 4 vols.; Herbert A. Gibbons, *Foundation of the Ottoman Empire, 1300-1403* (Oxford: University Press, 1916); Arnold J. Toynbee and Kenneth B. Kirkwood, *Turkey* (London, 1926).

**Page 340.** [Return to Pages: 340, 565, 596] Withholding the Bible From the People.--The reader will recognize that the text of this volume was written prior to Vatican Council II, with its somewhat altered policies in regard to the reading of the Scriptures.

Through the centuries, the attitude of the Roman Catholic Church toward circulation of the Holy Scriptures in vernacular versions among the laity shows up as negative. See for example G. P. Fisher, *The Reformation*, ch. 15,

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par. 16 (1873 ed., pp. 530-532); J. Cardinal Gibbons, *The Faith of Our Fathers*, ch. 8 (49th ed., 1897), Pp. 98-117; John Dowling, *History of Romanism*, b. 7, ch. 2, Sec. 14; and b. 9, ch. 3, secs. 24-27 (1871 ed., pp. 491-496, 621-625); L. F. Bungener, *History of the Council of Trent*, pp. 101-110 (2d Edinburgh ed., 1853, translated by D. D. Scott); G. H. Putnam, *Books and Their Makers During the Middle Ages*, vol. 1, pt. 2, ch. 2, pars. 49, 54-56. See also *Index of Prohibited Books* (Vatican Polyglot Press, 1930), pp. ix, x; Timothy Hurley, *A Commentary on the Present Index Legislation* (New York: Benziger Brothers, 1908), p. 71; *Translation of the Great Encyclical Letters of Leo XIII* (New York: Benziger Brothers, 1903), p. 413.

But in recent years a dramatic and positive change has occurred in this respect. On the one hand, the church has approved several versions prepared on the basis of the original languages; on the other, it has promoted the study of the Holy Scriptures by means of free distribution and Bible institutes. The church, however, continues to reserve for herself the exclusive right to interpret the Bible in the light of her own tradition, thus justifying those doctrines that do not harmonize with biblical teachings.

**Page 373.** Ascension Robes.--The story that the Adventists made robes with which to ascend "to meet the Lord in the air," was invented by those who wished to reproach the Advent preaching. It was circulated so industriously that many believed it, but careful inquiry proved its falsity. For many years a substantial reward was offered for proof that one such instance ever occurred, but no proof has been produced. None who loved the appearing of the Saviour were so ignorant of the teachings of the Scriptures as to suppose that robes which they could make would be necessary for that occasion. The only robe which the saints will need to meet the Lord is the righteousness of Christ. See Isaiah 61:10; Revelation 19:8.

For a thorough refutation of the legend of ascension robes, see Francis D. Nichol, *Midnight Cry* (Washington, D.C.: Review and Herald Publishing Assn., 1944), chs. 25-27, and Appendices H-J. See also Leroy Edwin Froom, *Prophetic Faith of Our Fathers* (Washington, D.C.: Review and Herald Publishing Assn., 1954), vol. 4, pp. 822-826.

**Page 374.** The Chronology of Prophecy.--Dr. George Bush, professor of Hebrew and Oriental Literature in the New York City University, in a letter addressed to William Miller and published in the *Advent Herald and Signs of the Times Reporter*, Boston, March 6 and 13, 1844, made some important admissions relative to his calculation of the prophetic times. Dr. Bush wrote:

"Neither is it to be objected, as I conceive, to yourself or your friends, that you have devoted much time and attention to the study of the chronology of prophecy, and have labored much to determine the commencing and closing dates of its great periods. If these periods are actually given by the Holy Ghost in the prophetic books, it was doubtless with the design that they should be studied, and probably, in the end, fully understood; and no man is to be charged with presumptuous folly who

reverently makes the attempt to do this. . . . In taking a day as the prophetic term for a year, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of

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Mede, Sir Isaac Newton, Bishop Newton, Kirby, Scott, Keith, and a host of others who have long since come to substantially your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John, do actually expire about this age of the world, and it would be a strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominent in the notices of these eminent divines." "Your results in this field of inquiry do not strike me so far out of the way as to affect any of the great interests of truth or duty." "Your error, as I apprehend, lies in another direction than your chronology." "You have entirely mistaken the nature of the events which are to occur when those periods have expired. This is the head and front of your expository offending." See also Leroy Edwin Froom, *Prophetic Faith of Our Fathers* (Washington, D.C.: Review and Herald Publishing Assn., 1950), vol. 1, chs. 1, 2.

**Page 435.** A Threefold Message.--Revelation 14:6, 7 foretells the proclamation of the first angel's message. Then the prophet continues: "There followed another angel, saying, Babylon is fallen, is fallen. . . . And the third angel followed them." The word here rendered "followed" means "to go along with," "to follow one," "go with him." See Henry George Liddell and Robert Scott, *Greek English Lexicon* (Oxford: Clarendon Press, 1940), vol. 1, p. 52. It also means "to accompany." See George Abbott-Smith, *A Manual Greek Lexicon of the New Testament* (Edinburgh: T. and T. Clark, 1950), page 17. It is the same word that is used in mark 5:24, "Jesus went with him; and much people followed Him, and thronged Him." It is also used of the redeemed one hundred and forty-four thousand, Revelation 14:4, where it is said, "These are they which follow the Lamb whithersoever He goeth." In both these places it is evident that the idea intended to be conveyed is that of "going together," "in company with." So in 1 Corinthians 10:4, where we read of the children of Israel that "they drank of that spiritual Rock that followed them," the word "followed" is translated from the same Greek word, and the margin has it, "went with them." From this we learn that the idea in Revelation 14:8, 9 is not simply that the second and third angels followed the first in point of time, but that they went with him. The three messages are but one threefold message. They are three only in the order of their rise. But having risen, they go on together and are inseparable.

**Page 447.** Supremacy of the Bishops of Rome.--For the leading circumstances in the assumption of supremacy by the bishops of Rome, see Robert Francis Cardinal Bellarmine, *Power of the Popes in Temporal Affairs* (there is an English translation in the Library of Congress, Washington, D. C.); Henry Edward Cardinal Manning, *The Temporal Power of the Vicar of Jesus Christ* (London: Burns and Lambert, 2d ed., 1862); and James Cardinal Gibbons, *Faith of Our Fathers* (Baltimore: John Murphy Co., 110th ed., 1917), chs. 5, 9, 10, 12. For Protestant authors see Trevor Gervase Jalland, *The Church and the Papacy* (London: Society for Promoting Christian Knowledge, 1944, a Bampton

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Lecture); and Richard Frederick Littledale, *Petrine Claims* (London: Society for Promoting Christian Knowledge, 1899). For sources of the early centuries of the Petrine theory, see James T. Shotwell and Louise Ropes Loomis, *The See of Peter* (New York: Columbia University Press, 1927). For the false "Donation of Constantine" see Christopher B. Coleman, *The Treatise of Lorenzo Valla on the Donation of Constantine* (New York, 1914), which gives the full Latin text and translation, and a complete criticism of the document and its thesis.



**Page 565.** Withholding the Bible from the People.--See note for page 340.

**Page 578.** The Ethiopian Church and the Sabbath.--Until rather recent years the Coptic Church of Ethiopia observed the seventh-day Sabbath. The Ethiopians also kept Sunday, the first day of the week, throughout their history as a Christian people. These days were marked by special services in the churches. The observance of the seventh-day Sabbath has, however, virtually ceased in modern Ethiopia. For eyewitness accounts of religious days in Ethiopia, see Pero Gomes de Teixeira, *The Discovery of Abyssinia by the Portuguese in 1520* (translated in English in London: British Museum, 1938), p. 79; Father Francisco Alvarez, *Narrative of the Portuguese Embassy to Abyssinia During the Years 1520-1527*, in the records of the Hakluyt Society (London, 1881), vol. 64, pp. 22-49; Michael Russell, *Nubia and Abyssinia* (Quoting Father Lobo, Catholic missionary in Ethiopia in 1622) (New York: Harper & Brothers, 1837), pp. 226-229; S. Giacomo Baratti, *Late Travels Into the Remote Countries of Abyssinia* (London: Benjamin Billingsley, 1670), pp. 134-137; Job Ludolphus, *A New History for Ethiopia* (London: S. Smith, 1682), pp. 234-357; Samuel Gobat, *Journal of Three Years' Residence in Abyssinia* (New York: ed. of 1850), pp. 55-58, 83-98. For other works touching upon the question, see Peter Heylyn, *History of the Sabbath*, 2d ed., 1636, vol. 2, pp. 198-200; Arthur P. Stanley, *Lectures on the History of the Eastern Church* (New York: Charles Scribner's Sons, 1882), lecture 1, par. 1; C. F. Rey, *Romance of the Portuguese in Abyssinia* (London: F. H. and G. Witherley, 1929), pp. 59, 253-297.

- <sup>16</sup> Bispham, *Columban — Saint, Monk, Missionary*, p. 57.
- <sup>17</sup> Fitzpatrick, *Ireland and the Making of Britain*, p. 196.
- <sup>18</sup> Thatcher and Schwill, *Europe in the Middle Ages*, p. 93.
- <sup>19</sup> Fitzpatrick, *Ireland and the Making of Britain*, p. 12.
- <sup>20</sup> *Ibid.*, p. 10.
- <sup>21</sup> Fitzpatrick, *Ireland and the Making of Britain*, p. 47.
- <sup>22</sup> The writer took particular pains to visit the celebrated library at St. Gall, named in honor of Gallus, in order to inspect the Irish manuscripts still remaining there. The life and literary labors of St. Gall are worthy of the study of any student.
- <sup>23</sup> Beuzart, *Les Heresies*, pp. 6, 470. See the author's discussion in Chapters 6 and 15, entitled, "Vigilantius, Leader of the Waldenses," and "Early Waldensian Heroes," respectively.
- <sup>24</sup> Robinson, *Ecclesiastical Researches*, pp. 157, 158, 164, 165, 167. 26.
- <sup>25</sup> Healy, *Insula Sanctorum et Doctorum*, p. 377.
- <sup>26</sup> Fitzpatrick, *Ireland and the Foundations of Europe*, p. 24.
- <sup>27</sup> *The Catholic Encyclopedia*, art., "Bobbio."
- <sup>28</sup> Stokes, *Celtic Church in Ireland*, p. 165.
- <sup>29</sup> Fitzpatrick, *Ireland and the Making of Britain*, p. 5.
- <sup>30</sup> *Ibid.*, p. 80.
- <sup>31</sup> Edgar, *The Variations of Popery*, pp. 181, 182.
- <sup>32</sup> *Epistles*, of Pope Gregory I, coil. 13, ep. 1, found in *Nicene and Post-Nicene Fathers*, 2d Series, vol. 13.
- <sup>33</sup> Neander, *General History of the Christian Religion and Church*, vol. 3, p. 49, note.
- <sup>34</sup> Hefele, *Conciliengeschichte*, vol. 3, p. 512, sec. 362.
- <sup>35</sup> Fitzpatrick, *Ireland and the Foundations of Europe*, p. 68.
- <sup>36</sup> Fitzpatrick, *Ireland and the Making of Britain*, p. 21.

## CHAPTER 14

- <sup>1</sup> *The Historians' History of the World*, vol. 21, p. 342.
- <sup>2</sup> Smith and Wace, *A Dictionary of Christian Biography*, art. "Columbanus."
- <sup>3</sup> Bispham, *Columban — Saint, Monk, Missionary*, p. 44.
- <sup>4</sup> Newman, *A Manual of Church History*, vol. 1, pp. 411, 413.
- <sup>5</sup> Thorndike, *History of Medieval Europe*, pp. 165, 166.
- <sup>6</sup> Fitzpatrick, *Ireland and the Foundations of Europe*, pp. 69, 70.
- <sup>7</sup> Rae, *The Syrian Church in India*, pp. 35-38.
- <sup>8</sup> Purchas, *His Pilgrimes*, vol. 1, p. 359.
- <sup>9</sup> Monastier, *A History of the Vaudois Church*, pp. 11, 12.
- <sup>10</sup> Neander, *General History of the Christian Religion and Church*, vol. 3, p. 49, note 1.
- <sup>11</sup> Ebrard, *Bonifatius, der Zerstörer des Columbanischen Kitchentums auf dem Festlande*, p. 213.
- <sup>12</sup> Fitzpatrick, *Ireland and the Foundations of Europe*, pp. 18, 162-164.
- <sup>13</sup> Neander, *General History of the Christian Religion and Church*, vol. 3, p. 48.
- <sup>14</sup> *Ibid.*, vol. 3, p. 49.
- <sup>15</sup> Bower, *The History of the Popes*, vol. 2, pp. 23, 24.
- <sup>16</sup> Zimmer, *The Irish Element in Medieval Culture*, p. 35.
- <sup>17</sup> Ebrard, *Bonifatius, der Zerstörer des Columbanischen Kirchentums auf dem Festlande*, p. 127.
- <sup>18</sup> *Ibid.*, pp. 127, 128
- <sup>19</sup> *Ibid.*, pp. 130.
- <sup>20</sup> *Ibid.*, pp. 130-133.
- <sup>21</sup> *Ibid.*, pp. 197, 199.
- <sup>22</sup> Adeney, *The Greek and Eastern Churches*, pp. 188, 189.
- <sup>23</sup> Butler, *Lives of the Saints*, vol. 6, p. 77.

- <sup>24</sup> Dowling, *The History of Romanism*, pp. 166, 167.
- <sup>25</sup> Ibid., pp. 168, 169.
- <sup>26</sup> Milman, *History of Latin Christianity*, vol. 2, pp. 215, 216.
- <sup>27</sup> Ibid., vol. 2, p. 220.
- <sup>28</sup> See the author's discussion in Chapter 7, entitled, "Patrick, Organizer of the Church in the Wilderness in Ireland."
- <sup>29</sup> Mansi, *Sacrorum Conciliorum Nova et Amplissima Collectio*, vol. 23, p. 73.
- <sup>30</sup> Gilly, *Waldensian Researches*, pp. 95, 96.
- <sup>31</sup> Dowling, *The History of Romanism*, p. 181.
- <sup>32</sup> Mosheim, *Institutes of Ecclesiastical History*, b. 3, cent. 10, pt. 2, ch. 1, pars. 1, 4.
- <sup>33</sup> Wylie, *The History of Protestantism*, vol. 1, p. 34.
- <sup>34</sup> Adeney, *The Greek and Eastern Churches*, p. 218.
- <sup>35</sup> Gibbon, *Decline and Fall of the Roman Empire*, ch. 54, pars. 2, 7.
- <sup>36</sup> Faber, *The Ancient Vallenses and Albigenses*, pp. 37, 56.
- <sup>37</sup> Ibid., p. 65.
- <sup>38</sup> Green, *A Handbook of Church History*, p. 508.
- <sup>39</sup> Mosheim, *Institutes of Ecclesiastical History*, b. 3, cent. 13, p. 2, ch. 2, par. 26.
- <sup>40</sup> Jones, *The History of the Christian Church*, vol. 2, p. 93.
- <sup>41</sup> Neander, *General History of the Christian Religion and Church*, vol. 4, pp. 275, 276.
- <sup>42</sup> Leger, *Historie Generale des Eglises Vaudoises*, bk. 1, p. 167.
- <sup>43</sup> McCabe, *Cross and Crown*, p. 32.

## CHAPTER 15

- <sup>1</sup> Benedict, *A General History of the Baptist Denomination*, vol. 1, pp. 112, 113.

- <sup>2</sup> Mackintosh, *History of England*, vol. 1, p. 321, found in Lardner's *Cabinet Encyclopedia*.
- <sup>3</sup> Bompiani, *A Short History of the Italian Waldenses*, p. 9.
- <sup>4</sup> Mosheim, *Institutes of Ecclesiastical History*, b. 2, cent. 7, pt. 2, ch. 2, par. 2.
- <sup>5</sup> Morland, *The Church of the Piedmont*, pp. 16, 17.
- <sup>6</sup> Voltaire, *Additions to Ancient and Modern History*, vol. 29, pp. 227, 242.
- <sup>7</sup> Neander, *General History of the Christian Religion and Church*, 5th Period, sec. 4, p. 605.
- <sup>8</sup> Muston, *The Israel of the Alps*, vol. 2, p. 406.
- <sup>9</sup> See the author's discussion in Chapter 6, entitled, "Vigilantius, Leader of the Waldenses."
- <sup>10</sup> Saccho, *Contra Waldenses*, found in *Maxima Bibliotheca Veterum Patrum*, vol. 25, p. 264.
- <sup>11</sup> Nolan, *The Integrity of the Greek Vulgate*, Preface, p. 17
- <sup>12</sup> Gordon, "World Healers," pp. 237, 238.
- <sup>13</sup> *The Catholic Encyclopedia*, art. "Milan."
- <sup>14</sup> See the author's discussion in Chapter 10, entitled, "How the Church was Driven into the Wilderness."
- <sup>15</sup> Ayer, *A Source Book for Ancient Church History*, pp. 596, 597.
- <sup>16</sup> Allix, *The Ancient Churches of Piedmont*, p. 33.
- <sup>17</sup> Gibbon, *Decline and Fall of the Roman Empire*, ch. 45, par. 18.
- <sup>18</sup> Mosheim, *Institutes of Ecclesiastical History*, b. 3, cent. 9, pt. 2, ch. 5, par. 4, note 5.
- <sup>19</sup> Pilchdorffius, *Contra Pauperes de Lugduno*, found in *Maxima Bibliotheca Veterum Patrum*, vol. 25, p. 300; also, Robinson, *Ecclesiastical Researches*, p. 303.
- <sup>20</sup> Bossuet, *Variations of the Protestant Churches*, vol. 2, p. 67. "The fact is, in Gretser's time, the general name of the Vaudois was given to all sects separate from Rome ever since the eleventh or twelfth century down to Luther's days." See also Robinson, *Ecclesiastical Researches*, p. 56.

- <sup>21</sup> See the author's discussion in Chapter 6, entitled, "Vigilantius, Leader of the Waldenses."
- <sup>22</sup> Mezeray, *Abrege Chronologique de L'Histoire de France*, vol. 1, p. 244; also Mosheim, *Institutes of Ecclesiastical History*, b. 3, cent. 8, pt. 2, ch. 3, par. 14; also note 29.
- <sup>23</sup> See the author's discussion in Chapter 21, entitled, "Adam and the Church in China."
- <sup>24</sup> Robinson, *Ecclesiastical Researches*, pp. 99, 106, 440, 441, 445, 446; Adeney, *The Greek and Eastern Churches*, p. 218.
- <sup>25</sup> This accuser was Jonas, bishop of Orleans.
- <sup>26</sup> Claude, *Epistle to Abbot Theodimir*, found in *Maxima Bibliotheca Veterum Patrum*, vol. 14, p. 197.
- <sup>27</sup> Dungali Responsa, found in *Maxima Bibliotheca Veterum Patrum*, vol. 14, pp. 201-216.
- <sup>28</sup> Mosheim, *Institutes of Ecclesiastical History*, b. 3, cent. 9, pt. 2, ch. 3, par. 17, note 24.
- <sup>29</sup> This book was *De Corpore et Sanguine Domini (On the Body and Blood of Christ)*, by Paschasius Radbertus.
- <sup>30</sup> Limborch, *The History of the Inquisition*, vol. 1, p. 42.
- <sup>31</sup> Usually attributed to Isidore Mercator, a fictitious person formerly erroneously identified with Isidore of Seville, Spain.
- <sup>32</sup> Bethuensis, *Liber Antihaeresis*, found in *Maxima Bibliotheca Veterum Patrum*, vol. 24, p. 1572.
- <sup>33</sup> Pilchdorffius, *Contra Haerisin Waldensium Tractatus*, ch. 1, found in *Maxima Bibliotheca Veterum Patrum*, vol. 25, p. 278.
- <sup>34</sup> Damian, *Opuscula*, Opusculum 18, found in Migne, *Patrologia Latina*, vol. 145, p. 416.
- <sup>35</sup> Such as Bishop Otto (d'Achery, *Spicilegium*, vol. 1, pp. 434, 435, 1723 ed.) of Vercelli of northern Italy, who in 945 complained of Separatists in his own province; also Bishop Rudolphus (*Spicilegium*, vol. 2, p. 702) of Trom, Belgium, about 1125, who called the Dissenters "inveterate." "*Inveterata haeresi de corpore et sanguine Deo.*"

- <sup>36</sup> (a) Adolphus Glaber; (b) John of Fleury; (c) The Acts of the Council; (d) An History of Aquitaine.
- <sup>37</sup> Says George S. Faber: “Through a space of eight hours the examination was prolonged. And the same men, we are assured, in the course of the same scrutiny, confessed: that *They believed in one God*, that *They believed in two Gods*, and yet that *They believed in no God*; that *They asserted one God in heaven to be the Creator of all things*, that *They asserted the material world and the spiritual world to have been severally created by two Gods*, and yet that *They asserted the entire world both material and spiritual to have never been created at all but to have existed without any Creator from all eternity*: that *They totally denied a future state of rewards and punishments*, and yet that *Their assured confidence in an everlasting state of future glory and joy celestial was such as to make them face without shrinking the most terrible of all deaths!*” — *The Ancient Vallenses and Albigenses*, page 146.
- <sup>38</sup> d’Achery, *Spicilegium*, vol. 1, pp. 604-606.
- <sup>39</sup> Ibid., vol. 1, pp. 607,608.
- <sup>40</sup> *The Catholic Encyclopedia*, art. “Toulouse.”
- <sup>41</sup> De Vaux Cemay, *Historia Albigensium*, ch. 1, found in Migne, *Patrologia Latina*, vol. 213, pp. 545, 546.
- <sup>42</sup> Benedict, *A General History of the Baptist Denomination*, vol. 1, pp. 112, 121.
- <sup>43</sup> Matthew of Westminster, *The Flowers of History*, vol. 2, p. 15.
- <sup>44</sup> Quoted in Gordon, “*World Healers*,” p. 470.
- <sup>45</sup> Bower, *The History of the Popes*, vol. 2, p. 258; also, note 2, 1845 ed.
- <sup>46</sup> *Responsa Nicolai Papae I ad Consulta Bulgarorum*, Responsum 10, found in Mansi, *Sacrorum Conciliorum Nova et Amplissima Collectio*, vol. 15, p. 406; also to be found in Hefele, *Conciliengeschichte*, vol. 4, sec. 478.
- <sup>47</sup> Migne, *Patrologia Latina*, vol. 145, p. 506; also, Hergenroether, *Photius*, vol. 3, p. 746. The Nazarenes were a Christian denomination.

- <sup>48</sup> Neale, *A History of the Holy Eastern Church*, General Introduction, vol. 1, p. 731.
- <sup>49</sup> Damian, *Opuscula*, Opusculum 5, found in Migne, *Patrologia Latina*, vol. 145, p. 90.
- <sup>50</sup> M'Clintock and Strong, *Cyclopedia*, art. "Patarenes."
- <sup>51</sup> Allix, *The Ancient Churches of Piedmont*, pp. 121, 122.
- <sup>52</sup> "Nearly the whole form of the Latin church therefore, was changed by this pontiff; and the most valuable rights of councils, of bishops, and of religious societies, were subverted, and transferred over to the Roman pontiff. The evil however was not equally grievous in all the countries of Europe; for in several of them, through the influence of different causes, some shadow of pristine liberty and customs was preserved. As Hildebrand introduced a new code of ecclesiastical law, he would have introduced also a new code of civil law, if he could have accomplished fully his designs. For he wished to reduce all kingdoms into fiefs of St. Peter, i.e., of the Roman pontiffs; and to subject all causes of kings and princes, and the interests of the whole world, to the arbitrament of an assembly of bishops, who should meet annually at Rome." —Mosheim, *Institutes of Ecclesiastical History*, b. 3, cent. 11, pt. 2, ch. 2, par. 10.
- <sup>53</sup> Muston, *The Israel of the Alps*, vol. 1, pp. 3, 14, note 1.
- <sup>54</sup> See Peter of Cluny, *Tractatus Contra Petrobrussianos*, found in Migne, *Patrologia Latina*, vol. 189, pp. 720-850.
- <sup>55</sup> White, Bishop of Eli, *A Treatise on the Sabbath Day*, p. 8, found in Fisher, *Tracts on the Sabbath*.
- <sup>56</sup> Gui, *Manuel d' Inquisiteur*, vol. 1, p. 37. Pope Innocent III was the inspiring force in legalizing the Inquisition; Dominic became its founder; Francis dragged the unoffending evangelicals to its prisons; but Bernard Gui drew up the processes of condemning and of afflicting the victims.
- <sup>57</sup> "Dicti sunt et Insabbatati: non 'quod nullum festum colerent' ut opinatus est Johannes Massonus, nec quod in Sabbato Colendo Judaizarent, ut multi putabant," wrote Ussher, *Gravissimae Quaestionis de Christianarum Ecclesiarum Successione*, ch. 8, par. 4.



- <sup>58</sup> Gretzer, *Praeloquia in Triadem Scriptorum Contra Valdensium Sectam*, found in *Maxima Bibliotheca Vetricum Patrum*, vol. 24, pp. 1521, 1522.
- <sup>59</sup> Robinson, *Ecclesiastical Researches*, p. 304.
- <sup>60</sup> *Ibid.*, pp. 322, 323.
- <sup>61</sup> Peter of Cluny, *Tractatus Contra Petrobrussianos*, found in Migne, *Patrologia Latina*, vol. 189, pp. 720-850.
- <sup>62</sup> *Ibid.*, vol. 189, p. 723.
- <sup>63</sup> Bernard of Clairvaux, Epistle 241 (A.D. 1147) to Hildefonsus, Count of St. Eloy, found in Eales, *The Works of St. Bernard*, vol. 2, pp. 707, 708.
- <sup>64</sup> Bernard of Clairvaux, Sermon 66, on the Canticles, found in Eales, *The Works of St. Bernard*, vol. 4, pp. 388,400 — 403.
- <sup>65</sup> Mezeray, *Abrege Chronologique de L'Histoire de France*, vol. 2, pp. 654-657.
- <sup>66</sup> Genebrard, *Sacred Chronology*. See Allix, *Remarks Upon the Ecclesiastical History of the Ancient Church of the Albigenses*, p. 172.
- <sup>67</sup> Bower, *The History of the Popes*, vol. 2, p. 456.
- <sup>68</sup> *Ibid.*, vol. 2, p. 468
- <sup>69</sup> *Ibid.*, vol. 2, pp. 470, 471.
- <sup>70</sup> Bower, *The History of the Popes*, vol. 2, p. 471.
- <sup>71</sup> Milman, *History of Latin Christianity*, vol. 3, p. 281.
- <sup>72</sup> Allix, *Remarks Upon the Ecclesiastical History of the Ancient Church of the Albigenses*, p. 117.
- <sup>73</sup> *The Annals of Roger de Hoveden*, translated from the Latin by Riley, vol. 1, p. 502.

## CHAPTER 16

- <sup>1</sup> Arnaud, *The Glorious Recovery by the Vaudois*, Preface by the author, p. xiv.
- <sup>2</sup> Benedict, *A General History of the Baptist Denomination*, vol. 1, p. 112.

- <sup>3</sup> Gilly, *Waldensian Researches*, p. 39; Jones, *The History of the Christian Church*, vol. 2, p. 6; Robinson, *Ecclesiastical Researches*, p. 178.
- <sup>4</sup> Muston, *The Israel of the Alps*, vol. 2, p. 448.
- <sup>5</sup> Bompiani, *A Short History of the Italian Waldenses*, pp. 56, 57.
- <sup>6</sup> Muston, *The Israel of the Alps*, vol. 1, p. 36.
- <sup>7</sup> McCabe, *Cross and Crown*, p. 32; also Perrin, *History of the Ancient Christians*, pp. 47, 48.
- <sup>8</sup> Mornay, *The Mysterie of Iniquitie*, p. 354.
- <sup>9</sup> Wylie, *The History of Protestantism*, vol. 1, pp. 29, 30.
- <sup>10</sup> Nolan, *The Integrity of the Greek Vulgate*, pp. 88, 89.
- <sup>11</sup> Allix, *The Ancient Churches of Piedmont*, p. 37.
- <sup>12</sup> Warner, *The Albigensian Heresy*, vol. 1, p. 12.
- <sup>13</sup> Henderson, *The Vaudois*, pp. 248, 249.
- <sup>14</sup> In a famous library in Dublin, Ireland, the writer saw one of the four extant copies of this Waldensian Bible.
- <sup>15</sup> Bompiani, *A Short History of the Italian Waldenses*, pp. 2, 3.
- <sup>16</sup> Muston, *The Israel of the Alps*, vol. 1, p. 52.
- <sup>17</sup> *Ibid.*, vol. 2, p. 448.
- <sup>18</sup> Thompson, *The Papacy and the Civil Power*, p. 416.
- <sup>19</sup> Gilly, *Waldensian Researches*, p. 76.
- <sup>20</sup> Edgar, *The Variations of Popery*, pp. 51, 52.
- <sup>21</sup> Perrin, *Luther's Forerunners*, pt. 2, pp. 1, 2.
- <sup>22</sup> Mornay, *The Mysterie of Iniquitie*, p. 392.
- <sup>23</sup> McCabe, *Cross and Crown*, p. 37.
- <sup>24</sup> Monastier, *A History of the Vaudois Church*, pp. 83, 84.
- <sup>25</sup> Mornay, *The Mysterie of Iniquitie*, p. 449.
- <sup>26</sup> Muir, *The Arrested Reformation*, p. 3.
- <sup>27</sup> *The United States Catholic Magazine*, Index to vol. 4, 1845, pp. 233, 234.
- <sup>28</sup> *The United States Catholic Magazine*, Index to vol. 4, 1845, p. 233.

- <sup>29</sup> Socrates, *Ecclesiastical History*, b. 5, ch. 22, found in *Nicene and Post-Nicene Fathers*, 2d Series, vol. 2.
- <sup>30</sup> Sozomen, *Ecclesiastical History*, b. 7, ch. 19, found in *Nicene and Post-Nicene Fathers*, 2d Series, vol. 2.
- <sup>31</sup> Robinson, *Ecclesiastical Researches*, p. 180. It should be noted that some church historians place the date of the Council of Elvira at A.D. 324; among these is Michael Geddes, an eminent authority on Spanish church history.
- <sup>32</sup> “Errorum placuit corrigi, ut omni Sabbati die superpositiones celebremus.” — Mansi, *Sacrorum Conciliorum Nova et Amplissima Collectio*, vol. 2, p. 10.
- <sup>33</sup> See the author’s discussion in Chapter 20, entitled, “The Great Struggle in India,” pp. 311-314.
- <sup>34</sup> Robinson, *Ecclesiastical Researches*, p. 299.
- <sup>35</sup> *Ibid.*, p. 302.
- <sup>36</sup> *Ibid.*, p. 310.
- <sup>37</sup> The writer had the privilege of visiting Sabadell many years ago and assisting in the baptism of Christian converts.
- <sup>38</sup> Robinson, *Ecclesiastical Researches*, pp. 319-321.
- <sup>39</sup> Mansi, *Sacrorum Conciliorum Nova et Amplissima Collectio*, vol. 13, p. 852.
- <sup>40</sup> *Responsa Nicolai Papae I ad Consulta Bulgarorum*, Responsum 10, found in Mansi, *Sacrorum Conciliorum Nova et Amplissima Collectio*, vol. 15, p. 406.
- <sup>41</sup> Allix, *The Ancient Churches of Piedmont*, p 154.
- <sup>42</sup> Benedict, *A General History of the Baptist Denomination*, vol. 2, p. 414.
- <sup>43</sup> Blair, *History of the Waldenses*, vol. 1, p. 220.
- <sup>44</sup> Warner, *The Albigensian Heresy*, vol. 1, p. 15.
- <sup>45</sup> Adeney, *The Greek and Eastern Churches*, p. 218.
- <sup>46</sup> Gilly, *Waldensian Researches*, p 98, note 2.
- <sup>47</sup> Marianae, *Praefatio in Lucam Tudensem*, found in *Maxima Bibliotheca Veterum Patrum*, vol. 25, p. 190.

- <sup>48</sup> Gui, *Manuel d' Inquisiteur*, vol. 2, p. 158.
- <sup>49</sup> Du Cange, *Glossarium Mediae et Infimae Latinitatis*, art. "Sabatati."
- <sup>50</sup> Geddes, *Miscellaneous Tracts*, vol. 2, p. 26.
- <sup>51</sup> Whishaw, *Arabic Spain*, pp. 19, 20; also Mosheim, *Institutes of Ecclesiastical History*, b. 3, cent. 11, pt. 2, ch. 4, par. 1.
- <sup>52</sup> Geddes, *Miscellaneous Tracts*, vol. 2, p. 71.
- <sup>53</sup> Robinson, *Ecclesiastical Researches*, pp. 271,272.
- <sup>54</sup> Quoted by Dr. Jacob Gretzer, *Opera Omnia*, vol. 12, pt. 2, p. 11. 55.
- <sup>55</sup> Gilly, *Waldensian Researches*, pp. 102, 103.
- <sup>56</sup> *Der Blutige Schau-Platz, Oder Martyrer Spiegel der Taufs Gesinnten*, b. 2, pp. 30,31.
- <sup>57</sup> Mosheim, *Institutes of Ecclesiastical History*, b. 4, cent. 16, sec. 3, pt. 2, ch. 3, par. 2.
- <sup>58</sup> Lamy, *The History of Socianism*, p. 60.
- <sup>59</sup> Favyn, *Histoire de Navarre*, pp. 713-715.
- <sup>60</sup> Cox, *The Literature of the Sabbath Question*, vol. 1, p. 257.
- <sup>61</sup> See Lewis, *A Critical History of Sabbath and Sunday*, pp. 211,212.
- <sup>62</sup> Cox, *The Literature of the Sabbath Question*, vol. 2, pp. 201,202.
- <sup>63</sup> Mosheim, *Institutes of Ecclesiastical History*, b. 4, cent. 16, sec. 3, pt. 2, ch. 2, par. 25.
- <sup>64</sup> M'Clintock and Strong, *Cyclopedia*, art. "Waldenses."
- <sup>65</sup> Gibbons, *The Faith of Our Fathers*, p. 111, 63d ed.; p. 86, 76th ed.
- <sup>66</sup> Notes on Revelation 14.

## CHAPTER 17

- <sup>1</sup> Gibbon, *Decline and Fall of the Roman Empire*, ch. 47, par. 30.
- <sup>2</sup> Foakes-Jackson, *The History of the Christian Church*, p. 184.
- <sup>3</sup> Foakes-Jackson, *The History of the Christian Church*, pp. 184, 185.
- <sup>4</sup> Newman, *A Manual of Church History*, vol. 1, p. 296.

- <sup>5</sup> O'Leary, *The Syriac Church and Fathers*, pp. 83, 84.
- <sup>6</sup> Wigram, *Introduction to the History of the Assyrian Church*, p. 167.
- <sup>7</sup> Edgar, *The Variations of Popery*, p. 62.
- <sup>8</sup> Before the writer visited the bishop of the cathedral in Trichur, India, he had been informed that it was a Nestorian church. When, however, he sat at the table with the bishop, this official declared that not only he but all the directors belonging to his denomination rejected the name Nestorian.
- <sup>9</sup> O'Leary, *The Syriac Church and Fathers*, p. 46.
- <sup>10</sup> Milman, *The History of Christianity*, vol. 2, pp. 248, 249.
- <sup>11</sup> Adeney, *The Greek and Eastern Churches*, pp. 496, 497.
- <sup>12</sup> Gordon, "World Healers," pp. 231, 232.
- <sup>13</sup> Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 9, p. 302.
- <sup>14</sup> Ibid., vol. 9, p. 303.
- <sup>15</sup> Wigram, *Introduction to the History of the Assyrian Church*, p. 227.
- <sup>16</sup> Humboldt, *Cosmos: A Sketch of a Physical Description of the Universe*, vol. 2, p. 208.
- <sup>17</sup> Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 9, pp. 304, 305.
- <sup>18</sup> Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 9, p. 316.
- <sup>19</sup> Ibid., vol. 9, p. 317.
- <sup>20</sup> Gordon, "World Healers," p. 146.
- <sup>21</sup> Buchanan, *Christian Researches in Asia*, pp. 141, 142.
- <sup>22</sup> Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 10, p. 459.
- <sup>23</sup> Yule, *The Book of Ser Marco Polo*, vol. 2, pp. 407-409, with notes.
- <sup>24</sup> Saeki, *The Nestorian Monument in China*, p. 105.
- <sup>25</sup> Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 9, p. 341.

- <sup>26</sup> Gibbon, *Decline and Fall of the Roman Empire*, ch. 47, par. 30.
- <sup>27</sup> Wigram, *Introduction to the History of the Assyrian Church*, p. 199.
- <sup>28</sup> Ibid., p. 200.
- <sup>29</sup> Ibid., p. 201.
- <sup>30</sup> Ibid., p. 202.
- <sup>31</sup> Wigram, *Introduction to the History of the Assyrian Church*, pp. 202, 203.
- <sup>32</sup> Ibid., pp. 203, 204.
- <sup>33</sup> Wigram, *Introduction to the History of the Assyrian Church*, pp. 204-207.
- <sup>34</sup> Yule, *The Book of Ser Marco Polo*, vol. 2, p. 409, note 2; also Gordon, "World Healers," p. 466.
- <sup>35</sup> *Realencyclopädie für Protestantische Theologie und Kirche*, art. "Nestorianer"; also, Bower, *The History of the Popes*, vol. 2, p. 258, note 2.
- <sup>36</sup> Couling, *The Luminous Religion*, p. 44.
- <sup>37</sup> When the writer was in Beyrouth, Syria, he visited the Jacobite bishop. A series of questions were asked the church leader regarding his people and their history. The last remark of the bishop was that his church had anathematized Nestorius. He admitted that the Papacy had anathematized the Jacobites.
- <sup>38</sup> Budge, *The Monks of Kublai Khan, Emperor of China*, p. 37.
- <sup>39</sup> Gibbon, *The Decline and Fall of the Roman Empire*, ch. 47, par. 28.
- <sup>40</sup> Edgar, *The Variations of Popery*, pp 60-67.

## CHAPTER 18

- <sup>1</sup> Grant, *The Nestorians, or the Lost Tribes*, p. 72.
- <sup>2</sup> Wishard, *Twenty Years in Persia*, p. 18.
- <sup>3</sup> Saeki, *The Nestorian Monument in China*, pp. 50, 51.
- <sup>4</sup> Budge, *The Monks of Kublai Khan, Emperor of China*, pp. 30, 31.

- <sup>5</sup> Schaff, *History of the Christian Church*, vol. 3, pp. 731, 732, note 2.
- <sup>6</sup> Yohannan, *The Death of a Nation*, p. 102.
- <sup>7</sup> Vambery, *History of Bokhara*, p. 32; also p. 89, note 2.
- <sup>8</sup> Neander, *General History of the Christian Religion and Church*, vol. 2, p. 183, note; Saeki, *The Nestorian Monument in China*, pp. 116-118; Schaff, *History of the Christian Church*, vol. 3, pp. 732, 732, note; Draper, *History of the Intellectual Development of Europe*, pp. 290, 291.
- <sup>9</sup> Buchanan, *Christian Researches in Asia*, pp. 146, 147.
- <sup>10</sup> Among all the memorials which still remain to revive the glorious centuries of the Church of the East, this stone, which it was the privilege of the writer to study and to photograph, attracts the greatest attention.
- <sup>11</sup> Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 9, p. 306.
- <sup>12</sup> Ibid., vol. 9, p. 306.
- <sup>13</sup> Ibid., vol. 9, p. 306.
- <sup>14</sup> Ibid., vol. 9, p. 307.
- <sup>15</sup> Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 9, pp. 307, 308.
- <sup>16</sup> Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 10, p. 466.
- <sup>17</sup> O'Leary, *The Syriac Church and Fathers*, p. 113.
- <sup>18</sup> Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 10, p. 113.
- <sup>19</sup> Abul Faraj, *Chronography*, vol. 1, p. 354.
- <sup>20</sup> Vambery, *History of Bokhara*, pp. 137, 138.
- <sup>21</sup> Pott, *A Sketch of Chinese History*, p. 81.
- <sup>22</sup> Huc, *Christianity in China, Tartary, and Thibet*, vol. 1, p. 129.
- <sup>23</sup> Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 9, p. 312.
- <sup>24</sup> Abul Faraj, *Chronography*, vol. 1, p. 398.

- <sup>25</sup> Mingana, “Early Spread of Christianity,” *Bulletin of John Ryland’s Library*, vol. 9, p. 315.
- <sup>26</sup> Rockhill, *The Journey of William of Rubruck*, pp. 109, 110.
- <sup>27</sup> Ibid., pp. 141, 142.
- <sup>28</sup> Ibid., p. 168.
- <sup>29</sup> See Neander, *General History of the Christian Religion and Church*, vol. 4, pp. 46-50.
- <sup>30</sup> Mosheim, *Institutes of Ecclesiastical History*, b. 3, cent. 12, pt. 1, ch. 1, par. 7, note 12.
- <sup>31</sup> M’Clintock and Strong, *Cyclopedia*, art. “Nestorians.”
- <sup>32</sup> Gibbon, *Decline and Fall of the Roman Empire*, ch. 47, par. 31.
- <sup>33</sup> D’Orsey, *Portuguese Discoveries, Dependencies, and Missions in Asia and Africa*, pp. 232, 233.
- <sup>34</sup> Etheridge, *The Syrian Churches*, p. 89.
- <sup>35</sup> Schaff-Herzog, *The New Encyclopedia of Religious Knowledge*, art. “Nestorians”; also, *Realencyclopaedie fur Protestantische Theologie und Kirche*, art. “Nestorianer.”
- <sup>36</sup> Gibbon, *Decline and Fall of the Roman Empire*, ch. 47, par. 38.
- <sup>37</sup> Geddes, *The Church History of Ethiopia*, pp. 87, 88.
- <sup>38</sup> Ibid., pp. 311, 312.
- <sup>39</sup> Purchas, *His Pilgrimes*, vol. 8, p. 73.
- <sup>40</sup> Abudacnus, *Historia Jacobitarum*, pp. 118, 119.
- <sup>41</sup> Ross, *Religions of the World*, p. 493.

## CHAPTER 19

- <sup>1</sup> Rae, *The Syrian Church in India*, pp. 196, 197.
- <sup>2</sup> Eusebius, *Ecclesiastical History*, b. 3, ch. 1, found in *Nicene and Post-Nicene Fathers*, 2d Series, vol. 1.



- <sup>3</sup> When the writer visited Miramon in the kingdom of Travancore in southern India, where the largest camp meeting in the world is annually held, the St. Thomas Christians enthusiastically pointed out the place where the apostle Thomas had built a church. "See," said they, "that farm over there? That farm is located on the spot where he secured his first converts."
- <sup>4</sup> Neale, *A History of the Holy Eastern Church*, vol. 1, General Introduction, p. 145.
- <sup>5</sup> Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 10, pp. 447, 448.
- <sup>6</sup> Neale, *A History of the Holy Eastern Church*, vol. 1, General Introduction, p. 145.
- <sup>7</sup> Huc, *Christianity in China, Tartary, and Thibet*, vol. 1, pp. 17, 18.
- <sup>8</sup> Adeney, *The Greek and Eastern Churches*, p. 297.
- <sup>9</sup> D'Orsey, *Portuguese Discoveries, Dependencies, and Missions in Asia and Africa*, pp. 63, 64.
- <sup>10</sup> Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 10, p. 90.
- <sup>11</sup> *Ibid.*, vol. 10, p. 94
- <sup>12</sup> *The Catholic Encyclopedia*, art. "Thomas."
- <sup>13</sup> Couling, *The Luminous Religion*, pp. 7-10.
- <sup>14</sup> Burkitt, *Early Eastern Christianity*, p. 34.
- <sup>15</sup> *The Catholic Encyclopedia*, art. "Calendar."
- <sup>16</sup> Rae, *The Syrian Church in India*, pp 70-72.
- <sup>17</sup> Gibbon, *Decline and Fall of the Roman Empire*, ch. 47, par. 31.
- <sup>18</sup> Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 10, p. 440.
- <sup>19</sup> Keay, *A History of the Syrian Church in India*, p. 17.
- <sup>20</sup> Buchanan, *Christian Researches in Asia*, pp. 126, 127.
- <sup>21</sup> *Ibid.*, p. 140
- <sup>22</sup> Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 10, p. 459.

<sup>23</sup> Mingana proves that as early as A.D. 225 there existed large bishoprics or conferences of the Church of the East stretching from Palestine to, and surrounding, India. In 370 Abyssinian Christianity (a Sabbathkeeping church) was so popular that its famous director, Musaeus, traveled extensively in the East promoting the church in Arabia, Persia, India, and China. In 410 Isaac, supreme director of the Church of the East, held a world council, — stimulated, some think, by the trip of Musaeus, — attended by eastern delegates from forty grand metropolitan divisions. In 411 he appointed a metropolitan director for China. These churches were sanctifying the seventh day, as can be seen by the famous testimonies of Socrates and Sozomen, Roman Catholic historians (c. A.D. 450), that all the churches throughout the world sanctified Saturday except Rome and Alexandria, which two alone exalted Sunday. A century later (c. A.D. 540) Cosmas, the celebrated world traveler, a member of the great Church of the East, testified to the multiplied number of churches of his faith he had seen in India and central Asia and to those he had learned about in Scythia and China. We wrote in previous pages of the Sabbathkeeping Irish, Scottish, Welsh, and English Churches in the British Isles during these same centuries and down to 1200. We dwelt upon the Paulicians, Petrobrusians, Passagians, Waldenses, Insabbatati, as great Sabbathkeeping bodies of Europe down to 1250. We wrote of the sabbatarians in Bohemia, Transylvania, England, and Holland between 1250 and 1600, as authenticated by Cox, Jones, Allix, and William of Neuburg. We have mentioned the innumerable Sabbath-keeping churches among the Greeks, Abyssinians, Armenians, Maronites, Jacobites, Scythians, and the great Church of the East (also from A.D. 1250 to 1600) with supporting evidence from competent authorities. The doctrines of all these Sabbathkeeping bodies throughout the centuries were comparatively pure, and the lives of their members were simple and holy. They were free from the unscriptural ceremonies which arose from the following of tradition. They received the Old Testament, and the whole Bible was their authority.

<sup>24</sup> Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 10, p. 460.

- <sup>25</sup> Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 10, p. 462.
- <sup>26</sup> Ibid., vol. 10, p. 462.
- <sup>27</sup> Komroff, *The Travels of Marco Polo*, p. 311.
- <sup>28</sup> Major, *India in the Fifteenth Century, Travels of Nicolo Conti*, p. 20.
- <sup>29</sup> Rae, *The Syrian Church in India*, p. 155.
- <sup>30</sup> Adeney, *The Greek and Eastern Churches*, pp. 520, 521.
- <sup>31</sup> Two of these plates were shown to the author by Mar Thomas (the word "Mar" is their title for clergy of official rank), supreme head of the St. Thomas Christians, in his church headquarters at Tiruvalla, Travancore. The other three plates, now in possession of the leader of the Jacobites at Kottayam, could not be seen as he was absent from the church at the time of my visit.
- <sup>32</sup> Hunter, *The Indian Empire*, p. 240.
- <sup>33</sup> Neale, *A History of the Holy Eastern Church*, vol. 1, General Introduction, p. 148.
- <sup>34</sup> Smith, *The Oxford History of India*, p. 300.
- <sup>35</sup> Yule, *The Book of Ser Marco Polo*, vol. 2, p. 427.
- <sup>36</sup> Mingana, "Early Spread of Christianity," *Bulletin of John Ryland's Library*, vol. 10, p. 487.
- <sup>37</sup> Major, *India in the Fifteenth Century, Travels of Nicolo Conti*, p. 7.
- <sup>38</sup> Ibid., p. 33.
- <sup>39</sup> Temple, *The Itinerary of Ludovico di Varthema of Bologna From 1502 to 1508*, pp. 59, 60.
- <sup>40</sup> Ibid., pp. 79, 80.
- <sup>41</sup> Ibid., Preliminary Discourse, p. lxix.

## CHAPTER 20

- <sup>1</sup> Rae, *The Syrian Church in India*, p. 200.
- <sup>2</sup> Mosheim, *Institutes of Ecclesiastical History*, b. 4, cent. 16, sec. 3, pt. 1, ch. 1, pars 10-12.

- <sup>3</sup> Hunter, *A Brief History of the Indian People*, p. 151.
- <sup>4</sup> D'Orsey, *Portuguese Discoveries, Dependencies, and Missions in Asia and Africa*, p. 5.
- <sup>5</sup> Ibid., pp. 30, 31.
- <sup>6</sup> Kaye, *Christianity in India*, reviewed in *Dublin University Magazine*, vol. 54, p. 340.
- <sup>7</sup> Froude, *The Council of Trent*, pp. 174, 175; Muir, *The Arrested Reformation*, pp. 152, 153; also M'Clintock and Strong, *Cyclopedia*, art. "The Council of Trent."
- <sup>8</sup> Holtzmann, *Kanon und Tradition*, p. 263.
- <sup>9</sup> Pallavicini, *Histoire du Concile de Trente*, vol. 2, pp. 1031, 1032.
- <sup>10</sup> D'Orsey, *Portuguese Discoveries, Dependencies, and Missions in Asia and Africa*, p. 163.
- <sup>11</sup> Dellon, *Account of the Inquisition at Goa*, p. 8; p 23, 1815 ed.
- <sup>12</sup> Buchanan, *Christian Researches in Asia*, pp. 169-172.
- <sup>13</sup> Dellon, *Account of the Inquisition at Goa*, pp. 41, 42.
- <sup>14</sup> Rae, *The Syrian Church in India*, pp. 217, 218.
- <sup>15</sup> Ibid., p. 238.
- <sup>16</sup> D'Orsey, *Portuguese Discoveries, Dependencies, and Missions in Asia and Africa*, p. 190.
- <sup>17</sup> D'Orsey, *Portuguese Discoveries, Dependencies, and Missions in Asia and Africa*, p. 193.
- <sup>18</sup> D'Orsey, *Portuguese Discoveries, Dependencies, and Missions in Asia and Africa*, pp. 215, 216.
- <sup>19</sup> D'Orsey, *Portuguese Discoveries, Dependencies, and Missions in Asia and Africa*, p. 228.
- <sup>20</sup> Geddes, *The Church History of Malabar*, pp. 116, 117.
- <sup>21</sup> Rae, *The Syrian Church in India*, p. 201.
- <sup>22</sup> Geddes, *The Church History of Malabar*, p. 357.
- <sup>23</sup> Geddes, *The Church History of Malabar*, pp. 357, 358.

- <sup>24</sup> Neander, *General History of the Christian Religion and Church*, vol. 1, p. 295.
- <sup>25</sup> Victorinus, *On the Creation of the World*, found in Ante-Nicene Fathers, vol. 7, p. 342.
- <sup>26</sup> Neander, *General History of the Christian Religion and Church*, vol. 1, p. 296.
- <sup>27</sup> Yeates, *East Indian Church History*, p. 72.
- <sup>28</sup> Purchas, *His Pilgrimes*, vol. 1, pp. 351-353.
- <sup>29</sup> *Epistles of Gregory I*, coil. 13, ep. 1, found in *Nicene and Post-Nicene Fathers*, 2d Series, vol. 13.
- <sup>30</sup> Buchanan, *Christian Researches in Asia*, p. 266
- <sup>31</sup> Green, *A Short History of the English People*, b. 6, pt. 2, ch. 6, par. 26.
- <sup>32</sup> Adeney, *The Greek and Eastern Churches*, p. 530.

## CHAPTER 21

- <sup>1</sup> Rawlinson, *The Seven Great Monarchies of the Ancient Eastern World*, vol. 2, p. 444.
- <sup>2</sup> See Saeki, *The Nestorian Monument in China*, pp. 54, 171, 231, 265; also, Gordon, "Worm Healers," pp. 134, 181-183, 285, 476.
- <sup>3</sup> Sansom, *Japan*, pp. 80, 81; Saeki, *The Nestorian Monument in China*, p. 3.
- <sup>4</sup> Sansom, *Japan*, pp. 81-84.
- <sup>5</sup> It was the writer's privilege to examine the stone firsthand, having made an airplane trip there for that purpose. We took particular pains to take pictures of this renowned memorial and to study the city with its surrounding country.
- <sup>6</sup> Saeki, *The Nestorian Monument in China*, pp. 14, 15.
- <sup>7</sup> Huc, *Christianity in China, Tartary, and Thibet*, vol. 1, pp. 45, 46.
- <sup>8</sup> Gordon, "World Healers," p. 147.
- <sup>9</sup> Saeki, *The Nestorian Monument in China*, p. 175.
- <sup>10</sup> Yule, *The Book of Ser Marco Polo*, vol. 1, p. 191, note 1.

- <sup>11</sup> Ibid., vol. 1, p. 191; also Beal, *Buddhists' Records of the Western World*.
- <sup>12</sup> Monier-Williams, *Indian Wisdom*, p. 49.
- <sup>13</sup> See the author's discussion in Chapter 2, entitled, "The Church in the Wilderness in Prophecy."
- <sup>14</sup> Sansom, *Japan*, p. 133.
- <sup>15</sup> Gordon, "World Healers," pp. 31, 32, 229.
- <sup>16</sup> Ibid., p. 27.
- <sup>17</sup> Geikie, *Hours With the Bible*, vol. 6, p. 383, note 1; Old Testament Series on Isaiah 49:12; *Encyclopedia Britannica*, 9th and 11th eds., art. "China"; M'Clatchie, "The Chinese in the Plain of Shinar," *Journal of the Royal Asiatic Society*, vol. 16, pp. 368-435.
- <sup>18</sup> Pott, *A Sketch of Chinese History*, 3d ed., p. 2.
- <sup>19</sup> Lacouperie, *Western Origin of Early Chinese Civilisation*, pp. 9, 12.
- <sup>20</sup> Gordon, "World Healers," p. 54.
- <sup>21</sup> Saeki, *The Nestorian Monument in China*, pp. 39, 40.
- <sup>22</sup> The attendant at the "forest of tablets" in Changan showed the writer a stone slab with a face carved upon it which, he claimed, was believed to be the face of the apostle Thomas.
- <sup>23</sup> Arnobius, *Against the Heathen*, found in Ante-Nicene Fathers, vol. 6, p. 438.
- <sup>24</sup> Smith, *The Oxford History of India*, p. 122.
- <sup>25</sup> Forsythe, *Journal of the Royal Geographic Society*, vol. 47, p. 2.
- <sup>26</sup> Yule, *The Book of Ser Marco Polo*, vol. 1, p. 192, note.
- <sup>27</sup> Johnson, *Journal of the Royal Geographical Society*, vol. 37, p. 5.
- <sup>28</sup> Quatremere, *Notices des Manuscrits*, vol. 14, pp. 476, 477.
- <sup>29</sup> Rawlinson, *The Seven Great Monarchies of the Ancient Eastern World*, vol. 2, p. 444.
- <sup>30</sup> M'Clatchie, *Notes and Queries on China and Japan* (edited by Dennys), vol. 4, Nos. 7, 8, pp. 99, 100.
- <sup>31</sup> Finn, *The Jews in China*, p. 23.
- <sup>32</sup> M'Clatchie, *A Translation of the Confucian Classic of Change*, p. 118.

- <sup>33</sup> Harlez, *Le Yih-King: A French Translation of the Confucian Classic on Change*, p. 72. Translated by this author from a French version (using the important footnote of M. de Harlez). Many translators of the Chinese render the “culminating day” differently. Most all agree, some at length, that this section of the Yih-King, the oldest Chinese book, is a glorification of the seventh day as the symbol of returning or success. The influence of this glorification determined the customs of kings, merchants, and landed possessors.
- <sup>34</sup> Renan, *Histoire General et Systeme Compare des Langues Semitiques*, p. 291.
- <sup>35</sup> Smith, *The Oxford History of India*, p. 129.
- <sup>36</sup> Saeki, *The Nestorian Monument in China*, pp. 41, 42.
- <sup>37</sup> Ibid., p. 43.
- <sup>38</sup> Lloyd, *The Creed of Half Japan*, p. 194, note.
- <sup>39</sup> Gordon, “World Healers,” p. 54.
- <sup>40</sup> Saeki, *The Nestorian Monument in China*, pp. 162, 255; see also pp. 186, 187.
- <sup>41</sup> Saeki, *The Nestorian Monument in China*, pp. 70, 71.
- <sup>42</sup> Li Ung Bing, *Outlines of Chinese History*, pp. 50, 51.
- <sup>43</sup> Sansom, *Japan*, p. 111.
- <sup>44</sup> Huc, *Christianity in China, Tartary, and Thibet*, vol. 1, pp. 167, 221.
- <sup>45</sup> Cable and French, *Through Jade Gate and Central Asia*, pp. 136-138. See Gordon, “World Healers,” for a study of the idolatry of Buddhism.
- <sup>46</sup> Saeki, *The Nestorian Monument in China*, p. 175.
- <sup>47</sup> Mingana, “Early Spread of Christianity,” *Bulletin of John Ryland’s Library*, vol. 9, pp. 325, 338.
- <sup>48</sup> Mingana, “Early Spread of Christianity,” *Bulletin of John Ryland’s Library*, vol. 9, pp. 308-310.
- <sup>49</sup> Gibbon, *Decline and Fall of the Roman Empire*, ch. 47, note 118.

## CHAPTER 22

- <sup>1</sup> Saeki, *The Nestorian Monument in China*, pp. 42, 43.
- <sup>2</sup> Montgomery, *The History of Yaballaha III*, p. 11.
- <sup>3</sup> Mingana, “Early Spread of Christianity,” *Bulletin of John Ryland’s Library*, vol. 9, p. 312, note 1.
- <sup>4</sup> Budge, *The Monks of Kublai Khan, Emperor of China*, p. 45.
- <sup>5</sup> Budge, *The Monks of Kublai Khan, Emperor of China*, p. 1.
- <sup>6</sup> Budge, *The Monks of Kublai Khan, Emperor of China*, pp. 45, 46.
- <sup>7</sup> Cable and French, *Through Jade Gate and Central Asia*, p. 133.
- <sup>8</sup> Yule, *The Book of Ser Marco Polo*, vol. 1, p. 192.
- <sup>9</sup> Yule, *The Book of Ser Marco Polo*, vol. 1, p. 182.
- <sup>10</sup> Budge, *The Monks of Kublai Khan, Emperor of China*, p. 47.
- <sup>11</sup> *Ibid.*, p. 139.
- <sup>12</sup> Gibbon, *Decline and Fall of the Roman Empire*, ch. 47, par. 30.
- <sup>13</sup> Budge, *The Monks of Kublai Khan, Emperor of China*, pp. 140, 141.
- <sup>14</sup> See the author’s discussion in Chapter 19, note 27, and in Chapter 21.
- <sup>15</sup> Komroff, *The Travels of Marco Polo*, p. 29.
- <sup>16</sup> Komroff, *The Travels of Marco Polo*, pp. 16, 17.
- <sup>17</sup> Yule, *The Book of Ser Marco Polo*, vol. 1, p. 187.
- <sup>18</sup> *Ibid.*, vol. 1, p. 203.
- <sup>19</sup> *Ibid.*, vol. 1, p. 212.
- <sup>20</sup> *Ibid.*, vol. 1, p. 217.
- <sup>21</sup> *Ibid.*, vol. 1, p. 219.
- <sup>22</sup> *Ibid.*, vol. 1, p. 274.
- <sup>23</sup> Yule, *The Book of Ser Marco Polo*, vol. 1, p. 281.
- <sup>24</sup> *Ibid.*, vol. 1, p. 284.
- <sup>25</sup> *Ibid.*, vol. 1, p. 285.
- <sup>26</sup> *Ibid.*, vol. 2, p. 66.



- <sup>27</sup> Ibid., vol. 2, p. 154, and note 2.
- <sup>28</sup> Various known as Tamerlane, Timor, or Timour.
- <sup>29</sup> *Encyclopedia Britannica*, 9th ed., art. “Timur.”
- <sup>30</sup> Malcolm, *History of Persia*, vol. 1, pp. 471,472; pp. 301,302, 1829 ed.
- <sup>31</sup> Malcolm, *History of Persia*, vol. 1, pp. 471,472; pp. 306, 307, 1829 ed.
- <sup>32</sup> Herrmann, *Atlas of China*, p. 46.
- <sup>33</sup> Yule, *The Book of Ser Marco Polo*, vol. 1, pp. 191, 192.
- <sup>34</sup> Johnson, *Journal of the Royal Geographical Society*, vol. 37, p. 5.
- <sup>35</sup> Hedin, *Central Asia and Tibet*, vol. 2, pp. 112-120.
- <sup>36</sup> Ibid., vol. 2, pp. 134, 135.
- <sup>37</sup> Hunter, *The Indian Empire*, p. 240.
- <sup>38</sup> Gordon, “*World Healers*,” p. 481.
- <sup>39</sup> Huc, *Christianity in China, Tartary, and Thibet*, vol. 2, chs. 3, 4.
- <sup>40</sup> Ibid., vol. 2, pp. 235, 317; p. 292, 1857 ed.
- <sup>41</sup> Ibid., vol. 2, pp. 265, 266.
- <sup>42</sup> Ibid., vol. 2, p. 230.
- <sup>43</sup> Wall, *Ancient Orthography of the Jews*, vol. 2, p. 160.
- <sup>44</sup> Ibid., vol. 2, pp. 159, 160.
- <sup>45</sup> Kircher, *La Chine*, pp. 10, 11; also Wall, *Ancient Orthography of the Jews*, vol. 2, p. 160.
- <sup>46</sup> Wall, *Ancient Orthography of the Jews*, vol. 2, p. 163.
- <sup>47</sup> Ibid., vol. 2, p. 162.
- <sup>48</sup> See the author’s discussion in Chapter 9, entitled, “Papās, First Head of the Church in Asia.”
- <sup>49</sup> Wall, *Ancient Orthography of the Jews*, vol. 2, pp. 185, 186.
- <sup>50</sup> Ibid., vol. 2, pp. 200-245.

## CHAPTER 23

- <sup>1</sup> Sansom, *Japan*, p. 225.

- <sup>2</sup> Underwood, *Shintoism*, p. 18.
- <sup>3</sup> Underwood, *Shintoism*, pp. 14, 15.
- <sup>4</sup> Saeki, *The Nestorian Monument in China*, p. 145.
- <sup>5</sup> Gordon, "World Healers," p. 471, note 2; p. 481, note 4.
- <sup>6</sup> Saeki, *The Nestorian Monument in China*, p. 123.
- <sup>7</sup> Smith, *The Oxford History of India*, p. 55.
- <sup>8</sup> Reichelt, *Truth and Tradition in Chinese Buddhism*, p. 12.
- <sup>9</sup> See the author's discussion in Chapter 21, entitled, "Adam and the Church in China."
- <sup>10</sup> Saeki, *The Nestorian Monument in China*, p. 148.
- <sup>11</sup> Ibid., p. 153.
- <sup>12</sup> Reichelt, *Truth and Tradition in Chinese Buddhism*, p. 41.
- <sup>13</sup> Lloyd, *The Creed of Half Japan*, pp. 203, 204.
- <sup>14</sup> Gordon, "World Healers," p. 38.
- <sup>15</sup> Saeki, *The Nestorian Monument in China*, p. 12.
- <sup>16</sup> Sansom, *Japan*, p. 223.
- <sup>17</sup> Saeki, *The Nestorian Monument in China*, p. 214.
- <sup>18</sup> Sansom, *Japan*, p. 223.
- <sup>19</sup> Anesaki, *Religious Life of the Japanese Peoples*, p. 58.
- <sup>20</sup> Saeki, *The Nestorian Monument in China*, p. 2.
- <sup>21</sup> Ibid., p. 148.
- <sup>22</sup> Reichelt, *Truth and Tradition in Chinese Buddhism*, p. 131.
- <sup>23</sup> Sansom, *Japan*, p. 223.
- <sup>24</sup> Sansom, *Japan*, p. 224.
- <sup>25</sup> Anesaki, *History of the Japanese Religions*, pp. 13, 14.
- <sup>26</sup> Griffis, *The Religions of Japan*, pp. 346-348.
- <sup>27</sup> Ibid., p. 348.
- <sup>28</sup> Sansom, *Japan*, pp. 413-442.
- <sup>29</sup> Sansom, *Japan*, pp. 445.

<sup>30</sup> Blair and Robertson, *The Philippine Islands*, vol. 1, p. 80.

<sup>31</sup> Ibid., vol. 1, p. 79, note 132.

## CHAPTER 24

<sup>1</sup> *Protestant Digest*, April-May, 1941, p. 62.

<sup>2</sup> See the author's discussion in Chapter 10, entitled, "How the Church Was Driven Into the Wilderness."

<sup>3</sup> Westcott and Hort, *The New Testament in the Original Greek*, vol. 2, p. 142.

<sup>4</sup> Nolan, *The Integrity of the Greek Vulgate*, pp. 413, 414.

<sup>5</sup> Armitage, *A History of the Baptists*, p. 318; Cox, *The Literature of the Sabbath Question*, vol. 2, pp. 201, 202.

<sup>6</sup> Muir, *The Arrested Reformation*, p. 9.

<sup>7</sup> Tyndale, *An Answer to Sir Thomas More's Dialogue*, b. 1, ch. 25, p. 97.

<sup>8</sup> Stanley, *History of the Eastern Church*, p. 26.

<sup>9</sup> Adeney, *The Greek and Eastern Churches*, p. 363.

<sup>10</sup> Hulme, *Renaissance and Reformation*, p. 178.

<sup>11</sup> Adeney, *The Greek and Eastern Churches*, pp. 527, 528.

<sup>12</sup> Muir, *The Arrested Reformation*, p. 10.

<sup>13</sup> Emory, *The Works of the Reverend John Wesley*, vol. 5, p. 688.

<sup>14</sup> Sessler, *Communal Pietism Among Early Armenian Moravians*, p. 8.

<sup>15</sup> Macaulay, *Critical, Historical, and Miscellaneous Essays and Poems*, vol. 5, pp. 482, 483. See also his essay, "Von Ranke."

<sup>16</sup> Lehmann, "What Is Wrong With the Jesuits?" *Protestant Digest*, vol. 4, no. 1, Aug-Sept. 1941.

<sup>17</sup> James Bryce, *The Holy Roman Empire*, pp. 295, 296.

<sup>18</sup> Lacunza, *La Venida del Mesias en Gloria y Majestad*; see Urzua, *Las Doctrinas de P. Manuel Lacunza*.

<sup>19</sup> Oliphant, *The Life of Edward Irving*, 6th ed., pp. 80, 82, 84, 405, 406.

- <sup>20</sup> Taylor, *The Voice of the Church on the Coming and Kingdom of the Redeemer*, pp. 342, 344.
- <sup>21</sup> *The Catholic Encyclopedia*, art. “Newman, John Henry.”
- <sup>22</sup> White, *The Great Controversy Between Christ and Satan*, p. 644.

# **HISTORY OF THE SABBATH and FIRST DAY OF THE WEEK**

**By J. N. Andrews**

## **PREFACE**

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THE history of the Sabbath embraces the period of 6000 years. The seventh day is the Sabbath of the Lord. The acts which constituted it such were, first, the example of the Creator; secondly, his placing his blessing upon the day; and thirdly, the sanctification or divine appointment of the day to a holy use. The Sabbath, therefore, dates from the beginning of our world's history. The first who Sabbatized on the seventh day is God the Creator; and the first seventh day of time is the day which he thus honored. The highest of all possible honors does, therefore, pertain to the seventh day. Nor is this honor confined to the first seventh day of time; for so soon as God had rested upon that day, he appointed the seventh day to a holy use, that man might hallow it in memory of his Creator.

This divine appointment grows out of the nature and fitness of things, and must have been made directly to Adam, for himself and wife were then the only beings who had the days of the week to use. As it was addressed to Adam while yet in his uprightness, it must have been given to him as the head of the human family. The fourth commandment bases all its authority upon this original mandate of the Creator, and must, therefore, be in substance what God commanded to Adam and Eve as the representatives of mankind.

The patriarchs could not possibly have been ignorant of the facts and the obligation which the fourth commandment shows to have originated in the beginning, for Adam was present with them for a period equal to more than half the Christian dispensation. Those, therefore, who walked with God in the observance of his commandments did certainly hallow his Sabbath.

The observers of the seventh day must therefore include the ancient godly patriarchs, and none will deny that they include also the prophets and the apostles. Indeed, the entire church of God embraced within the records of inspiration were Sabbath-keepers. To this number must be added the Son of God.

What a history, therefore, has the Sabbath of the Lord! It was instituted in Paradise, honored by several miracles each week for the space of forty years, proclaimed by the great Lawgiver from Sinai, observed by the Creator, the patriarchs, the prophets, the apostles, and the Son of God! It constitutes the very heart of the law of God, and so long as that law endures, so long shall the authority of this sacred institution stand fast.

Such being the record of the seventh day, it may well be asked, How came it to pass that this day has been abased to the dust, and another day elevated to its sacred honors? The Scriptures nowhere attribute this work to the Son of God. They do, however, predict the great apostasy in the Christian church, and that the little horn, or man of sin, the lawless one, should think to change times and laws.

It is the object of the present volume to show, 1. The Bible record of the Sabbath; 2. The record of the Sabbath in secular history; 3. The record of the Sunday festival, and of the several steps by which it has usurped the place of the ancient Sabbath.

The writer has attempted to ascertain the exact truth in the case by consulting the original authorities as far as it has been possible to gain access to them. The margin will show to whom he is mainly indebted for the facts presented in this work, though it indicates only a very small part of the works consulted. He has given the exact words of the historians, and has endeavored, conscientiously, to present them in such a light as to do justice to the authors quoted.

It is not the fault of the writer that the history of the Sunday festival presents such an array of frauds and of iniquities in its support. These are, in the nature of the case, essential to its very existence, for the claim of a usurper is necessarily based in fraud. The responsibility for these rests with those who dare commit or uphold such acts. The ancient Sabbath of the Lord has never needed help of this kind, and never has its record been stained by fraud or falsehood.

Battle Creek, Mich., Nov. 18, 1873 J. N. A.

# HISTORY OF THE SABBATH

## PART I - BIBLE HISTORY

### CHAPTER I - THE CREATION

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*Time and eternity - The Creator and his work - Events of the first day of time - Of the second - Of the third - Of the fourth - Of the fifth - Of the sixth.*

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TIME, as distinguished from eternity, may be defined as that part of duration which is measured by the Bible. From the earliest date in the book of Genesis to the resurrection of the unjust at the end of the millennium, the period of about 7000 years is measured off.<sup>1</sup> Before the commencement of this great week of time, duration without beginning fills the past; and at the expiration of this period, unending duration opens before the people of God. Eternity is that word which embraces duration without beginning and without end. And that Being whose existence comprehends eternity, is he who only hath immortality, the King eternal, immortal, invisible, the only wise God.<sup>2</sup>

When it pleased this infinite Being, he gave existence to our earth. Out of nothing God created all things;<sup>3</sup> "so that things which are seen were not made of things which do appear." This act of creation is that event which marks the commencement of the first week of time. He who could accomplish the whole work with one word chose rather to employ six days, and to accomplish the result by successive steps. Let us trace the footsteps of the Creator from the time when he laid the foundation of the earth until the close of the sixth day, when the heavens and the earth were finished, "and God saw everything that he had made, and behold, it was very good."<sup>4</sup>

On the first day of time God created the heaven and the earth. The earth thus called into existence was without form, and void; and total darkness covered the Creator's work. Then "God said, Let there be light; and there was light." "And God divided the light from the darkness," and called the one day, and other night.<sup>5</sup>

On the second day of time "God said, Let there be a firmament [margin, Heb., expansion] in the midst of the waters, and let it divide the waters from the waters." The dry land had not yet appeared; consequently the earth was covered with water. As no atmosphere existed, thick vapors rested upon the face of the water; but the atmosphere being now called into existence by the word of the Creator, causing those elements to unite which compose the air we breathe, the fogs and vapors that had rested upon the bosom of the water were borne aloft by it. This atmosphere or expansion is called heaven.<sup>6</sup>

On the third day of time God gathered the waters together and caused the dry land to appear. the gathering together of the waters God called seas; the dry land, thus rescued from the waters, he called earth. "And God said, Let the earth bring forth grass, the herb yielding seed, and fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." "And God saw that it was good."<sup>7</sup>

On the fourth day of time "God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also." Light had been created on the first day of the week; and now on the fourth day he causes the sun and moon to appear as light-bearers, and places the light under their rule. And they continue unto this day according to his ordinances, for all are his servants. Such was the work of the fourth day. And the Great Architect, surveying what he had wrought, pronounced it good.<sup>8</sup>

On the fifth day of time "God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good."<sup>9</sup>

On the sixth day of time "God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good." Thus the earth, having been fitted for the purpose, was filled with every order of living creature, while the air and waters teemed with animal existence. To complete this noble work of creation, God next provides a ruler, the representative of himself, and places all in subjection under him. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Last of all, God created Eve, the mother of all living. The work of the Creator was now complete. "The heavens and the earth were finished, and all the host of them." "And God saw everything that he had made, and behold, it was very good." Adam and Eve were in paradise; the tree of life bloomed on earth; sin had not entered our world, and death was not here, for there was no sin. "The morning stars sang together, and all the sons of God shouted for joy." Thus ended the sixth day.<sup>10</sup>

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<sup>1</sup> For the scriptural and traditional evidence on this point, see Shimeall's Bible Chronology, part i. chap. vi; Taylor's Voice of the Church, pp. 25-30; and Bliss' Sacred Chronology, pp. 199-203.

<sup>2</sup> Isa.57:15; 1Sam.15:29, margin; Jer.10:10, margin; Micah 5:2, margin; 1Tim.6:16; 1:17; Ps.90:2.

<sup>3</sup> Dr. Adam Clarke, in his Commentary on Gen.1:1, uses the following language: "[Created] Caused that to exist which previously to this moment, had no being. The rabbis, who are legitimate judges in a case of verbal criticism on their own language, are unanimous in asserting that word bara, expresses the commencement of the existence of a thing: or its egression from nonentity to entity . . . . These words should be translated: 'God in the beginning created the substance of the heavens and the substance of the earth; i.e., the prima materia, or first elements, out of which the heavens and the earth were successively formed.' "

Purchase's Pilgrimage, b. i. chap. ii., speaks thus of the creation: "Nothing but nothing had the Lord Almighty, whereof, wherewith, whereby, to build this city" [that is the world].



## *Chapter One – The Creation*

Dr. Gill says: "These are said to be created, that is, to be made out of nothing; for what pre-existent matter to this chaos [of verse 2] could there be out of which they could be formed?"

"Creation must be the work of God, for none but an almighty power could produce something out of nothing." Commentary on Gen.1:1.

John Calvin, in his Commentary on this chapter, thus expounds the creative act: "His meaning is, that the world was made out of nothing. Hence the folly of those is refuted who imagine that unformed matter existed from eternity."

The work of creation is thus defined in 2 Maccabees 7:28: "Look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise."

That this creative act marked the commencement of the first day instead of preceding it by almost infinite ages is thus stated in 2 Esdras 6:38: "And I said, O Lord, thou spakest from the beginning of the creation, even the first day, and saidst thus: Let heaven and earth be made; and thy word was a perfect work."

Wycliffe's translation, the earliest of the English versions, renders Gen.1:1, thus: "In the first, made God of naught heaven and earth.

<sup>4</sup> Gen. 1:31

<sup>5</sup> Gen.1:1-5; Heb.1.

<sup>6</sup> Gen.1:6-8; Job 37:18.

<sup>7</sup> Gen.1:9-13; Ps.136:6; 2Pet.3:5.

<sup>8</sup> Gen.1:14-19; Ps.119:91; Jer.33:25.

<sup>9</sup> Gen.1:20-23.

<sup>10</sup> Gen.1:24:31; 2:7-9, 18-22; 3:20; Job 38:7.

## CHAPTER 2

### THE INSTITUTION OF THE SABBATH

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*Event of the seventh day - Why the Creator rested - Acts by which the Sabbath was made - Time and order of their occurrence - Meaning of the word sanctified - The fourth commandment refers the origin of the Sabbath to creation - The second mention of the Sabbath confirms this fact - The Saviour's testimony - When did God sanctify the seventh day - Object of the Author of the Sabbath - Testimony of Josephus and of Philo - Negative argument from the book of Genesis considered - Adam's knowledge of the Sabbath not difficult to be known by the patriarchs.*

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The work of the creator was finished, but the first week of time was not yet completed. Each of the six days had been distinguished by the Creator's work upon it; but the seventh was rendered memorable in a very different manner. "And on the seventh<sup>1</sup> day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." In yet stronger language it is written: "On the seventh day he rested, and was REFRESHED."<sup>2</sup>

Thus the seventh day of the week became the rest-day of the Lord. How remarkable is this fact! "The everlasting God, The Lord, the Creator of the ends of the earth, fainteth not, neither is weary."<sup>3</sup> He needed no rest; yet it is written, "On the seventh day he rested, and was refreshed." Why does not the record simply state the cessation of the Creator's work? Why did he at the close of that work employ a day in rest? The answer will be learned from the next verse. He was laying the foundation of a divine institution, the memorial of his own great work.

"And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." The fourth commandment states the same fact: He "rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."<sup>4</sup>

The blessing and sanctification of the seventh day were because that God had rested upon it. His resting upon it, then, was to lay the foundation for blessing and sanctifying the day. His being refreshed with this rest, implies that he delighted in the act which laid the foundation for the memorial of his great work.

The second act of the Creator in instituting this memorial was to place his blessing upon the day of his rest. Thence forward it was the blessed rest-day of the Lord. A third act completes the sacred institution. The day already blessed of God is now, last of all, sanctified or hallowed by him. To sanctify is "to separate, set apart, or appoint to a holy, sacred, or religious use." To hallow is "to make holy; to consecrate; to set apart for a holy or religious use."<sup>5</sup>

The time when these three acts were performed is worthy of especial notice. The first act was that of rest. This took place on the seventh day; for the day was employed in rest. The second and third acts took place when the seventh day was past. "God blessed the seventh day and sanctified it: because that in it he had rested from all his work." Hence it was on the first day

of the second week of time that God blessed the seventh day, and set it apart to a holy use. The blessing and sanctification of the seventh day, therefore, relate not to the first seventh day of time, but to the seventh day of the week for time to come, in memory of God's rest on that day from the work of creation.

With the beginning of time, God began to count days, giving to each an ordinal number for its name. Seven different days receive as many different names. In memory of that which he did on the last of these days, he sets that apart by name to a holy use. This act gave existence to weeks, or periods of seven days. For with the seventh day, he ceased to count, and, by the divine appointment of that day to a holy use in memory of his rest thereon, he causes man to begin the count of a new week so soon as the first seventh day had ceased. And as God has been pleased to give man, in all, but seven different days, and has given to each one of these days a name which indicates its exact place in the week, his act of setting apart one of these by name, which act created weeks and gave man the Sabbath, can never - except by sophistry - be made to relate to an indefinite or uncertain day.

The days of the week are measured off by revolution of our earth on its axis; and hence our seventh day, as such, can come only to dwellers on this globe. To Adam and Eve, therefore, as inhabitants of this earth, and not to the inhabitants of some other world, were the days of the week given to use. Hence, when God set apart one of these days to a holy use in memory of his own rest on that day of the week, the very essence of the act consisted in his telling Adam that this day should be used only for sacred purposes. Adam was then in the garden of God, placed there by the Creator to dress it and to keep it. He was also commissioned of God to subdue the earth.<sup>6</sup> When therefore the rest-day of the Lord should return, from week to week, all this secular employment, however proper in itself, must be laid aside, and the day observed in memory of the Creator's rest.

Dr. Twisse quotes Martin Luther thus:

"And Martin Luther professeth as much (tome vi, in Gen.2:3). 'It follows from hence,' saith he, 'that, if Adam had stood in his innocency, yet he should have kept the seventh day holy, that is, on that day he should have taught his children, and children's children, what was the will of God, and wherein his worship did consist; he should have praised God, given thanks, and offered. On other days he should have tilled his ground, looked to his cattle.' "<sup>7</sup>

The Hebrew verb, *kadash*, here rendered sanctified, and in the fourth commandment rendered hallowed, is defined by Gesenius, "To pronounce holy, to sanctify; to institute any holy thing, to appoint."<sup>8</sup> It is repeatedly used in the Old Testament for a public appointment or proclamation. Thus, when the cities of refuge were set apart in Israel, it is written: "They appointed [margin, Heb., sanctified] Kedesh in Galilee in Mount Naphtali, and Shechem in Mount Ephraim," &c. This sanctification or appointment of the cities of refuge was by a public announcement to Israel that these cities were set apart for that purpose. This verb is also used for the appointment of a public fast, and for the gathering of a solemn assembly. Thus it is written: "Sanctify [i.e., appoint] ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God." "Blow the trumpet in Zion, sanctify [i.e., appoint] a fast, call a solemn assembly." "And Jehu said, Proclaim [margin, Heb., sanctify] a solemn assembly for Baal."<sup>9</sup> This appointment for Baal was so public that all the worshipers of Baal in all Israel were gathered together. These fasts and solemn assemblies were sanctified or set apart by a public appointment or proclamation of the fact. When therefore God set apart the seventh day to a holy use, it was necessary that he

should state that fact to those who had the days of the week to use. Without such announcement the day could not be set apart from the others.

But the most striking illustration of the meaning of this word may be found in the record of the sanctification of Mount Sinai.<sup>10</sup> When God was about to speak the ten commandments in the hearing of all Israel, he sent Moses down from the top of Mount Sinai to restrain the people from touching the mount. "And Moses said unto the Lord, The people cannot come up to Mount Sinai; for thou chargedst us, saying, Set bounds about the mount, and sanctify it." Turning back to the verse where God gave this charge to Moses, we read: "And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount or touch the border of it." Hence to sanctify the mount was to command the people not to touch even the border of it; for God was about to descend in majesty upon it. In other words, to sanctify or set apart to a holy use Mount Sinai, was to tell the people that God would have them treat the mountain as sacred to himself. And thus also to sanctify the rest-day of the Lord was to tell Adam that he should treat the day as holy to the Lord.

The declaration, "God blessed the seventh day, and sanctified it," is not indeed a commandment for the observance of that day; but it is the record that such a precept was given to Adam.<sup>11</sup> For how could the Creator "set apart to a holy use" the day of his rest, when those who were to use the day knew nothing of his will in the case? Let those answer who are able.

This view of the record in Genesis we shall find to be sustained by all the testimony in the Bible relative to the rest-day of the Lord. The facts which we have examined are the basis of the fourth commandment. Thus spake the great Law-giver from the summit of the flaming mount: "Remember the Sabbath day, to keep it holy." "The seventh day is the Sabbath of the Lord thy God." "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."<sup>12</sup>

The term Sabbath is transferred from the Hebrew language, and signifies rest.<sup>13</sup> The command, "Remember the Sabbath day, to keep it holy," is therefore exactly equivalent to saying, "Remember the rest-day, to keep it holy." The explanation which follows sustains this statement: "The seventh day is the Sabbath [or rest-day] of the Lord thy God." The origin of this rest-day is given in these words: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." That which is enjoined in the fourth commandment is to keep holy the rest-day of the Lord. And this is defined to be the day on which he rested from the work of creation. Moreover, the fourth commandment calls the seventh day the Sabbath day at the time when God blessed and hallowed that day; therefore the Sabbath is an institution dating from the foundation of the world. The fourth commandment points back to the creation for the origin of its obligation; and when we go back to that point, we find the substance of the fourth commandment given to Adam: "God blessed the seventh day, and sanctified it;" i.e., set it apart to a holy use. And in the commandment itself, the same fact is stated: "The Lord blessed the Sabbath day, and hallowed it;" i.e., appointed it to a holy use. The one statement affirms that "God blessed the seventh day, and sanctified it;" the other, that "the Lord blessed the Sabbath day, and hallowed it." These two statements refer to the same acts. Because the word Sabbath does not occur in the first statement, it has been contended that the Sabbath did not originate at creation, it being the seventh day merely which was hallowed. From the second statement, it has been contended that God did not bless the seventh day at all, but simply the Sabbath institution. But both statements embody all the truth. God blessed the seventh day,

and sanctified it; and this day thus blessed and hallowed was his holy Sabbath, or rest-day. Thus the fourth commandment establishes the origin of the Sabbath at creation.

The second mention of the Sabbath in the Bible furnishes a decisive confirmation of the testimonies already adduced. On the sixth day of the week, Moses, in the wilderness of Sin, said to Israel, "To-morrow is the rest of the holy Sabbath unto the Lord."<sup>14</sup> What had been done to the seventh day since God blessed and sanctified it as his rest-day in paradise? Nothing. What did Moses do to the seventh day to make it the rest of the holy Sabbath unto the Lord? Nothing. Moses on the sixth day simply states the fact that the morrow is the rest of the holy Sabbath unto the Lord. The seventh day had been such ever since God blessed and hallowed the day of his rest.

The testimony of our divine Lord relative to the origin and design of the Sabbath is of peculiar importance. He is competent to testify, for he was with the father in the beginning of the creation.<sup>15</sup> "The Sabbath was made for man," said he, "not man for the Sabbath."<sup>16</sup> The following grammatical rule is worthy of notice: "A noun without an adjective is invariably taken in its broadest extension, as: Man is accountable."<sup>17</sup> The following texts will illustrate this rule, and also this statement of our Lord's: "Man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." There hath no temptation taken you but such as is common to man." "It is appointed unto men once to die."<sup>18</sup> In these texts man is used without restriction, and, therefore, all mankind are necessarily intended. The Sabbath was therefore made for the whole human family, and consequently originated with mankind. But the Saviour's language is even yet more emphatic in the original: "The Sabbath was made for THE man, not THE man for the Sabbath." This language fixes the mind on the man Adam, who was made of the dust of the ground just before the Sabbath was made for him, of the seventh day.

This is a striking confirmation of the fact already pointed out that the Sabbath was given to Adam, the head of the human family.

"The seventh day is the Sabbath of the Lord thy God; yet he made the Sabbath for man. "God made the Sabbath his by solemn appropriation, that he might convey it back to us under the guarantee of a divine charter, that none might rob us of it with impunity."

But is it not possible that God's act of blessing and sanctifying the seventh day did not occur at the close of creation week? May it not be mentioned then because God designed that the day of his rest should be afterward observed? Or rather, as Moses wrote the book of Genesis long after the creation, might he not insert this account of the sanctification of the seventh day with the record of the first week, though the day itself was sanctified in his own time?

It is very certain that such an interpretation of the record cannot be admitted, unless the facts in the case demand it. For it is, to say the least, a forced explanation of the language. The record in Genesis, unless this be an exception, is a plain narrative of events. Thus what God did on each day is recorded in its order down to the seventh. It is certainly doing violence to the narrative to affirm that the record respecting the seventh day is of a different character from that respecting the other six. He rested the seventh day; he sanctified the seventh day because he had rested upon it. The reason why he should sanctify the seventh day existed when his rest was closed. To say, therefore, that God did not sanctify the day at that time, but did it in the days of Moses, is not only to distort the narrative, but to affirm that he neglected to do that for which the reason existed at creation, until twenty-five hundred years after.<sup>19</sup>

But we ask that the facts be brought forward which prove that the Sabbath was sanctified in the wilderness of Sin, and not at creation. And what are the facts that show this? It is confessed that such facts are not upon record. Their existence is assumed in order to sustain the theory that the Sabbath originated at the fall of the manna, and not in paradise.

Did God sanctify the Sabbath in the wilderness of Sin? There is no intimation of such fact. On the contrary, it is mentioned at that time as something already set apart of God. On the sixth day Moses said, "To-morrow is the rest of the holy Sabbath unto the Lord."<sup>20</sup> Surely this is not the act of instituting the Sabbath, but the familiar mention of an existing fact. We pass on to Mount Sinai. Did God sanctify the Sabbath when he spoke the ten commandments? No one claims that he did. It is admitted by all that Moses spoke of it familiarly the previous month.<sup>21</sup> Does the Lord at Sinai speak of the sanctification of the Sabbath? He does; but in the very language of Genesis he goes back for the sanctification of the Sabbath, not to the wilderness of Sin, but to the creation of the world.<sup>22</sup> We ask those who hold the theory under examination, this question: If the Sabbath was not sanctified at creation, but was sanctified in the wilderness of Sin, why does the narrative in each instance<sup>23</sup> record the sanctification of the Sabbath at creation and omit all mention of such fact in the wilderness of Sin? Nay, why does the record of events in the wilderness of Sin, show that the holy Sabbath was at that time already in existence? In a word, How can a theory subversive of all the facts in the record, be maintained as the truth of God?

We have seen the Sabbath ordained of God at the close of the creation week. The object of its Author is worthy of especial attention. Why did the Creator set up this memorial in paradise? Why did he set apart from the other days of the week that day which he had employed in rest? "Because that in it," says the record, "he had rested from all his work which God created and made." A rest necessarily implies a work performed. And hence the Sabbath was ordained of God as a memorial of the work of creation. And therefore that precept of the moral law which relates to this memorial, unlike every other precept of that law, begins with the word, "Remember." The importance of this memorial will be appreciated when we learn from the Scriptures that it is the work of creation which is claimed by its Author as the great evidence of his eternal power and Godhead, and as that great fact which distinguishes him from all false gods. Thus it is written:

"He that built all things is God." "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens."  
"But the Lord is the true God, he is the living God, and an everlasting King."  
"He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."  
"For he spake, and it was done; he commanded, and it stood fast." Thus "the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."<sup>24</sup>

Such is the estimate which the Scriptures place upon the work of creation as evincing the eternal power and Godhead of the creator. The Sabbath stands as the memorial of this great work. Its observance is an act of grateful acknowledgment on the part of his intelligent creatures that he is their Creator, and that they owe all to him; and that for his pleasure they are and were created. How appropriate this observance for Adam! And when man had fallen, how important for his well being that he should "remember the Sabbath day, to keep it holy." He would thus have been preserved from atheism and from idolatry; for he could never forget

that there was a God from whom all things derived their being; nor could he worship as God any other being than the Creator.

The seventh day, as hallowed by God in Eden, was not Jewish, but divine; it was not the memorial of the flight of Israel from Egypt, but of the Creator's rest. Nor is it true that the most distinguished Jewish writers deny the primeval origin of the Sabbath, or claim it as a Jewish memorial. We cite the historian Josephus and his learned contemporary, Philo Judaeus. Josephus, whose "Antiquities of the Jews" run parallel with the Bible from the beginning, when treating of the wilderness of Sin, makes no allusion whatever to the Sabbath, a clear proof that he had no idea that it originated in that wilderness. But when giving the account of creation, he bears the following testimony:

"Moses says that in just six days the world and all that is therein was made. And that the seventh day was a rest and a release from the labor of such operations; WHENCE it is that we celebrate a rest from our labor on that day, and call it the Sabbath; which word denotes rest in the Hebrew tongue." <sup>25</sup>

And Philo bears an emphatic testimony relative to the character of the Sabbath as a memorial. Thus he says:

"But after the whole world had been completed according to the perfect nature of the number six, the Father hallowed the day following, the seventh, praising it and calling it holy. For that day is the festival, not of one city or one country, but of all the earth; a day which alone it is right to call the day of festival for all people, and the birth-day of the world." <sup>26</sup>

Nor was the rest-day of the Lord a shadow of man's rest after his recovery from the fall. God will ever be worshiped in an understanding manner by his intelligent creatures. When therefore he set apart his rest-day to a holy use, if it was not as a memorial of his work, but as a shadow of man's redemption from the fall, the real design of the institution must have been stated, and, as a consequence, man in his unfallen state could never observe the Sabbath as a delight, but ever with deep distress, as reminding him that he was soon to apostatize from God. Nor was the holy of the Lord and honorable, one of the "carnal ordinances imposed on them until the time of reformation;" <sup>27</sup> for there could be no reformation with unfallen beings.

But man did not continue in his uprightness. Paradise was lost, and Adam was excluded from the tree of life. The curse of God fell upon the earth, and death entered by sin, and passed upon all men. <sup>28</sup> After this sad apostasy, no further mention of the Sabbath occurs until Moses on the sixth day said, "To-morrow is the rest of the holy Sabbath unto the Lord."

It is objected that there is no precept in the book of Genesis for the observance of the Sabbath, and consequently no obligation on the part of the patriarchs to observe it. There is a defect in this argument not noticed by those who use it. The book of Genesis was not a rule given to the patriarchs to walk by. On the contrary, it was written by Moses 2500 years after creation, and long after the patriarchs were dead. Consequently the fact that certain precepts were not found in Genesis is no evidence that they were not obligatory upon the patriarchs. Thus the book does not command men to love God with all their hearts, and their neighbours as themselves; nor does it prohibit idolatry, blasphemy, disobedience to parents, adultery, theft, false witness or covetousness. Who will affirm from this that the patriarchs were under no restraint in these things? As a mere record of events, written long after their occurrence, it was not necessary that the book should contain a moral code. But had the book been given to the patriarchs as a rule of life, it must of necessity have contained such a code. It is a fact worthy of especial

notice that as soon as Moses reaches his own time in the book of Exodus, the whole moral law is given. The record and the people were then contemporary, and ever afterward the written law is in the hands of God's people, as a rule of life, and a complete code of moral precepts.

The argument under consideration is unsound, 1. Because based upon the supposition that the book of Genesis was the rule of life for the patriarchs; 2. Because if carried out it would release the patriarchs from every precept of the moral law except the sixth.<sup>29</sup> 3. Because the act of God in setting apart his rest-day to a holy use, as we have seen, necessarily involves the fact that he gave a precept concerning it to Adam, in whose time it was thus set apart. And hence, though the book of Genesis contains no precept concerning the Sabbath, it does contain direct evidence that such precept was given to the head and representative of the human family.

After giving the institution of the Sabbath, the book of Genesis, in its brief record of 2370 years, does not again mention it. This has been urged as ample proof that those holy men, who, during this period, were perfect, and walked with God in observance of his commandments, statutes and laws,<sup>30</sup> all lived in open profanation of that day which God had blessed and set apart to a holy use. But the book of Genesis also omits any distinct reference to the doctrine of future punishment, the resurrection of the body, the revelation of the Lord in flaming fire, and the Judgment of the great day. Does this silence prove that the patriarchs did not believe these great doctrines? Does it make them any the less sacred?

But the Sabbath is not mentioned from Moses to David, a period of five hundred years, during which it was enforced by the penalty of death. Does this prove that it was not observed during this period?<sup>31</sup> The jubilee occupied a very prominent place in the typical system, yet in the whole Bible a single instance of its observance is not recorded. What is still more remarkable, there is not on record a single instance of the observance of the great day of atonement, notwithstanding the work in the holiest on that day was the most important service connected with the worldly sanctuary. And yet the observance of the other and less important festivals of the seventh month, which are so intimately connected with the day of atonement, the one preceding it by ten days, the other following it in five, is repeatedly and particularly recorded.<sup>32</sup> It would be sophistry to argue from this silence respecting the day of atonement, when there were so many instances in which its mention was almost demanded, that that day was never observed; and yet it is actually a better argument than the similar one urged against the Sabbath from the book of Genesis.

The reckoning of time by weeks is derived from nothing in nature, but owes its existence to the divine appointment of the seventh day to a holy use in memory of the Lord's rest from the six days' work of creation.<sup>33</sup> This period of time is marked only by the recurrence of the sanctified rest-day of the Creator. That the patriarchs reckoned time by weeks and by sevens of days, is evident from several texts.<sup>34</sup> That they should retain the week and forget the Sabbath by which alone the week is marked, is not a probable conclusion. That the reckoning of the week was rightly kept is evident from the fact that in the wilderness of Sin on the sixth day the people, of their own accord, gathered a double portion of manna. And Moses said to them, "To-morrow is the rest of the holy Sabbath unto the Lord."<sup>35</sup>

The brevity of the record in Genesis causes us to overlook many facts of the deepest interest. Adam lived 930 years. How deep and absorbing the interest that must have existed in the human family to see the first man! To converse with one who had himself talked with God! To hear from his lips a description of that paradise in which he had lived! To learn from one



created on the sixth day the wondrous events of the creation week! To hear from his lips the very words of the creator when he set apart his rest-day to a holy use! And to learn, alas! the sad story of the loss of paradise and the tree of life!<sup>36</sup>

It was therefore not difficult for the facts respecting the six days of creation and the sanctification of the rest-day to be diffused among mankind in the patriarchal age. Nay, it was impossible that it should be otherwise, especially among the godly. From Adam to Abraham a succession of men - probably inspired of God--preserved the knowledge of God upon earth. Thus Adam lived till Lamech, the father of Noah, was 56 years of age; Lamech lived till Shem, the son of Noah, was 93; Shem lived till Abraham was 150 years of age. Thus are we brought down to Abraham, the father of the faithful. Of him it is recorded that he obeyed God's voice and kept his charge, his commandments, his statutes, and his laws. And of him the Most High bears the following testimony: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment."<sup>37</sup> The knowledge of God was preserved in the family of Abraham; and we shall next find the Sabbath familiarly mentioned among his posterity, as an existing institution.

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<sup>1</sup> "On the sixth day God ended his work which he had made; and he rested on the seventh day," &c., is the reading of the Septuagint, the Syriac, and the Samaritan; "and this should be considered the genuine reading," says Dr. A. Clarke. See his Commentary on Gen.2.

<sup>2</sup> Gen.2:2; Ex.31:17.

<sup>3</sup> Isa.40:28.

<sup>4</sup> Gen.2:3; Ex.20:11. In an anonymous work entitled "Morality of the Fourth Commandment," London, 1652, but not the same with that of Dr. Twisse, of the same title, is the following striking passage: "The Hebrew root for seven, signifies fullness, perfection, and the Jews held many mysteries to be in the number seven: so John in his Apocalypse useth much that number. As, seven churches, seven stars, seven spirits, seven candlesticks, seven angels, seven seals, seven trumpets; and we no sooner meet with a seventh day, but it is blessed; no sooner with a seventh man [Gen.5:24; Jude 14], but he is translated." Page 7.

<sup>5</sup> Webster's Unabridged Dictionary on the words sanctify and hallow. Ed. 1859. The revised edition edition of 1864 gives this definition: "To make sacred or holy; to set apart to a holy or religious use; to consecrate by appropriate rites; to hallow. God blessed the seventh day, and sanctified it. Gen.2:3. Moses . . . sanctified Aaron and his garments. Lev.8:30." Worcester defines it thus: "To ordain or set apart to sacred ends; to consecrate; to hallow. God blessed the seventh day and sanctified it. Gen.2:3."

<sup>6</sup> Gen.2:15; 1:28.

<sup>7</sup> Morality of the Fourth Commandment, pp. 56, 57, London, 1641.

<sup>8</sup> Hebrew Lexicon, p. 914, ed. 1854.

<sup>9</sup> Josh.20:7; Joel 1:14; 2:15; 2Kings10:20,21; Zeph.1:7, margin.

<sup>10</sup> Ex.19:12,23.

<sup>11</sup> Dr. Lange's Commentary speaks on this point thus, in vol. i, p. 197: "If we had no other passage than this of Gen.2:3, there would be no difficulty in deducing from it a precept for the universal observance of a Sabbath, or seventh day, to be devoted to God, as holy time, by all

of that race for whom the earth and its nature were specially prepared. The first men must have known it. The words, 'He hallowed it,' can have no meaning otherwise. They would be a blank unless in reference to some who were required to keep it holy." Dr. Nicholas Bound, in his "True Doctrine of the Sabbath," London, 1606, page 7, thus states the antiquity of the Sabbath precept: "The first commandment of Sabbath was no more then first given when it was pronounced from Heaven by the Lord, than any other one of the moral precepts, nay, that it hath so much antiquity as the seventh day hath being; for, so soon as the day was, so soon was it sanctified, that we might know that, as it came in with the first man, so it must not go out but with the last man; and as it was in the beginning of the world, so it must continue to the end of the same; and, as the first seventh day was sanctified, so must the last be. And this is that which one saith, that the Sabbath was commanded by God, and the seventh day was sanctified of him even from the beginning of the world; where (the latter words expounding the former) he sheweth that, when God did sanctify it, then also he commanded it to be kept holy; and therefore look how ancient the sanctification of the day is, the same antiquity also as the commandment of keeping it holy; for they two are all one."

<sup>12</sup> Ex.20:8-11.

<sup>13</sup> Buck's Theological Dictionary, article, Sabbath; Calmet's Dictionary, article, Sabbath.

<sup>14</sup> Ex.16:22,23.

<sup>15</sup> John 1:1-3; Gen.1:1,26; Col.1:13-16.

<sup>16</sup> Mark 2:27.

<sup>17</sup> Barrett's Principles of English Grammar, p. 29.

<sup>18</sup> Job 14:12; 1 Cor.10:13; Heb.9:27.

<sup>19</sup> Dr. Twisse illustrates the absurdity of that view which makes the first observance of the Sabbath in memory of creation to have begun some 2500 years after that event: "We read that when the Ilienses, inhabitants of Ilium, called anciently by the name of Troy, sent an embassy to Tiberius, to condole the death of his father Augustus, he, considering the unseasonableness thereof, it being a long time after his death, requited them accordingly, saying that he was sorry for their heaviness also, having lost so renowned a knight as Hector was, to wit, above a thousand years before, in the wars of Troy." - *Morality of the Fourth Commandment*, p. 198.

<sup>20</sup> Ex.16:23.

<sup>21</sup> Ex.16.

<sup>22</sup> Ex.20:8-11.

<sup>23</sup> Compare Gen.2:1-3; Ex.20:8-11.

<sup>24</sup> Heb.3:4; Jer.10:10-12; Rom.1:20; Ps.33:9; Heb.11:3.

<sup>25</sup> *Antiquities of the Jews*, b. i. chap. i. sect. 1.

<sup>26</sup> *Works*, vol. i. *The Creation of the World*, sect. 30.

<sup>27</sup> Isa.58:13,14; Heb.9:10.

<sup>28</sup> Gen.3; Rom.5:12.

<sup>29</sup> Gen.9:5,7.

<sup>30</sup> Gen.5:24; 6:9; 26:5.

<sup>31</sup> See the beginning of chap. viii. of this work.

<sup>32</sup> Ezra.3:1-6; Neh.8:2, 9-12, 14-18; 1Kings 8:2,65; 2Chron.5:3; 7:8,9; John 7:2-14,37.

<sup>33</sup> "The week, another primeval measure, is not a natural measure of time, as some astronomers and chronologers have supposed, indicated by the phases or quarters of the moon. It was originated by divine appointment at the creation - six days of labor and one of rest being wisely appointed for man's physical and spiritual well-being." - Bliss' Sacred Chronology, p. 6; Hale's Chronology, vol. i. p. 19. "Seven has been the ancient and honored number among the nations of the earth. They have measured their time by weeks from the beginning. The original of this was the Sabbath of God, as Moses has given the reasons of it in his writings." - Brief Dissertation on the first three Chapters of Genesis, by Dr. Coleman, p. 26.

<sup>34</sup> Gen.29:27,28; 8:10,12; 7:4,10; 50:10; Ex.7:25; Job 2:13.

<sup>35</sup> Ex.16:22,23.

<sup>36</sup> The interest to see the first man is thus stated: "Sem and Seth were in great honor among men, and so was Adam above every living thing in the creation." Ecclesiasticus 49:16.

<sup>37</sup> Gen.26:5; 18:19.

## CHAPTER 3

### THE SABBATH COMMITTED TO THE HEBREWS

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*Object of this chapter - Total apostasy of the human family in the antediluvian age - Destruction of mankind - The family of Noah spared - Second apostasy of mankind in the patriarchal age - The apostate nations left to their own ways - The family of Abraham chosen - Separated from the rest of mankind - Their history - Their relation to God - The Sabbath in existence when they came forth from Egypt - Analysis of Ex.16 - The Sabbath committed to the Hebrews.*

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We are now to trace the history of divine truth for many ages in almost the exclusive connection with the family of Abraham. That we may vindicate the truth from the reproach of pertaining only to the Hebrews - a reproach often urged against the Sabbath - and justify the dealings of God with mankind in leaving to their own ways the apostate nations, let us carefully examine the Bible for the reasons which directed divine Providence in the choice of Abraham's family as the depositaries of divine truth.

The antediluvian world had been highly favored of God. The period of life extended to each generation was twelve-fold that of the present age of man. For almost one thousand years, Adam, who had conversed with God in paradise, had been with them. Before the death of Adam, Enoch began his holy walk of three hundred years, and then he was translated that he should not see death. This testimony to the piety of Enoch was a powerful testimony to the antediluvians in behalf of truth and righteousness. Moreover the Spirit of God strove with mankind; but the perversity of man triumphed over all the gracious restraints of the Holy Spirit. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Even the sons of God joined in the general apostasy. At last a single family was all that remained of the worshipers of the Most High.<sup>1</sup>

Then came the deluge, sweeping the world of its guilty inhabitants with the besom of destruction.<sup>2</sup> So terrible a display of divine justice might well be thought sufficient to restrain impiety for ages. Surely the family of Noah could not soon forget this awful lesson. But alas, revolt and apostasy speedily followed, and men turned from God to the worship of idols. Against the divine mandate separating the human family into nations,<sup>3</sup> mankind united in one great act of rebellion in the plain of Shinar. "And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Then God confounded them in their impiety and scattered them abroad from thence upon the face of all the earth.<sup>4</sup> Men did not like to retain God in their knowledge; wherefore God gave them over to a reprobate mind, and suffered them to change the truth of God into a lie, and to worship and serve the creature rather than the Creator. Such was the origin of idolatry and of the apostasy of the Gentiles.<sup>5</sup>

In the midst of this wide-spread apostasy on man was found whose heart was faithful with God. Abraham was chosen from an idolatrous family, as the depositary of divine truth, the father of the faithful, the heir of the world, and friend of God.<sup>6</sup> When the worshipers of God were found alone in the family of Noah, God gave up the rest of mankind to perish in the

flood. Now that the worshipers of God are again reduced almost to a single family, God gives up the idolatrous nations to their own ways, and takes the family of Abraham as his peculiar heritage. "For I know him," said God, "that he will command his children and his household after him, and they shall keep the way of the Lord, to justice and judgment."<sup>7</sup> That they might preserve in the earth the knowledge of divine truth and the memory and worship of the Most High, they were to be a people walled off from all mankind, and dwelling in a land of their own. That they might thus be separated from the heathen around, God gave to Abraham the rite of circumcision, and afterward to his posterity the whole ceremonial law.<sup>8</sup> But they could not possess the land designed for them until the iniquity of the Amorites, its inhabitants, was full that they should be thrust out before them. The horror of great darkness, and the smoking seen by Abraham in vision, foreshadowed the iron furnace and the bitter servitude of Egypt.

The family of Abraham must go down thither. Brief prosperity and long and terrible oppression follow.<sup>9</sup> At length the power of the oppressor is broken, and the people of God are delivered. The expiration of four hundred and thirty years from the promise to Abraham marks the hour of deliverance to his posterity.<sup>10</sup> The nation of Israel is brought forth from Egypt as God's peculiar treasure, that he may give them his Sabbath, and his law, and himself. The psalmist testifies that God "brought forth his people with joy, and his chosen with gladness: and gave them the lands of the heathen: and they inherited the labor of the people: that they might observe his statutes and keep his laws. And the Most High says, "I am the Lord which hallow you, that brought you out of the land of Egypt, to be your God."<sup>11</sup> Not that the commandments of God, his Sabbath and himself, had no prior existence, nor that the people were ignorant of the true God and his law; for the Sabbath was appointed to a holy use before the fall of man; and the commandments of God, his statutes and his laws, were kept by Abraham; and the Israelites themselves, when some of them had violated the Sabbath, were reprov'd by the question, "How long refuse ye to keep my commandments and my laws?"<sup>12</sup> And as to the Most High, the psalmist exclaims, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."<sup>13</sup> But there must be a formal public espousal of the people by God, and of his law and Sabbath and himself by the people.<sup>14</sup> But neither the Sabbath, nor the law, nor the great Law-giver, by their connection with the Hebrews, became Jewish. The Law-giver indeed became the God of Israel,<sup>15</sup> and what Gentile shall refuse him adoration for that reason? but the Sabbath still remained the Sabbath of the Lord,<sup>16</sup> and the law continued to be the law of the Most High.

In the month following their passage through the Red Sea, the Hebrews came into the wilderness of Sin. It is at this point in his narrative that Moses for the second time mentions the sanctified rest-day of the Creator. The people murmured for bread:

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth they shall prepare that which they bring in; and it shall be twice as much as they gather daily. . . . I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. And it came to pass, that at even the quails came up, and covered the camp; and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna; for they wist not

what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing left over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning and it bred worms, and stank; and Moses was wroth with them. And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread,<sup>17</sup> two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said,<sup>18</sup> To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord:<sup>19</sup> to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day."<sup>20</sup>

This narrative shows, 1. That God had a law and commandments prior to the giving of the manna. 2. That God in giving his people bread from heaven designed to prove them respecting his law. 3. That in this law was the holy Sabbath; for the test relative to walking in the law pertained directly to the Sabbath; and when God said, "How long refuse ye to keep my commandments and my laws?" it was the Sabbath which they had violated. 4. That in proving the people respecting this existing law, Moses gave no new precept respecting the Sabbath, but remained silent relative to the preparation for the Sabbath until after the people, of their own accord, had gathered a double portion on the sixth day. 5. That by this act the people proved not only that they were not ignorant of the Sabbath, but that they were disposed to observe it.<sup>21</sup> 6. That the reckoning of the week, traces of which appear through the patriarchal age,<sup>22</sup> had been rightly kept, for the people knew when the sixth day had arrived. 7. That had there been any doubt existing on that point, the fall of the manna on the six days, the withholding of it on the seventh, and the preservation of that needed for the Sabbath over that day, must have settled that point incontrovertibly.<sup>23</sup> 8. That there was no act of instituting the Sabbath in the wilderness of Sin; for God did not then make it his rest-day, nor did he then bless and sanctify the day. On the contrary, the record show that the seventh day was already the sanctified rest-day of the Lord.<sup>24</sup> 9. That the obligation to observe the Sabbath existed and was known before the fall of the manna. For the language used implies the existence of such an obligation, but does not contain a new enactment until after some of the people had violated the Sabbath. Thus God says to Moses, "On the sixth day they shall prepare that which they bring in," but he does not speak of the seventh. And on the sixth day Moses says, "To-morrow is the rest of the holy Sabbath unto the Lord," but he does not command them to

observe it. On the seventh day he says that it is the Sabbath, and that they should find no manna in the field. "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." But in all this there is no precept given, yet the existence of such a precept is plainly implied. 10. That when some of the people violated the Sabbath they were reproved in language which plainly implies a previous transgression of this precept. "How long refuse ye to keep my commandments and my laws?" 11. And that this rebuke of the Law-giver restrained for the time the transgression of the people.

"See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days."<sup>25</sup> abide ye every man in his place, let no man go out of his place on the seventh day."<sup>26</sup> As a special trust, God committed the Sabbath to the Hebrews. It was now given them, not now made for them. It was made for man at the close of the first week of time; but all other nations having turned from the Creator to the worship of idols, it is given the Hebrew people. Nor does this prove that all the Hebrews had hitherto disregarded it. For Christ uses the same language respecting circumcision. Thus he says, Moses therefore gave unto you circumcision; not because it is of Moses, but of the fathers."<sup>27</sup> Yet God had enjoined that ordinance upon Abraham and his family four hundred years previous to this gift of it by Moses, and it had been retained by them.<sup>28</sup>

The language, "The Lord hath given you the Sabbath," implies a solemn act of committing a treasure to their trust. How was this done? No act of instituting the Sabbath here took place. No precept enjoining its observance was given until some of the people violated it, when it was given in the form of a reproof; which evinced a previous obligation, and that they were transgressing an existing law. And this view is certainly strengthened by the fact that no explanation of the institution was given to the people; a fact which indicates that some knowledge of the Sabbath was already in their possession.

But how then did God give them the Sabbath? He did this, first, by delivering them from the abject bondage of Egypt, where they were a nation of slaves. And second, by providing them food in such a manner as to impose the strongest obligation to keep the Sabbath. Forty years did he give them bread from heaven, sending it for six days, and withholding it on the seventh, and preserving food for them over the Sabbath. Thus was the Sabbath especially intrusted to them.

As a gift to the Hebrews, the Creator's great memorial became a sign between God and themselves. "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." As a sign, its object is stated to be, to make known the true God; and we are told why it was such a sign. "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."<sup>29</sup> The institution itself signified that God created the heavens and the earth in six days and rested on the seventh. Its observance by the people signified that the Creator was their God. How full of meaning was this sign!

The Sabbath was a sign between God and children of Israel, because they alone were the worshipers of the Creator. All other nations had turned from him to "the gods that have not made the heavens and the earth."<sup>30</sup> For this reason the memorial of the great Creator was committed to the Hebrews, and it became a sign between the Most High and themselves. Thus was the Sabbath a golden link uniting the Creator and his worshipers.

1 Gen.2-6; Heb.11:4-7; 1Pet.3:20; 2Pet.2:5.

2 Gen.7; Matt.24:37-39; Luke 17:26,27; 2Pet.3:5,6.

3 Deut.32:7,8; Acts 17:26.

4 Gen.11:1-9; Josephus' Ant., b. i. chap. iv. This took place in the days of Peleg, who was born about one hundred years after the flood. Gen.10:25, compared with 11:10-16; Ant., b. i. chap. 6. sect. 4.

5 Rom.1:18-32; Acts 14:16,17; 17:29,30.

6 Gen.12:1-3; Josh.24:2,3,14; Neh.9:7,8; Rom.4:13-17; 2Chron.20:7; Isa.41:8; James 2:23.

7 Gen.18:19.

8 Gen.17:9-14; 34:14; Acts 10:28; 11:2,3; Eph.2:12-19; Num23:9; Deut.33:27,28.

9 Gen.15; Ex.1-5; Deut.4:20.

10 Ex.12:29-42; Gal.3:17.

11 Ps.105:43-45; Lev.22:32,33; Num.15:41.

12 Gen.2:2,3; 26:5; Ex.16:4,27,28; 18:16.

13 Ps.90:2.

14 Ex.19:3-8, 24:3-8; Jer.3:14, compared with last clause of Jer.31:32.

15 Ex.20:2; 24:10.

16 Ex.20:10; Deut.5:14; Neh.9:14.

17 On this verse Dr. A. Clarke thus comments:- "On the sixth day they gathered twice as much - This they did that they might have a provision for the Sabbath."

18 The Douay Bible reads: "To-morrow is the rest of the Sabbath sanctified unto the Lord." Dr. Clarke comments as follows upon this text: "To-morrow is the rest of the holy Sabbath. There is nothing either in the text or context that seems to intimate that the Sabbath was now first given to the Israelites, as some have supposed; on the contrary, it is here spoken of as being perfectly well known, from its having been generally observed. The commandment, it is true, may be considered as being now renewed; because they might have supposed, that in their unsettled state in the wilderness, they might have been exempted from the observance of it. Thus we find, 1. That when God finished his creation he instituted the Sabbath; 2. When he brought the people out of Egypt, he insisted on the strict observance of it; 3. When he gave the LAW, he made it a tenth part of the whole: such importance has this institution in the eyes of the Supreme Being!" Richard Baxter, a famous divine of the seventeenth century, and a decided advocate of the abrogation of the fourth commandment, in his "Divine Appointment of the Lord's Day," thus clearly states the origin of the Sabbath: Why should God begin two thousand years after [the creation of the world] to give men a Sabbath upon the reason of his rest from the creation of it, if he had never called man to that commemoration before? And it is certain that the Sabbath was observed at the falling of the manna before the giving of the law; and let any considering Christian judge. . . . 1. Whether the not falling of the manna, or



the rest of God after the creation, was like to be the original reason of the Sabbath. 2. And whether if it had been the first, it would not have been said, Remember to keep holy the Sabbath-day; for on six days the manna fell, and not on the seventh; rather than 'for in six days God created heaven and earth, &c., and rested the seventh day.' And it is casually added, 'Wherefore the Lord blessed the Sabbath-day, and hallowed it.' Nay, consider whether this annexed reason intimates not that the day on this ground being hallowed before, therefore it was that God sent not down the manna on that day, and that he prohibited the people from seeking it." - Practical Works, Vol. iii, p. 784. ed. 1707.

19 The Douay Bible reads: "Because it is the Sabbath of the Lord."

20 Ex.16.

21 It has indeed been asserted that God by a miracle equalized the portion of every one on five days, and doubled the portion of each on the sixth, so that no act of the people has any bearing on the Sabbath. But the equal portion of each on the five days was not thus understood by Paul. He says: "But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality; as it is written, He that gathered much had nothing over; and he that had gathered little had not lack." 2Cor.8:14,15. And that the double portion on the sixth day was the act of the people, is affirmed by Moses. He says that "on the sixth day they gathered twice as much bread." Verse 22.

22 Gen.7:4,10; 8:10,12,; 29:27,28; 50:10; Ex.7:25; Job 2:13.

23 By this three-fold miracle, occurring every week for forty years, the great Law-giver distinguished his hallowed day. The people were therefore admirably prepared to listen to the fourth commandment enjoining the observance of the very day on which he had rested. Ex.16:35; Josh.5:12; Ex.20:8-11.

24 The twelfth chapter of Exodus relates the origin of the passover. It is in striking contrast with Ex.16, which is supposed to give the origin of the Sabbath. If the reader will compare the two chapters he will see the difference between the origin of an institution as given in Ex.12, and a familiar reference to an existing institution as in Ex.16. If he will also compare Gen.2 with Ex.12, he will see that the one gives the origin of the Sabbath in the same manner that the other gives the origin of the passover.

25 This implies, first, the fall of a larger quantity on that day, and second, its preservation for the wants of the Sabbath.

26 This must refer to going out for manna, as the connection implies; for religious assemblies on the Sabbath were commanded and observed. Lev.23:3; Mark 1:21; Luke 4:16; Acts 1:12; 15:21.

27 John 7:22.

28 Gen. 17; 34; Ex.4. Moses is said to have given circumcision to the Hebrews; yet it is a singular fact that his first mention of that ordinance is purely incidental, and plainly implies an existing knowledge of it on their part. Thus it is written: "This is the ordinance of the passover: There shall no stranger eat thereof; but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof." Ex.12:43,44. And in like manner when the Sabbath was given to Israel, that people were not ignorant of the sacred institution.

29 Eze.20:12; Ex.31:17.

30 Jer.10:10-12.

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## CHAPTER 4

### THE FOURTH COMMANDMENT

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*The holy One upon Mount Sinai - Three great gifts bestowed upon the Hebrews - The Sabbath proclaimed by the voice of God - Position assigned it in the moral law - Origin of the Sabbath - Definite character of the commandment - Revolution of the earth upon its axis - Name of the Sabbatic institution - Seventh day of the commandment identical with the seventh day of the New Testament week - Testimony of Nehemiah - Moral obligation of the fourth commandment.*

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And now we approach the record of that sublime event, the personal descent of the Lord upon mount Sinai.<sup>1</sup> The sixteenth chapter of Exodus, as we have seen, is remarkable for the fact that God gave to Israel the Sabbath; the nineteenth chapter, for the fact that God gave himself to that people in solemnly espousing them as a holy nation unto himself; while the twentieth chapter will be found remarkable for the act of the Most High in giving to Israel his law.

It is customary to speak against the Sabbath and the law as Jewish, because thus given to Israel. As well might the Creator be spoken against, who brought them out of Egypt to be their God, and who styles himself the God of Israel.<sup>2</sup> The Hebrews were honored by being thus intrusted with the Sabbath and the law, not the Sabbath and the law and the Creator rendered Jewish by this connection. The sacred writers speak of the high exaltation of Israel in being thus intrusted with the law of God.

"He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord!" "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen."<sup>3</sup>

After the Most High had solemnly espoused the people unto himself, as his peculiar treasure in the earth,<sup>4</sup> they were brought forth out of the camp to met with God. "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Out of the midst of this fire did God proclaim the ten words of his law.<sup>5</sup>

The fourth of these precepts is the grand law of the Sabbath. Thus spake the great Lawgiver:-

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is,

and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

The estimate which the Law-giver placed upon his Sabbath is seen in that he deemed it worthy of a place in his code of ten commandments, thus causing it to stand in the midst of nine immutable moral precepts. Nor is this to thought a small honor that the Most High, naming one by one the great principles of morality until all are given, and he adds no more,<sup>6</sup> should include in their number the observance of his hallowed rest-day. This precept is expressly given to enforce the observance of the Creator's great memorial; and unlike all the others, this one traces its obligation back to the creation, where that memorial was ordained.

The Sabbath is to be remembered and kept holy because that God hallowed it, i.e., appointed it to a holy use, at the close of the first week. And this sanctification or hallowing of the rest-day, when the first seventh day of time was past, was the solemn act of setting apart the seventh day for time to come in memory of the Creator's rest. Thus the fourth commandment reaches back and embraces the institution of the Sabbath in paradise, while the Sanctification of the Sabbath in paradise extends forward to all coming time. The narrative respecting the wilderness of Sin admirably cements the union of the two. Thus in the wilderness of Sin, before the fourth commandment was given, stands the Sabbath, holy to the Lord, with an existing obligation to observe it, though no commandment in that narrative creates the obligation. This obligation is derived from the same source as the fourth commandment, namely, the sanctification of the Sabbath in paradise, showing that it was an existing duty, and not a new precept. For it should never be forgotten that the fourth commandment does not trace its obligation to the wilderness of Sin, but to the creation; a decisive proof that the Sabbath did not originate in the wilderness of Sin.

The fourth commandment is remarkably definite. It embraces, first, a precept: "Remember the Sabbath day, to keep it holy;" second, and explanation of this precept: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant nor thy cattle, nor thy stranger that is within thy gates;" third, the reasons on which the precept is based, embracing the origin of the institution, and the very acts by which it was made, and enforcing all by the example<sup>7</sup> of the Law-giver himself: "for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

The rest-day of the Lord is thus distinguished from the six days on which he labored. The blessing and sanctification pertain to the day of the Creator's rest. There can be, therefore, no indefiniteness in the precept. It is not merely one day in seven, but that day in the seven on which the Creator rested, and upon which he placed his blessing, namely, the seventh day.<sup>8</sup> And this day is definitely pointed out in the name given it by God: "The seventh day is the Sabbath [i.e., the rest-day] of the Lord thy God."

That the seventh day in the fourth commandment is the seventh day of the New Testament week may be plainly proved. In the record of our Lord's burial, Luke writes thus:

"And that day was the preparation, and the Sabbath drew on. And the women also which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto

the sepulcher, bringing the spices which they had prepared, and certain others with them."<sup>9</sup>

Luke testifies that these women kept "the Sabbath day according to the commandment."

The Commandment says, "The seventh day is the Sabbath of the Lord thy God." This day thus observed was the last or seventh day of the week, for the following<sup>10</sup> day was the first day of the week. Hence the seventh day of the commandment is the seventh day of the New Testament week.

The testimony of Nehemiah is deeply interesting. "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant."<sup>11</sup> It is remarkable that God is said to have made known the Sabbath when he thus came down upon the mount; for the children of Israel had the Sabbath in possession when they came to Sinai. This language must therefore refer to that complete unfolding of the Sabbatic institution which is given in the fourth commandment. And mark the expression: "Madest known<sup>12</sup> unto them thy holy Sabbath;" not madest the Sabbath for them: language which plainly implies its previous existence, and which cites the mind back to the Creator's rest for the origin of the institution.<sup>13</sup>

The moral obligation of the fourth commandment which is so often denied may be clearly shown by reference to the origin of all things. God created the world and gave existence to man upon it. To him he gave life and breath, and all things. Man therefore owes everything to God. Every faculty of his mind, every power of his being, all his strength and all his time belong of right to the Creator. It was therefore the benevolence of the Creator that gave to man six days for his own wants. And in setting apart the seventh day to a holy use in memory of his own rest, the Most High was reserving unto himself one of the seven days, when he could rightly claim all as his. The six days therefore are the gift of God to man, to be rightly employed in secular affairs, not the seventh day, the gift of man to God. The fourth Commandment, therefore, does not require man to give something of his own to God, but it does require that man should not appropriate to himself that which God has reserved for his own worship. To observe this day then is to render to God of the things that are his; to appropriate it to ourselves is simply to rob God.

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1 That the Lord was there in person with his angels, see besides the narrative in Ex.19:20; 32-34, the following testimonies: Deut.33:2; Judges 5:5; Nehemiah 9:6-13; Ps.68:17.

2 Ex.24:10; Lev.22:32,33; Num.15:41; Isa.41:17.

3 Ps.147:19,20; Rom.3:1,2; 9:4,5. The following from the pen of Mr. Wm. Miller presents the subject in a clear light: "I say, and believe I am supported by the Bible, that the moral law was never given to the Jews as a people exclusively; but they were for a season the keepers of it in charge. And through them the law, oracles, and testimony, have been handed down to us. See Paul's clear reasoning in Rom. chapters 2, 3, and 4, on that point." - Miller's Life and Views, p. 161.

4 Ex.19; Deut.7:6; 14:2; 2Sam.7:23; 1Kings 8:53; Amos 3:1,2.

5 Ex.20:1-17; 34:28, margin; Deut.5:4-22; 10:4, margin.

6 Deut.5:22

7 He who created the world on the first day of the week, and completed its organization in six days, rested on the seventh day, and was refreshed. Gen.1; 2; Ex.31:17.

8 To this, however, it is objected that in consequence of the revolution of the earth on its axis, the day begins earlier in the East than with us; and hence that there is no definite seventh day to the world of mankind. To suit such objectors, the earth ought not to revolve. But in that case, so far from removing the difficulty, there would be no seventh day at all; for one side of the globe would have perpetual day and the other side perpetual night. The truth is, everything depends upon the revolution of the earth. God made the Sabbath for man [Mark 2:27]; he made man to dwell on all the face of the earth [Acts 17:26]; he caused the earth to revolve on its axis that it might measure off the days of the week; causing that the sun should shine of the earth, as it revolves from west to east, thus causing the day to go round the world from east to west. Seven of these revolutions constitute a week; the seventh one brings the Sabbath to all the world.

9 Luke 23: 54-56; 24:1.

10 See also Matt.28:1; Mark 16:1,2.

11 Neh.9,13,14.

12 This expression is strikingly illustrated in the statement of Eze.20:5, where God is said to have made himself known unto Israel in Egypt. This language cannot mean that the people were ignorant of the true God, however wicked some of them might be, for they had been God's peculiar people from the days of Abraham. Ex.2:23-25; 3:6,7; 4:31. The language implies the prior existence both of the Law-giver and of his Sabbath, when it is said that they were "made known" to his people.

13 It should never be forgotten that the term Sabbath day signifies rest-day; that the Sabbath of the Lord is the rest-day of the Lord; and hence that the expression, "Thy holy Sabbath," refers the mind to the Creator's rest-day, and to his act of blessing and hallowing it.

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## CHAPTER 5

### THE SABBATH WRITTEN BY THE FINGER OF GOD

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*Classification of the precepts given through Moses - The Sabbath renewed - Solemn ratification of the covenant between God and Israel - Moses called up to receive the law which God had written upon stone - The ten commandments probably proclaimed upon the Sabbath - Events of the forty days - The Sabbath becomes a sign between God and Israel - The penalty of death - The tables of testimony given to Moses - And broken when he saw the idolatry of the people - The idolaters punished - Moses goes up to renew the tables - The Sabbath again enjoined - The tables given again - The ten commandments were the testimony of God - Who wrote them - Three distinguished honors which pertain to the Sabbath - The ten commandments a complete code - Relation of the fourth commandment to the atonement - Valid reason why God himself should write that law which was placed beneath the mercy-seat.*

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When the voice of the Holy One had ceased, "the people stood afar off, and Moses drew near unto the thick darkness where God was." A brief interview follows<sup>1</sup> in which God gives to Moses a series of precepts, which, as a sample of the statutes given through him, may be classified thus: Ceremonial precepts, pointing to the good things to come; judicial precepts, intended for the civil government of the nation; and moral precepts, stating anew in other forms the ten commandments. In this brief interview the Sabbath is not forgotten:

"Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed."<sup>2</sup>

This scripture furnishes incidental proof that the Sabbath was made for mankind, and for those creatures that share the labors of man. The stranger and the foreigner must keep it, and it was for their refreshment.<sup>3</sup> But the same persons could not partake of the passover until they were made members of the Hebrew church by circumcision.<sup>4</sup>

When Moses had returned unto the people, he repeated all the words of the Lord. With one voice all the people exclaim, "All the words which the Lord hath said will we do." Then Moses wrote all the words of the Lord. "And he took the book of the covenant and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient." Then Moses "sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you."<sup>5</sup>

The way was thus prepared for God to bestow a second signal honor upon his law:

"And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. . . . And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud."<sup>6</sup>

And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights."<sup>7</sup>

During this forty days God gave to Moses a pattern of the ark in which to place the law that he had written upon stone, and of the mercy-seat to place over that law, and of the sanctuary in which to deposit the ark. He also ordained the priesthood, which was to minister in the sanctuary before the ark.<sup>8</sup> These things being ordained, and the Law-giver about to commit his law as written by himself into the hands of Moses, he again enjoins the Sabbath:

"And the Lord spake unto Moses saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. And he gave unto Moses, when he had made an end of communing with him upon Sinai, two tables of testimony, tables of stone, written with the finger of God."<sup>9</sup>

This should be compared with the testimony of Ezekiel, speaking in the name of God:

"I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. . . . I am the Lord your God: walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."<sup>10</sup>

It will be observed that neither of these scriptures teach that the Sabbath was made for Israel, nor yet do they teach that it was made after the Hebrews came out of Egypt. In neither of these particulars do they even seem to contradict those texts that place the institution of the Sabbath at creation. But we do learn, 1. That it was God's act of giving to the Hebrews his Sabbath that made it a sign between them and himself. "I gave them my Sabbaths TO BE a sign between me and them." This act of committing to them the Sabbath has been noticed already.<sup>11</sup> 2. That it was to be a sign between God and the Hebrews, "that they might know that I am the Lord that sanctify them." Wherever the word LORD in the Old Testament is in small capitals, as in the texts under consideration, it is in the Hebrew, Jehovah. The Sabbath then as a sign signified that it was Jehovah, i.e., the infinite, self-existent God, who had sanctified them. To sanctify is to separate, set apart, or appoint, to a holy, sacred or religious use.<sup>12</sup> That the Hebrew nation had thus been set apart in the most remarkable manner from all mankind, was sufficiently evident. But who was it that had thus separated them from all other people? As a gracious answer to this important question, God gave to the Hebrews his own hallowed rest-day. But how could the great memorial of the Creator determine such a question? Listen to the words of the Most High: "Verily my Sabbaths," i.e., my rest-days, "ye shall keep; for it is a sign between me and you. . . . It is a sign between me and the children



of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." The Sabbath as a sign between God and Israel, was a perpetual testimony that he who had separated them from all mankind as his peculiar treasure in the earth, was that Being who had created the heavens and the earth in six days and rested on the seventh. It was therefore the strongest possible assurance that he who sanctified them was indeed Jehovah.

From the days of Abraham God had set apart the Hebrews. He who had previously borne no local, national or family name, did from that time until the end of his covenant relation with the Hebrew race, take to himself such titles as seemed to show him to be their God alone. From his choice of Abraham and his family forward he designates himself as the God of Abraham, of Isaac, and of Jacob; the God of the Hebrews, and the God of Israel.<sup>13</sup> He brought Israel out of Egypt to be their God,<sup>14</sup> and at Sinai did join himself to them in solemn espousal. He did thus set apart or sanctify unto himself the Hebrews, because that all other nations had given themselves to idolatry. Thus the God of Heaven and earth condescended to give himself to a single race, and to set them apart from all mankind. It should be observed that it was not the Sabbath which had set Israel apart from all other nations, but it was the idolatry of all other nations that caused God to set the Hebrews apart for himself; and that God gave to Israel the Sabbath which he had hallowed for mankind at creation as the most expressive sign that he who thus sanctified them was indeed the living God.

It was the act of God in giving his Sabbath to the Israelites that rendered it a sign between them and himself. But the Sabbath did not derive its existence from being thus given to the Hebrews; for it was the ancient Sabbath of the Lord when given to them, and we have seen<sup>15</sup> that it was not given by a new commandment. On the contrary, it rested at that time upon existing obligation. But it was the providence of God in behalf of the Hebrews, first in rescuing them from abject servitude, and second, in sending them bread from heaven for six days, and preserving food for the Sabbath, that constituted the Sabbath a gift to that people. And mark the significance of the manner in which this gift was bestowed, as showing who it was that sanctified them. It became a gift to the Hebrews by the wonderful providence of the manna: a miracle that ceased not openly to declare the Sabbath every week for the space of forty years; thus showing incontrovertibly that He who led them was the author of the Sabbath, and therefore the Creator of heaven and earth. That the Sabbath which was made for man should thus be given to the Hebrews is certainly not more remarkable than that the God of the whole earth should give his oracles and himself to that people. The Most High and his law and Sabbath did not become Jewish; but the Hebrews were made the honored depositaries of divine truth; and the knowledge of God and of his commandments was preserved in the earth.

The reason on which this sign is based, points unmistakably to the true origin of the Sabbath. It did not originate from the fall of the manna for six days and its cessation on the seventh - for the manna was given thus because the Sabbath was in existence - but because that "in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Thus the Sabbath is shown to have originated with the rest and refreshment of the Creator, and not at the fall of the manna. As an INSTITUTION, the Sabbath declared its Author to be the Creator of heaven and earth; as a sign<sup>16</sup> between God and Israel, it declared that he who had set them apart was indeed Jehovah.

The last act of the Law-giver in this memorable interview was to place in the hands of Moses the "two tables of testimony, tables of stone, written with the finger of God." Then he revealed to Moses the sad apostasy of the people of Israel, and hastened him down to them.

"And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the table were written on both their sides: on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. . . . And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount."

Then Moses inflicted retribution upon the idolaters, "and there fell of the people that day about three thousand men." And Moses returned unto God and interceded in behalf of the people. Then God promised that his angel should go with them, but that he himself would not go up in their midst lest he should consume them.<sup>17</sup> Then Moses presented an earnest supplication to the Most High that he might see his glory. This petition was granted, saving that the face of God should not be seen.<sup>18</sup>

But before Moses ascended that he might behold the majesty of the infinite Law-giver, the Lord said unto him:

"Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. . . . And he hewed two tables of stone like unto the first; and Moses rose up early in morning, and went up unto Mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him."

Then Moses beheld the glory of the Lord, and he "made haste and bowed his head toward the earth and worshiped." This interview lasted forty days and forty nights, as did the first, and seems to have been spent by Moses in intercession that God would not destroy the people for their sin.<sup>19</sup> The record of this period is very brief, but in this record the Sabbath is mentioned. "Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest."<sup>20</sup> Thus admonishing them not to forget in their busiest season the Sabbath of the Lord.

This second period of forty days ends like the first with the act of God in placing the tables of stone in the hands of Moses. "And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he<sup>21</sup> wrote upon the tables the words of the covenant, the ten commandments." Thus it appears that the tables of testimony were two tables of stone with the commandments written upon them by the finger of God. Thus the testimony of God is shown to be the ten commandments. The writing on the second tables was an exact copy of that on the first. "Hew thee two tables of stone like unto the first; and I will write," said God, "upon these tables the words that were in the first tables, which thou brakest." And of the first tables Moses says: "He declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."<sup>22</sup>

Thus did God commit to his people the ten commandments. Without human or angelic agency he proclaimed them himself; and not trusting his most honored servant Moses, or even an angel of his presence, himself wrote them with his own finger. "Remember the Sabbath day, to keep it holy," is one of the ten words thus honored by the Most High. Nor are these two high honors the only ones conferred upon this precept. While it shares them in common with the other nine commandments, it stands in advance of them in that it is established by the

EXAMPLE of the Law-giver himself. These precepts were given upon two tables with evident reference to the two-fold division of the law of God; supreme love to God, and the love of our neighbor as ourselves. The Sabbath commandment, placed at the close of the first table, forms the golden clasp that binds together both divisions of the moral law. It guards and enforces that day which God claims as his; it follows man through the six days which God has given him to be properly spent in the various relations of life, thus extending over the whole of human life, and embracing in its loan of six days to man all the duties of the second table, while itself belonging to the first.

That these ten commandments form a complete code of moral law is proved by the language of the Law-giver when he called Moses up to himself to receive them. "Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written."<sup>23</sup> This law and commandments was the testimony of God engraven upon stone. The same great fact is presented by Moses in his blessing pronounced upon Israel: "And he said, The Lord came from Sinai, and rose up from Seir unto them: he shined forth from Mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them."<sup>24</sup> There can be no dispute that in this language the Most High is represented as personally present with ten thousands of his holy ones, or angels. And that which he wrote with his own right hand is called by Moses "a fiery law," or as the margin has it, "a fire of law." And now the man of God completes his sacred trust. And thus he rehearses what God did in committing his law to him, and what he himself did in its final disposition: "And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me." Thus was the law of God deposited in the ark beneath the mercy-seat.<sup>25</sup> Nor should this chapter close without pointing out the important relation of the fourth commandment to the atonement.

The top of the ark was called the mercy-seat, because all those who had broken the law contained in the ark beneath the mercy-seat, could find pardon by the sprinkling of the blood of atonement upon it.

The law within the ark was that which demanded an atonement; the ceremonial law which ordained the Levitical priesthood and the sacrifices for sin, was that which taught men how the atonement could be made. The broken law was beneath the mercy-seat; the blood of sin-offering was sprinkled upon its top, and pardon was extended to the penitent sinner. There was actual sin, and hence a real law which man had broken; but there was not a real atonement, and hence the need of the great antitype to the Levitical sacrifices. The real atonement when it is made must relate to that law respecting which an atonement had been shadowed forth. In other words, the shadowy atonement related to that law which was shut up in the ark, indicating that a real atonement was demanded by that law. It is necessary that the law which demands atonement, in order that its transgressor may be spared, should itself be perfect, else the fault would in part at least rest with the Law-giver, and not wholly with the sinner. Hence, the atonement when made does not take away the broken law, for that is perfect, but is expressly designed to take away the guilt of the transgressor.<sup>26</sup> Let it be remembered then that the fourth commandment is one of the ten precepts of God's broken law; one of the immutable holy principles that made the death of God's only Son necessary before pardon could be extended to guilty man. these facts being borne in mind, it will not be thought strange that the Law-giver should reserve the proclamation of such a law to himself; and that he should intrust to no created being the writing of that law which should demand as its atonement the death of the Son of God.

1 Ex.20-24

2 Ex.23:12

3 See also Ex.20:10; Deut.5:14; Isa.56

4 Ex.12:43-48

5 Ex.24:3-8; Heb.9:18-20

6 Dr. Clarke has the following note on this verse: "It is very likely that Moses went up into the mount on the first day of the week; and having with Joshua remained in the region of the cloud during six days, on the seventh, which was the Sabbath, God spake to him." - Commentary on Ex.24:16. The marking off of a week from the forty days in this remarkable manner goes far toward establishing the view of Dr. C. And if this be correct, it would strongly indicate that the ten commandments were given upon the Sabbath; for there seems to be good evidence that they were given the day before Moses went up to receive the tables of stone. For the interval in which chapters 21-23 were given would require but a brief space, and certainly followed immediately upon the giving of the ten commandments. Ex.20:18-21. When the interval closed, Moses came down to the people and wrote all the words of the Lord. In the morning he rose up early, and, having ratified the covenant, went up to receive the law which God had written. Ex.24:3-13.

7 Ex.24:12 18

8 Ex.25 31

9 Ex.31:12-18

10 Eze.20:11,12,19,20

11 See third chapter of this work.

12 "To sanctify, kadash, signifies to consecrate, separate, and set apart a thing or person from all secular purposes to some religious use." Clarke's Commentary on Ex.13:2. The same writer says, on Ex.19:23, "Here the word kadash is taken in its proper, literal sense, signifying the separating of a thing, person, or place, from all profane or common uses, and devoting it to sacred purposes.

13 Gen.17:7,8; 26:24; 28:13; Ex.3:6,13-16,18; 5:3; Isa.45:3.

14 Lev.11:45.

15 See chapter third.

16 As a sign it did not thereby become a shadow and a ceremony, for the Lord of the Sabbath was himself a sign. "Behold, I and the children whom the Lord hath given me are for signs and wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. Isa.8:18. In Heb.2:13, this language is referred to Christ. "And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." Luke 2:34. That the Sabbath was a sign between God and

Israel throughout their generations, that is, for the time that they were his peculiar people, no more proves that it is now abolished than the fact that Jesus is now a sign that is spoken against proves that he will cease to exist when he shall no longer be such a sign. Nor does this language argue that the Sabbath was made for them, or that its obligation ceased when they ceased to be the people of God. For the prohibition against eating blood was a perpetual statute for their generations; yet it was given to Noah when God first permitted the use of animal food, and was still obligatory upon the Gentiles when the apostles turned to them. Lev.3:17; Gen.9:1-4; Acts 15.

The penalty of death at the hand of the civil magistrate is affixed to the violation of the Sabbath. The same penalty is affixed to most of the precepts of the moral law. Lev.20:9,10; 24:15-17; Deut.13:6-18; 17:2-7. It should be remembered that the moral law embracing the Sabbath formed a part of the CIVIL code of the Hebrew nation. As such, the great Law-giver annexed penalties to be inflicted by the magistrate, thus doubtless shadowing forth the final retribution of the ungodly. Such penalties were suspended by that remarkable decision of the Saviour that those who were without sin should cast the first stone. But such a Being will arise to punish men, when the hailstones of his wrath shall desolate the earth. Our Lord did not, however, set aside the real penalty of the law, the wages of sin, nor did he weaken that precept which had been violated. John 8:1-9; Job 38:22,23; Isa.28:17; Rev.16:17-21; Rom.6:23.

17 This fact will shed light upon those texts which introduce the agency of angels in the giving of the law. Acts 7:38,53; Gal.3:19; Heb.2:2.

18 Ex.32; 33.

19 Ex.34; Deut.9.

20 Ex.34:21.

21 The idea has been suggested by some from this verse that it was Moses and not God who wrote the second tables. This view is thought to be strengthened by the previous verse: "Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel." But it is to be observed that the words upon the tables of stone were the ten commandments; while the words here referred to were those which God spoke to Moses during this interview of forty days, beginning with verse 10 and extending to verse 27. That the pronoun he in verse 28 might properly enough refer to Moses, if positive testimony did not forbid such reference, is readily admitted. That it is necessary to attend to the connection in deciding the antecedents of pronouns, is strikingly illustrated in 2Sam.24:1, where the pronoun he would naturally refer to the Lord, thus making God the one who moved David to number Israel. Yet the connection shows that this was not the case; for the anger of the Lord was kindled by the act; and 1Chron.21:1, positively declares that he who thus moved David was Satan. For positive testimony that it was God and not Moses who wrote upon the second tables, see Ex.34:1; Deut.10:1-5. These texts carefully discriminate between the work of Moses and the work of God, assigning the preparation of the tables, the carrying of them up to the mount and the bringing of them down from the mount, to Moses, but expressly assigning the writing on the tables to God himself.

22 Ex.34:1,28; Deut.4:12,13; 5:22.

23 Ex.24:12.

24 Deut.33:2. That angels are sometimes called saints or holy ones, see Dan.8:13-16. That angels were present with God at Sinai, see Ps.68:17.

25 Deut.10:4,5; Ex.25:10-22.

26 1John 3:4,5.

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## CHAPTER 6

### THE SABBATH DURING THE DAY OF TEMPTATION

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*General history of the Sabbath in the wilderness - Its violation one cause of excluding that generation from the promised land - Its violation by their children in the wilderness one of the causes of their final dispersion from their own land - The statute respecting fires upon the Sabbath - Various precepts relative to the Sabbath - The Sabbath not a Jewish feast - The man who gathered sticks upon the Sabbath - Appeal of Moses in behalf of the decalogue - The Sabbath not derived from the covenant at Horeb - Final appeal of Moses in behalf of the Sabbath - The original fourth commandment - The Sabbath not a memorial of the flight from Egypt - What words were engraven upon stone - General summary from the books of Moses.*

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The history of the Sabbath during the provocation in the day of temptation in the wilderness when God was grieved for forty years with his people may be stated in few words. Even under the eye of Moses, and with the most stupendous miracles in their memory and before their eyes, they were idolaters,<sup>1</sup> neglecters of sacrifices, neglecters of circumcision,<sup>2</sup> murmurers against God, despisers of his law<sup>3</sup> and violators of his Sabbath.

Of their treatment of the Sabbath while in the wilderness, Ezekiel gives us the following graphic description:

"But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out."<sup>4</sup>

This language shows a general violation of the Sabbath, and evidently refers to the apostasy of Israel during the first forty days that Moses was absent from them. God did then purpose their destruction; but at the intercession of Moses, spared them for the very reason assigned by the prophet.<sup>5</sup> A further probation being granted them they signally failed a second time, so that God lifted up his hand to them that they should not enter the promised land. Thus the prophet continues:

"Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; BECAUSE they despised my judgments, and walked not in my statutes, but polluted my Sabbaths: for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness."

This language has undoubted reference to the act of God in excluding all that were over twenty years of age from entering the promised land.<sup>6</sup> It is to be noticed that the violation of the Sabbath is distinctly stated as one of the reasons for which that generation were excluded

from the land of promise. God spared the people so that the nation was not utterly cut off; for he extended to the younger part a further probation. Thus the prophet continues:

"But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my Sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed my judgments, but had despised my statutes, and had polluted my Sabbaths, and their eyes were after their father's idols."

Thus it appears that the younger generation, which God spared when he excluded their fathers from the land of promise, did, like their fathers, transgress God's law, pollute his Sabbath, and cleave to idolatry. God did not see fit to exclude them from the land of Canaan, but he did lift up his hand to them in the wilderness, that he would give them up to dispersion among their enemies after they had entered the land of promise. Thus it is seen that the Hebrews while in the wilderness laid the foundation for their subsequent dispersion from their own land; and that one of the acts which led to their final ruin as a nation was the violation of the Sabbath before they had entered the promised land. Well might Moses say to them in the last month of his life: "Ye have been rebellious against the Lord from the day that I knew you."<sup>7</sup> In Caleb and Joshua was another spirit, for they followed the Lord fully.<sup>8</sup>

Such is the general history of Sabbatic observance in the wilderness. Even the miracle of the manna, which every week for forty years bore public testimony to the Sabbath,<sup>9</sup> became to the body of Hebrews a mere ordinary event, so that they dared to murmur against the bread thus sent from heaven;<sup>10</sup> and we may well believe that those who were thus hardened through the deceitfulness of sin, had little regard for the testimony of the manna in behalf of the Sabbath.<sup>11</sup> In the Mosaic record we next read of the Sabbath as follows:

And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord: whosoever doeth work therein shall be put to death.<sup>12</sup> Ye shall kindle no fire throughout your habitations upon the Sabbath day."<sup>13</sup>

The chief feature of interest in this text relates to the prohibition of fires on the Sabbath. As this is the only prohibition of the kind in the Bible, and as it is often urged as a reason why the Sabbath should not be kept, a brief examination of the difficulty will not be out of place. It should be observed, 1. That this language does not form part of the fourth commandment, the grand law of the Sabbath. 2. That as there were laws pertaining to the Sabbath, that were no part of the Sabbatic institution, but that grew out of its being intrusted to the Hebrews, such as the law respecting the presentation of the shew-bread on the Sabbath; and that respecting the burnt-offering for the Sabbath:<sup>14</sup> so it is at least possible that this is a precept pertaining only



to that nation, and not a part of the original institution. 3. That as there were laws peculiar only to the Hebrews, so there were many that pertained to them only while they were in the wilderness. Such were all those precepts that related to the manna, the building of the tabernacle and the setting of it up, the manner of encamping about it, &c. 4. That of this class were all the statutes given from the time that Moses brought down the second tables of stone until the close of the book of Exodus, unless the words under consideration form an exception. 5. That the prohibition of fires was a law of this class, i.e., a law designed only for the wilderness, is evident from several decisive facts.

1. That the land of Palestine during a part of the year is so cold that fires are necessary to prevent suffering.<sup>15</sup>

2. That the Sabbath was not designed to be a cause of distress and suffering, but of refreshment, of delight, and of blessing.<sup>16</sup>

3. That in the wilderness of Sinai, where this precept respecting fires on the Sabbath was given, it was not cause of suffering, as they were two hundred miles south of Jerusalem, in the warm climate of Arabia.

4. That this precept was of a temporary character, is further applied in that while other laws are said to be perpetual statutes and precepts to be kept after they should enter the land,<sup>17</sup> no hint of this kind here appears. On the contrary, this seems to be similar in character to the precept respecting the manna,<sup>18</sup> and to be co-existent with, and adapted to it.

5. If the prohibition respecting fires did indeed pertain to the promised land, and not merely to the wilderness, it would every few years conflict directly with the law of the passover. For the passover was to be roasted by each family of the children of Israel on the evening following the fourteenth day of the first month,<sup>19</sup> which would fall occasionally upon the Sabbath. The prohibition of fires upon the Sabbath would not conflict with the passover while the Hebrews were in the wilderness; for the passover was not to be observed until they reached that land.<sup>20</sup> But if that prohibition did extend forward to the promised land, where the passover was to be regularly observed, these two statutes would often come in direct conflict. This is certainly a strong confirmation of the view that the prohibition of fires upon the Sabbath was a temporary statute, relating only to the wilderness.<sup>21</sup>

From these facts it follows that the favorite argument drawn from the prohibition of fires, that the Sabbath was a local institution, adapted only to the land of Canaan, must be abandoned; for it is evident that that prohibition was a temporary statute not even adapted to the land of promise, and not designed for that land. We next read of the Sabbath as follows:

"And the Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I the Lord your God am holy. Ye shall fear every man his mother, and his father, and keep my Sabbaths: I am the Lord your God. . . . Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord."<sup>22</sup>

These constant references to the Sabbath contrast strikingly with the general disobedience of the people. And thus God speaks again:

"Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings."<sup>23</sup>

Thus does God solemnly designate his rest-day as a season of holy worship, and as the day of weekly religious assemblies. Again the great Law-giver sets forth his Sabbath:

"Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it; for I am the Lord your God. Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord."<sup>24</sup>

Happy would it have been for the people of God had they thus refrained from idolatry and sacredly regarded the rest-day of the Creator. Yet idolatry and Sabbath-breaking were so general in the wilderness that the generation which came forth from Egypt were excluded from the promised land.<sup>25</sup> After God had thus cut off from the inheritance of the land the men who had rebelled against him,<sup>26</sup> we next read of the Sabbath as follows:

"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him inward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses."<sup>27</sup>

The following facts should be considered in explaining this text: 1. That this was a case of peculiar guilt; for the whole congregation before whom this man stood in judgment, and by whom he was put to death, were themselves guilty of violating the Sabbath, and had just been excluded from the promised land for this and other sins.<sup>28</sup> 2. That this was not a case which came under the existing penalty of death for work upon the Sabbath; for the man was put in confinement that the mind of the Lord respecting his guilt might be obtained. The peculiarity of his transgression may be learned from the context. The verses which next precede the case in question read thus:

"But the soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him."<sup>29</sup>

These words being followed by this remarkable case were evidently designed to be illustrated by it. It is manifest, therefore, that this was an instance of presumptuous sin, in which the transgressor intended despite to the Spirit of grace and to the statutes of the Most High. This case cannot therefore be quoted as evidence of extraordinary strictness on the part of the Hebrews in observing the Sabbath; for we have direct evidence that they did greatly pollute it during the whole forty years of their sojourn in the wilderness.<sup>30</sup> It stands therefore as an instance of transgression in which the sinner intended to show his contempt for the Law-giver, and in this consisted his peculiar guilt.<sup>31</sup>

In the last month of his long and eventful life Moses rehearsed all the great acts of God in behalf of his people, with the statutes and precepts that he had given them. This rehearsal is contained in the book of Deuteronomy, a name which signifies second law, and which is applied to that book, because it is a second writing of the law. It is the farewell of Moses to a disobedient and rebellious people; and he endeavors to fasten upon them the strongest

possible sense of personal obligation to obey. Thus, when he is about to rehearse the ten commandments, he uses language evidently designed to impress upon the minds of the Hebrews a sense of their individual obligation to do what God had commanded. Thus he says:

"Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."<sup>32</sup>

It was not the act of your fathers that placed this responsibility upon you, but your own individual acts that brought you into the bond of this covenant. You have personally pledged yourselves to the Most High to keep these precepts.<sup>33</sup> Such is the obvious import of this language; yet it has been gravely adduced as proof that the Sabbath of the Lord was made for the Hebrews, and was not obligatory upon the patriarchs. The singularity of this deduction appears in that it is brought to bear against the fourth commandment alone; whereas, if it is a just and logical argument, it would show that the ancient patriarchs were under no obligation in respect to any precept of the moral law. But it is certain that the covenant at Horeb was simply an embodiment of the precepts of the moral law, with mutual pledges respecting them between God and the people, and that that covenant did not give existence to either of the ten commandments. At all events, we find the Sabbath ordained of God at the close of creation<sup>34</sup> and obligatory upon the Hebrews in the wilderness before God had given them a new precept on the subject.<sup>35</sup> As this was before the covenant at Horeb it is conclusive proof that the Sabbath did no more originate from that covenant than did the prohibition of idolatry, theft or murder.

The man of God then repeats the ten commandments. And thus he gives the fourth:

"Keep the Sabbath day, to sanctify it, as the Lord thy God commanded thee. Six days thou shalt labor and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, not any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou was a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath day."<sup>36</sup>

It is a singular fact that this scripture is uniformly quoted by those who write against the Sabbath, as the original fourth commandment; while the original precept itself is carefully left out. Yet there is the strongest evidence that this is not the original precept; for Moses rehearses these words at the end of the forty years' sojourn, whereas the original commandment was given in the third month after the departure from Egypt.<sup>37</sup> The commandment itself, as here given, contains direct proof on the point. Thus it reads; "Keep the Sabbath day, to sanctify it, AS the Lord thy God HATH COMMANDED thee;" thus citing elsewhere for the original statute. Moreover the precept as here given is evidently incomplete. It contains no clue to the origin of the Sabbath of the Lord, nor does it show the acts by which the Sabbath came into existence. This is why those who represent the Sabbath as made in the wilderness and not at creation quote this as the fourth commandment, and omit the original precept, which God himself proclaimed, where all these facts are distinctly stated.<sup>38</sup>

But while Moses in this rehearsal omits a large part of the fourth commandment, he refers to the original precept of the whole matter, and then appends to this rehearsal a powerful plea of obligation on the part of the Hebrews to keep the Sabbath. It should be remembered that many of the people had steadily persisted in the violation of the Sabbath, and that this is the last time that Moses speaks in its behalf. Thus he says:

"And remember that thou was a servant in the land of Egypt, and that Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath day."

These words are often cited as proof that the Sabbath originated at the departure of Israel from Egypt, and that it was ordained at that time as a memorial of their deliverance from thence. But it will be observed, 1. That this text says not one word respecting the origin of the Sabbath or rest-day of the Lord. 2. That the facts on this point are all given in the original fourth commandment, and are there referred to creation. 3. That there is no reason to believe that God rested upon the seventh day at the time of this flight from Egypt; nor did he then bless and hallow the day. 4. That the Sabbath has nothing in it of a kind to commemorate the deliverance from Egypt, as that was a flight and this is a rest; and that flight was upon the fifteenth of the first month, and this rest, upon the seventh day of each week. Thus one would occur annually; the other, weekly. 5. But God did ordain a fitting memorial of that deliverance to be observe by the Hebrews: the passover, on the fourteenth day of the first month, in memory of God's passing over them when he smote the Egyptians; and the feast of unleavened bread, in memory of their eating this bread when they fled out of Egypt.<sup>39</sup>

But what then do these words imply? Perhaps their meaning may be more readily perceived by comparing them with an exact parallel found in the same book and from the pen of the same writer:

"Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge; but thou shalt remember that thou was a bondman in Egypt, and the Lord thy God redeemed thee thence; therefore I command thee to do this thing."<sup>40</sup>

It will be seen at a glance that this precept was not given to commemorate the deliverance of Israel from Egyptian bondage; nor could that deliverance give existence to the moral obligation expressed in it. If the language in the one case proves that men were not under obligation to keep the Sabbath before the deliverance of Israel from Egypt, it proves with equal conclusiveness in the other that before that deliverance they were not under obligation to treat with justice and mercy the stranger, the fatherless, and the widow. And if the Sabbath is shown in the case to be Jewish, in the other, the statute of the great Law-giver in behalf of the needy and the helpless must share the same fate. It is manifest that this language is in each case an appeal to their sense of gratitude. You were slaves in Egypt, and God rescued you; therefore remember others who are in distress, and oppress them not. You were bondmen in Egypt, and God redeemed you; therefore sanctify unto the Lord the day which he has reserved unto himself; a most powerful appeal to those who had hitherto persisted in polluting it. Deliverance from abject servitude was necessary, indeed, in each case, in order that the things enjoined might be fully observed; but that deliverance did not give existence to either of theses duties. It was indeed one of the acts by which the Sabbath of the Lord was given to that nation, but it was not one of the acts by which God made the Sabbath, nor did it render the rest-day of the Lord a Jewish institution.

That the words engraven upon stone were simply the ten commandments is evident.

It is said of the first tables:

"And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."<sup>41</sup>

2. Thus the first tables of stone contained the ten commandments alone. That the second tables were an exact copy of what was written upon the first, is plainly stated:

"And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou breakest." "And I will write on the tables the words that were in the first tables which thou breakest and thou shalt put them in the ark."<sup>42</sup>

This is confirmed by the following decisive testimony:

"And he wrote upon the table the words of the covenant, the ten commandments," margin, Heb., "words." "And he wrote on the tables, according to the first writing, the ten commandments [margin, words], which the Lord spake unto you in the mount, out of the midst of the fire in the day of the assembly: and the Lord gave them unto me."<sup>43</sup>

These texts will explain the following language: "And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly."<sup>44</sup> Thus God is said to have written upon the tables according to all the words which he spoke in the day of the assembly; and these words which he thus wrote, are said to have been TEN WORDS. But the preface to the decalogue was not one of these ten words, and hence was not written by the finger of God upon stone. That this distinction must be attended to, will be seen by examining the following text and its connection:

"THESE WORDS the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote in two tables of stone, and delivered them unto me."<sup>45</sup>

THESE WORDS here brought to view as written by the finger of God after having been uttered by him in the hearing of all the people, must be understood as one of two things. 1. They are simply the ten words of the law of God; or, 2. They are the words used by Moses in this rehearsal of the decalogue. But they cannot refer to the words used in this rehearsal; for, 1. Moses omits an important part of the fourth precept as given by God in its proclamation from the mount. 2. In this rehearsal of that precept he cites back to the original for that which is omitted.<sup>46</sup> 3. He appends to this precept an appeal in its behalf to their gratitude which was not made by God in giving it. 4. This language only purports to be a rehearsal and not the original itself; and this is further evinced by many verbal deviations from the original decalogue.<sup>47</sup> These facts are decisive as to what was placed upon the tables of stone. It was not an incomplete copy, citing elsewhere for the original, but the original code itself. And hence when Moses speaks of THESE WORDS as engraven upon the tables, he refers not to the words used by himself in this rehearsal, but to the TEN WORDS of the law of God, and excludes all else.

Thus have we traced the Sabbath through the books of Moses. We have found its origin in paradise when man was in his uprightness; we have seen the Hebrews set apart from all mankind as the depositaries of divine truth; we have seen the Sabbath and the whole moral law committed as a sacred trust to them; we have seen the Sabbath proclaimed by God as one of the ten commandments; we have seen it written by the finger of God upon stone in the bosom of the moral law; we have seen that law possessing no Jewish, but simply moral and divine, features, placed beneath the mercy-seat in the ark of God's testament; we have seen that various precepts pertaining to the Sabbath were given to the Hebrews and designed only for them; we have seen that the Hebrews did greatly pollute the Sabbath during their sojourn in the wilderness; and we have heard the final appeal made in its behalf by Moses to that rebellious people.

We rest the foundation of the Sabbatic institution upon its sanctification before the fall of man; the fourth commandment is its great citadel of defense; its place in the midst of the moral law beneath the mercy-seat shows its relation to the atonement and its immutable obligation.

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1 Ex.32; Josh.24:2, 14, 23; Eze.20:7,8,16,18,24.

2 Amos 5:25-27; Acts 7:41-43; Josh.5:2-8.

3 Num.14; Ps.95; Eze.20:13.

4 Eze.20:13-24.

5 Ex.32.

6 Num.14.

7 Deut.9:24.

8 Num.14; Heb.3:16.

9 Ex.16; Josh.5:12.

10 Num.11;21.

11 A comparison of Ex.19; 20:18-21; 24:3-8, with chapter 32, will show the astonishing transitions of the Hebrews from faith and obedience to rebellion and idolatry. See a general history of these acts in Ps.78; 106.

12 For a notice of this penalty see chapter 5.

13 Ex.35:1-3.

14 Lev.24:5-9; Num.28:9, 10.

15 The Bible abounds with facts which establish this proposition. Thus the psalmist in an address to Jerusalem, uses the following language: "He giveth snow like wool; he scattereth the hoarfrost like ashes. He casteth forth his ice like morsels; who can stand before his cold? He sendeth out his word, and melteth them; he causeth his wind to blow, and the waters flow. He showeth his word unto Jacob, his statutes and his judgments unto Israel." Ps.147:16-19. Dr. Clarke has the following note on this text: "At particular times the cold in the East is so

very intense as to kill man and beast. Jacobus de Vitriaco, one of the writers in the *Gesta Dei per Francos*, says that in an expedition in which he was engaged against Mount Tabor, on the 24th of December, the cold was so intense that many of the poor people, and the beasts of burthen died by it. And Albertus Aquensis, another of these writers, speaking of the cold in Judea, says that thirty of the people who attended Baldwin I., in the mountainous districts near the Dead Sea, were killed by it; and that in that expedition they had to contend with horrible hail and ice; with unheard of snow and rain. From this we find that the winters are often very severe in Judea; and that in such cases as the above we may well call out, "Who can stand against his cold!" See his commentary on Ps.147. See also Jer.36:22; John 18:18; Matt.24:20; Mark 13:18. 1 Maccabees 13:22, mentions a very great snow storm in Palestine, so that horsemen could not march.

16 The testimony of the Bible on this point is very explicit. Thus we read: "Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thine handmaid, and the stranger, may be refreshed." Ex.23:12. To be without fire in the severity of winter would cause the Sabbath to be a curse and not a refreshment. It would ruin the health of those who should thus expose themselves, and render the Sabbath anything but a source of refreshment. The prophet uses the following language: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day: and call the Sabbath a delight, the holy of the Lord, honorable." etc. The Sabbath then was designed by God to be a source of delight to his people, and not a cause of suffering. The merciful and beneficent character of the Sabbath is seen in the following texts: Matt.12:10-13; Mark 2:27,28; Luke 14:3-6. From them we learn that God regards the sufferings of the brute creation, and would have them alleviated upon the Sabbath; how much more the distress and the needs of his people, for whose refreshment and delight the Sabbath was made.

17 Ex.29:9; 31:16; Lev.3:17; 24:9; Num.19:21; Deut.5:31; 6:1; 7. The number and variety of these allusions will surprise the inquirer.

18 Ex.16:23.

19 Ex.12; Deut.16.

20 The law of the passover certainly contemplated the arrival of the Hebrews in the promised land before its regular observance. Ex.12:25. Indeed, it was only once observed in the wilderness: namely, in the year following their departure from Egypt; and after that, was omitted until they entered the land of Canaan. Num.9; Josh.5. This is proved, not merely from the fact that no other instances are recorded, but because that circumcision was omitted during the whole period of their sojourn in the wilderness; and without this ordinance the children would have been excluded from the passover. Ex.12; Josh.5.

21 Dr.Gill, who considered the seventh-day Sabbath as a Jewish institution, beginning with Moses, and ending with Christ, and one with which Gentiles have no concern, has given his judgment concerning this question of fire on the Sabbath. He certainly had no motive in this case to answer this popular objection only that of stating the truth. He says:

"This law seems to be a temporary one, and not to be continued, nor is it said to be throughout their generations, as elsewhere, where the law of the Sabbath is given or repeated; it is to be restrained to the building of the tabernacle, and while that was about to which it is prefaced; and it is designed to prevent all public or private working on the Sabbath day in anything belonging to that;" etc. - Commentary on Ex.35:3.

Dr. Bound gives us St. Augustine's idea of this precept: "He doth not admonish them of it without cause; for that he speaketh in making the tabernacle, and all things belonging to it,

and showeth that, notwithstanding that, they must rest upon the Sabbath day, and not under the color of that (as it is said in the text) so much as kindle a fire." - True Doctrine of the Sabbath, p. 140.

22 Lev.19:1-3,30.

23 Lev.23:3. It has been asserted from verse 2, that the Sabbath was one of the feasts of the Lord. But a comparison of verses 2 and 4, shows that there is a break in the narrative, for the purpose of introducing the Sabbath as a holy convocation; and that verse 4 begins the theme anew in the very language of verse 2; and it is to be observed that the remainder of the chapter sets forth the actual Jewish feasts; viz., that of unleavened bread, the Pentecost, and the feast of tabernacles. What further clears this point of all obscurity is the fact that verses 37, 38, carefully discriminate between the feasts of the Lord and the Sabbaths of the Lord. But Ex.23:14, settles the point beyond controversy: "Three times thou shalt keep a feast unto me in the year." And then verses 15-17 enumerate these feasts as in Lev.23:4-44. See also 2Chron.8:13.

24 Lev.26:1,2.

25 Eze.20:15,16.

26 Num.13; 14.

27 Num.15:32-36.

28 Eze.20:15, 16 comp. with Num.14:35.

29 Num.15:30.

30 Ezek.20.

31 Hengstenberg, a distinguished German Anti-Sabbatarian, thus candidly treats this text: "A man who had gathered wood on the Sabbath is brought forth at the command of the Lord, and stoned by the whole congregation before the camp. Calvin says rightly, 'The guilty man did not fall through error, but through gross contempt of the law, so that he treated it as a light matter to overthrow and destroy all that is holy.' It is evident from the manner of its introduction that the account is not given with any reference to its chronological position; it reads, 'And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day.' It stands simply as an example of the presumptuous breach of the law, of which the preceding verses speak. He was one who despised the word of the Lord and broke his commandments [verse 31]; one who with a high hand sinned and reproached the Lord. Verse 30." - The Lord's Day, pp. 31, 32.

32 Deut.5:1-3.

33 See the pledges of this people in Ex.19; 24.

34 See the second chapter of this work.

35 See chapter third.

36 Deut.5:12-15.

37 Compare Ex.19; 20; Deut.1.



38 Ex.20:8-11.

39 Ex.12; 13.

40 Deut.24:17,18.

41 Deut.4:12,13.

42 Ex.34:1; Deut.10:2.

43 Ex.34:28; Deut.10:4.

44 Deut.9:10.

45 Deut.5:22.

46 Deut.5:12-15, compared with Ex.20:8-11.

47 Deut.5, compared with Ex.20.

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## CHAPTER 7

### THE FEASTS, NEW MOONS AND SABBATHS OF THE HEBREWS

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Enumeration of the Hebrew festivals - The passover - The pentecost - The feast of tabernacles - The new moons - The first and second annual sabbaths - The third - The fourth - The fifth - The sixth and seventh - The sabbath of the land - The jubilee - None of these festivals in force until the Hebrews entered their own land - The contrast between the Sabbath of the Lord and the sabbaths of the Hebrews - Testimony of Isaiah - Of Hosea - Of Jeremiah - Final cessation of these festivals.

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We have followed the Sabbath of the Lord through the books of Moses. A brief survey of the Jewish festivals is necessary to the complete view of the subject before us. Of these there were three feasts: the passover, the Pentecost, and the feast of tabernacles; each new moon, that is, the first day of each month throughout the year; then there were seven annual sabbaths, namely, 1. The first day of unleavened bread. 2. The seventh day of that feast. 3. The day of Pentecost. 4. The first day of the seventh month. 5. The tenth day of that month. 6. The fifteenth day of that month. 7. The twenty-second day of the same. In addition to all these, every seventh year was to be the sabbath of the land, and every fiftieth year the year of jubilee.

The passover takes its name from the fact that the angel of the Lord passed over the houses of the Hebrews on that eventful night when the firstborn in every Egyptian family was slain. This feast was ordained in commemoration of the deliverance of that people from Egyptian bondage. It began with the slaying of the paschal lamb on the fourteenth day of the first month, and extended through a period of seven days, in which nothing but unleavened bread was to be eaten. Its great antitype was reached when Christ our passover was sacrificed for us.<sup>1</sup>

The Pentecost was the second of the Jewish feasts, and occupied but a single day. It was celebrated on the fiftieth day after the first-fruits of barley harvest had been waved before the Lord. At the time of this feast the first-fruits of wheat harvest were offered unto God. The antitype of this festival was reached on the fiftieth day after the resurrection of Christ, when the great outpouring of the Holy Ghost took place.<sup>2</sup>

The feast of tabernacles was the last of the Jewish feast. It was celebrated in the seventh month when they had gathered in the fruit of the land, and extended from the fifteenth to the twenty-first day of that month. It was ordained as a festival of rejoicing before the Lord; and during this period the children of Israel dwelt in booths in commemoration of their dwelling thus during their sojourn in the wilderness. It probably typifies the great rejoicing after the final gathering of all the people of God into his kingdom.<sup>3</sup>

In connection with these feast it was ordained that each new moon, that is, the first day of every month, should be observed with certain specified offerings, and with tokens of rejoicing.<sup>4</sup> The annual sabbaths of the Hebrews have been already enumerated. The first two of these sabbaths were the first and seventh days of the feast of unleavened bread, that is, the fifteenth and twenty-first days of the first month. they were thus ordained by God:

"Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses. . . . And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you."<sup>5</sup>

The third in order of the annual sabbaths was the day of Pentecost. This festival was ordained as a rest-day in the following language:

"And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein; it shall be a statute forever in all your dwellings throughout your generations."<sup>6</sup>

The first day of the seventh month was the fourth annual sabbath of the Hebrews. It was thus ordained:

"Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the Lord."<sup>7</sup>

The great day of atonement was the fifth of these sabbaths. Thus spake the Lord unto Moses:

"Also on the tenth day of this seventh month there shall be a day of atonement; it shall be an holy convocation unto you. . . . Ye shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath."<sup>8</sup>

The sixth and seventh of these annual sabbaths were the fifteenth and twenty-second days of the seventh month, that is, the first day of the feast of tabernacles, and the day after its conclusion. Thus were they enjoined by God:

"Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days; on the first day shall be a sabbath, and on the eighth day shall be sabbath."<sup>9</sup>

Besides all these, every seventh year was a sabbath of rest unto the land. The people might labor as usual in other business, but they were forbidden to till the land, that the land itself might rest<sup>10</sup> After seven of these sabbaths, the following or fiftieth year was to be the year of jubilee, in which every man was to be restored unto his inheritance<sup>11</sup> There is no evidence that the jubilee was ever observed, and it is certain that the sabbatical year was almost entirely disregarded<sup>12</sup>

Such were the feasts, new moons, and sabbaths, of the Hebrews. A few words will suffice to point out the broad distinction between them and the Sabbath of the Lord. The first of the three feasts was ordained in memory of their deliverance from Egyptian bondage, and was to be observed when they should enter their own land<sup>13</sup> The second feast, as we have seen, could not be observed until after the settlement of the Hebrews in Canaan; for it was to be celebrated when the first fruits of wheat harvest should be offered before the Lord. The third feast was ordained in memory of their sojourn in the wilderness, and was to be celebrated by them each year after the ingathering of the entire harvest. Of course this feast, like the others,

could not be observed until the settlement of the people in their own land. The new moons, as has been already seen, were not ordained until after these feasts had been instituted. The annual sabbaths were part and parcel of these feasts, and could have no existence until after the feasts to which they belonged had been instituted. Thus the first and second of these sabbaths were the first and seventh days of the paschal feast. The third annual sabbath was identical with the feast of Pentecost. The fourth of these sabbaths was the same as the new moon in the seventh month. The fifth one was the great day of atonement. The sixth and the seventh of these annual sabbaths were the fifteenth and twenty-second days of the seventh month, that is, the first day of the feast of tabernacles, and the next day after the close of that feast. As these feasts were not to be observed until the Hebrews should possess their own land, the annual sabbaths could have no existence until that time. And so of the sabbaths of the land. These could have no existence until after the Hebrews should possess and cultivate their own land; after six years of cultivation, the land should rest the seventh year, and remain untilled. After seven of these sabbaths of the land came the year of jubilee.

The contrast between the Sabbath of the Lord and these sabbaths of the Hebrew<sup>14</sup> is strongly marked.

1. The Sabbath of the Lord was instituted at the close of the first week of time; while these were ordained in connection with the Jewish feasts.
2. The one was blessed and hallowed by God, because that he had rested upon it from the work of creation; the others have no such claim to our regard.
3. When the children of Israel came into the wilderness, the Sabbath of the Lord was an existing institution, obligatory upon them; but the annual sabbaths then came into existence. It is easy to point to the very act of God, while leading that people, that gave existence to these sabbaths; while every reference to the Sabbath of the Lord shows that it had been ordained before God chose that people.
4. The children of Israel were excluded from the promised land for violating the Sabbath of the Lord in the wilderness; but the annual sabbaths were not to be observed until they should enter that land. This contrast would be strange indeed were it true that the Sabbath of the Lord was not instituted until the children of Israel came into the wilderness of Sin; for it is certain that two of the annual sabbaths were instituted before they left the land of Egypt<sup>15</sup>
5. The Sabbath of the Lord was made for man; but the annual sabbaths were designed only for residents in the land of Palestine.
6. The one was weekly, a memorial of the Creator's rest; the others were annual, connected with the memorials of the deliverance of the Hebrews from Egypt.
7. The one is termed "the Sabbath of the Lord," "my Sabbaths," "my holy day," and the like; while the others are designated as "your sabbaths," "her sabbaths," and similar expressions<sup>16</sup>
8. The one was proclaimed by God as one of the ten commandments, and was written with his finger in the midst of the moral law upon the tables of stone, and was deposited in the ark beneath the mercy-seat; the others did not pertain to the moral law, but were embodied in that hand-writing of ordinances that was a shadow of good things to come.
9. The distinction between these festivals and the Sabbaths of the Lord was carefully marked by God when he ordained the festivals and their associated sabbaths. Thus he said:

"These are the feast of the Lord, which ye shall proclaim to be holy convocations, . . . BESIDE the Sabbaths of the Lord.<sup>17</sup>

The annual sabbaths are presented by Isaiah in a very different light from that in which he presents the Sabbath of the Lord. Of the one he says:

"Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them.<sup>18</sup>

In striking contrast with this, the same prophet speaks of the Lord's Sabbath;

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people.<sup>19</sup>

Hosea carefully designates the annual sabbaths in the following prediction:

"I will also cause all her mirth to cease, her feast-days, her new moons, and HER sabbaths, and all her solemn feasts.<sup>20</sup>

This prediction was uttered about B.C. 785. It was fulfilled in part about two hundred years after this, when Jerusalem was destroyed by Nebuchadnezzar. Of this event, Jeremiah, about B.C. 588, speaks as follows:

"Her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at HER sabbaths. . . . The Lord was as an enemy; he hath swallowed up Israel, he hath swallowed up all her palaces; he hath destroyed his strongholds, and hath increased in the daughter of Judah mourning and lamentation. And he hath violently taken away his tabernacle, as if it were of a garden; he hath destroyed his places of the assembly; the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord, as in the day of a solemn feast.<sup>21</sup>

The feasts of the Lord were to be holden in the place which the Lord should choose, namely, Jerusalem<sup>22</sup> and when that city, the place of their solemn assemblies, was destroyed and the

people themselves carried into captivity, the complete cessation of their feasts, and, as a consequence, of the annual sabbaths, which were specified days in those feasts, must occur. The adversaries mocked at her sabbaths, by making a "noise in the house of the Lord as in the day of a solemn feast." But the observance of the Lord's Sabbath did not cease with the dispersion of the Hebrews from their own land; for it was not a local institution, like the annual sabbaths. Its violation was one chief cause of the Babylonish captivity<sup>23</sup> and their final restoration to their own land was made conditional upon their observing it in their dispersion<sup>24</sup> The feasts, new moons, and annual sabbaths, were restored when the Hebrews returned from captivity, and with some interruptions, were kept up until the final destruction of their city and nation by the Romans. But ere the providence of God thus struck out of existence these Jewish festivals, the whole typical system was abolished, having reached the commencement of its antitype, when our Lord Jesus Christ expired upon the cross. The handwriting of ordinances being thus abolished, no one is to be judged respecting its meats, or drinks, or holy days, or new moons, or sabbaths," which are a shadow of things to come; but the body is of Christ." But the Sabbath of the Lord did not form a part of this handwriting of ordinances; for it was instituted before sin had entered the world, and consequently before there was any shadow of redemption; it was written by the finger of God, not in the midst of types and shadows, but in the bosom of the moral law; and the day following that on which the typical sabbaths were nailed to the cross, the Sabbath commandment of the moral law is expressly recognized. Moreover, when the Jewish festivals were utterly extinguished with the final destruction of Jerusalem, even then was the Sabbath of the Lord brought to the minds of his people<sup>25</sup> Thus have we traced the annual sabbaths until their final cessation, as predicted by Hosea. It remains that we trace the Sabbath of the Lord until we reach the endless ages of the new earth, when we shall find the whole multitude of the redeemed assembling before God for worship on each successive Sabbath.

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1 Ex.12; 1Cor.5:7,8.

2 Lev.23:10-21; Num.28:26-31; Deut.16:9-12; Acts 2:1-18.

3 Lev.23:34-43; Deut.16:13-15; Neh.8; Rev.7:9-14.

4 Num.10:10; 28:11-15; 1Sam.20:5,24,27; Ps.81:8.

5 Ex.12:15,16; Lev.23:7,8; Num.28:17,18,25.

6 Lev.23:21; Num.28:26.

7 Lev.23:24,25; Num.29:1-6.

8 Lev.23:27-32; 16:29-31; Num.29:7.

9 Lev.23:39.

10 Ex.23:10,11; Lev.25:2-7.

11 Lev.25:8-54.

12 Lev.26:34,35,43; 2Chron.36:21.

13 Ex.12:25.

14 On this point Mr. Miller uses the following language: "Only one kind of Sabbath was given to Adam, and one only remains for us. See Hosea 2:11. 'I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.' All the Jewish sabbaths did cease when Christ nailed them to his cross. Col.2:14-17. These were properly called Jewish sabbaths. Hosea says, 'her sabbaths.' But the Sabbath of which we are speaking, God calls 'my Sabbath.' Here is a clear distinction between the creation Sabbath and the ceremonial. The one is perpetual; the others were merely shadows of good things to come." - *Life and Views*, pp. 161, 162.

15 Ex.12:16.

16 Ex.20:10; 31:13; Isa.58:13; compared with Lev.23:24,32,39; Lam.1:7; Hosea 2:11.

17 Lev.23:37,38.

18 Isa.1:13,14.

19 Isa.56:1-7; 58:13,14.

20 Hosea 2:11.

21 Lam.1:7; 2:5-7.

22 Deut.16:16; 2Chron.7:12; Ps.122.

23 Jer.17:19-27; Neh.13:15-18.

24 Isa.56. See the eighth chapter of this work.

25 See Chapter 10

## CHAPTER 8.

### THE SABBATH FROM DAVID TO NEHEMIAH

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*Silence of six successive books of the Bible relative to the Sabbath - This silence compared to that of the book of Genesis - The siege of Jericho - The standing still of the sun - David's act of eating the shew-bread - The Sabbath of the Lord, how connected with and how distinguished from the annual sabbaths - Earliest reference to the Sabbath after the days of Moses - Incidental allusions to the Sabbath - Testimony of Amos - Of Isaiah - The Sabbath a blessing to MANKIND - The condition of being gathered to the holy land - Not a local institution - Commentary on the fourth commandment - Testimony of Jeremiah - Jerusalem to be saved if she would keep the Sabbath - This gracious offer despised - The Sabbath distinguished from the other days of the week - The Sabbath after the Babylonish captivity - Time for the commencing of the Sabbath - The violation of the Sabbath caused the destruction of Jerusalem.*

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When we leave the books of Moses there is a long-continued break in the history of the Sabbath.<sup>1</sup> No mention of it is found in the book of Joshua, nor in that of Judges, nor in the book of Ruth, nor in that of first Samuel, nor in the book of second Samuel, nor in that of first Kings. It is not until we reach the book of second Kings<sup>1</sup> that the Sabbath is even mentioned. In the book of first Chronicles, however, which as a narrative is parallel to the two books of Samuel, the Sabbath is mentioned<sup>2</sup> with reference to the events of David's life. Yet this leaves a period of five hundred years, which the Bible passes in silence respecting the Sabbath.

During this period we have a circumstantial history of the Hebrew people from their entrance into the promised land forward to the establishment of David as their king, embracing many particulars in the life of Joshua, of the elders and judges of Israel, of Gideon, of Barak, of Jephthah, of Samson, of Eli, of Naomi and Ruth, of Hannah and Samuel, of Saul, of Jonathan and of David. Yet in all this minute record we have no direct mention of the Sabbath.

It is a favorite argument with anti-Sabbatarians in proof of the total neglect of the Sabbath in the patriarchal age, that the book of Genesis, which does give a distinct view of the origin of the Sabbath in Paradise, at the close of the first week of time, does not in recording the lives of the patriarchs, say anything relative to its observance. Yet in that one book are crowded the events of two thousand three hundred and seventy years. What then should they say of the fact that six successive books of the Bible, relating with comparative minuteness the events of five hundred years, and involving many circumstances that would call out a mention of the Sabbath, do not mention it at all? Does the silence of one book, which nevertheless does give the institution of the Sabbath at its very commencement, and which brings into its record almost twenty-four hundred years, prove that there were no Sabbath-keepers prior to Moses? What then is proved by the fact that six successive books of the Bible, confining themselves to the events of five hundred years, an average of less than one hundred years apiece, the whole period covered by them being about one-fifth that embraced in the book of Genesis, do nevertheless preserve total silence respecting the Sabbath?

No one will adduce this silence as evidence of total neglect of the Sabbath during this period; yet why should they not? Is it because that when the narrative after this long silence brings in the Sabbath again, it does this incidentally and not as a new institution? Precisely such is the



case with the second mention of the Sabbath in the Mosaic record, that is, with its mention after the silence in Genesis.<sup>3</sup> Is it because the fourth commandment had been given to the Hebrews whereas no such precept had previously been given to mankind? This answer cannot be admitted, for we have seen that the substance of the fourth commandment was given to the head of the human family; and it is certain that when the Hebrews came out of Egypt they were under obligation to keep the Sabbath in consequence of existing law.<sup>4</sup> The argument therefore is certainly more conclusive that there were no Sabbath-keepers from Moses to David, than that there were none from Adam to Moses; yet no one will attempt to maintain the first position, however many there will be to affirm the latter.

Several facts are narrated in the history of this period of five centuries that have a claim to our notice. The first of these is found in the record of the siege of Jericho.<sup>5</sup> By the command of God the city was encompassed by the Hebrews each day for seven days; on the last day of the seven they encompassed it seven times, when by divine interposition the walls were thrown down before them and the city taken by assault. One day of this seven must have been the Sabbath of the Lord. Did not the people of God therefore violate the Sabbath in their acting thus? Let the following facts answer: 1. That which they did in this case was by direct command of God. 2. That which is forbidden in the fourth commandment is OUR OWN work: "Six days shalt thou labor, and do ALL THY WORK; but the seventh day is the Sabbath of the Lord thy God." He who reserved the seventh day unto himself, had the right to require its appropriation to his service as he saw fit. 3. The act of encompassing the city was strictly as a religious procession. The ark of the covenant of the Lord was borne before the people; and before the ark went seven priests blowing with trumpets of rams' horns. 4. Nor could the city have been very extensive, else the going round it seven times on the last day, and their having time left for its complete destruction, would have been impossible. 5. Nor can it be believed that the Hebrews, by God's command carrying the ark before them, which contained simply the ten words of the Most High, were violating the fourth of those words, "Remember the Sabbath day, to keep it holy." It is certain that one of those seven days on which they encompassed Jericho was the Sabbath; but there is no necessity for supposing this to have been the day in which the city was taken. Nor is this a reasonable conjecture when all the facts in the case are considered. On this incident Dr. Clarke remarks as follows:

"It does not appear that there could be any breach in the Sabbath by the people simply going round the city, the ark in company, and the priests sounding the sacred trumpets. This was a mere religious procession, performed at the command of God, in which no servile work was done."<sup>6</sup>

At the word of Joshua it pleased God to arrest the earth in its revolution, and thus to cause the sun to remain stationary for a season, that the Canaanites might be overthrown before Israel.<sup>7</sup> Did not this great miracle derange the Sabbath? Not at all; for the lengthening of one of the six days by God's intervention could not prevent the actual arrival of the seventh day, though it would delay it; nor could it destroy its identity. The case involves a difficulty for those who hold the theory that God sanctified the seventh part of time, and not the seventh day; for in this case the seventh part of time was not allotted to the Sabbath; but there is no difficulty involved for those who believe that God set apart the seventh day to be kept as it arrives, in memory of his own rest. One of the six days was allotted a greater length than ever before or since; yet this did not in the slightest degree conflict with the seventh day, which nevertheless did come. Moreover all this was while inspired men were upon the stage of action; and it was by the direct providence of God; and what is also to be particularly remembered, it was at a time when no one will deny that the fourth commandment was in full force.

The case of David's eating the shew-bread is worthy of notice, as it probably took place upon the Sabbath, and because it is cited by our Lord in a memorable conversation with the Pharisees.<sup>8</sup> The law of the shew-bread enjoined the setting forth of twelve loaves in the sanctuary upon the pure table before the Lord EVERY Sabbath.<sup>9</sup> When new bread was thus placed before the Lord each Sabbath, the old was taken away to be eaten by the priests<sup>10</sup> It appears that the shew-bread which was given to David had that day been taken from before the Lord to put hot bread in its place, and consequently that day was the Sabbath. Thus, when David asked bread, the priest said, "There is no common bread under mine hand, but there is hallowed bread." And David said, "The bread is in a manner common, especially [as the margin has it] when THIS DAY there is other sanctified in the vessel." And so the sacred writer adds: "The priest gave him hallowed bread; for there was no bread there but the shew-bread, that was taken from before the Lord, to put hot bread in the day when it was taken away." The circumstances of this case all favor the view that this was upon the Sabbath. 1. There was NO COMMON bread with the priest. This is not strange when it is remembered that the shew-bread was to be taken from before the Lord each Sabbath and eaten by the priests. 2. That the priest did not offer to prepare other bread is not singular if it be understood that this was the Sabbath. 3. The surprise of the priest in meeting David may have been in part owing to the fact that it was the Sabbath. 4. This also may account for the detention of Doeg that day before the Lord. 5. When our Lord was called upon to pronounce upon the conduct of his disciples who had plucked and eaten the ears of corn upon the Sabbath to satisfy their hunger, he cited this case of David, and that of the priests offering sacrifices in the temple upon the Sabbath as justifying the disciples. There is a wonderful propriety and fitness in this citation, if it be understood that this act of David's took place upon the Sabbath. It will be found to present the matter in a very different light from that in which anti-Sabbatarians present it<sup>11</sup>

A distinction may be here pointed out, which should never be lost sight of. The presentation of the shew-bread and the offering of burnt sacrifices upon the Sabbath as ordained in the ceremonial law, formed no part of the original Sabbatic institution. For the Sabbath was made before the fall of man; while burnt-offerings and ceremonial rites in the sanctuary were introduced in consequence of the fall. While these rites were in force they necessarily, to some extent, connected the Sabbath with the festivals of the Jews in which the like offerings were made. This is seen only in those scriptures which record the provision made for these offerings<sup>12</sup> When the ceremonial law was nailed to the cross, all the Jewish festivals ceased to exist; for they were ordained by it<sup>13</sup> but the abrogation of that law could only take away those rites which it had appended to the Sabbath, leaving the original institution precisely as it came at first from its author.

The earliest reference to the Sabbath after the days of Moses is found in what David and Samuel ordained respecting the offices of the priests and Levites at the house of God. It is as follows:

"And other of their brethren, of the sons of the Kohathites, were over the shew-bread, to prepare it every Sabbath."<sup>14</sup>

It will be observed that this is only an incidental mention of the Sabbath. Such an allusion, occurring after so long a silence, is decisive proof that the Sabbath had not been forgotten or lost during the five centuries in which it had not been mentioned by the sacred historians. After this no direct mention of the Sabbath is found from the days of David to those of Elisha the prophet, a period of about one hundred and fifty years. Perhaps the ninety-second psalm is an exception to this statement, as its title, both in Hebrew and English, declares that it was

written for the Sabbath day<sup>15</sup> and it is not improbable that it was composed by David, the sweet singer of Israel.

The son of the Shunammite woman being dead, she sought the prophet Elisha. Her husband not knowing that the child was dead said to her:

"Wherefore wilt thou go to him to-day? It is neither new moon, nor Sabbath. And she said, It shall be well."<sup>16</sup>

It is probable that the Sabbath of the Lord is here intended, as it is thrice used in a like connection.<sup>17</sup> If this be correct, it shows that the Hebrews were accustomed to visit the prophets of God upon that day for divine instruction; a very good commentary upon the words used relative to gathering the manna: "Let no man go out of his place on the seventh day."<sup>18</sup> Incidental allusion is made to the Sabbath at the accession of Jehoash to the throne of Judah,<sup>19</sup> about B.C. 778. In the reign of Uzziah, the grandson of Jehoash, the prophet Amos, B.C. 787, uses the following language:

"Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? that we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?"<sup>20</sup>

These words were spoken more directly concerning the ten tribes, and indicate the sad state of apostasy which soon after resulted in their overthrow as a people. About fifty years after this, at the close of the reign of Ahaz, another allusion to the Sabbath is found.<sup>21</sup> In the days of Hezekiah, about B.C. 712, the prophet Isaiah uses the following language in enforcing the Sabbath:

"Thus saith the Lord, Keep ye judgment and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant, even unto them will I give in mine house and within my walls, a place and a name better than of sons and of daughters; I will give them an everlasting name that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him."<sup>22</sup>

This prophecy presents several features of peculiar interest. 1. It pertains to a time when the salvation of God is near at hand.<sup>23</sup> 2. It most distinctly shows that the Sabbath is not a Jewish institution; for it pronounces a blessing upon that man without respect of nationality who shall

keep the Sabbath; and it then particularizes the son of the stranger, that is, the Gentile,<sup>24</sup> and makes a peculiar promise to him if he will keep the Sabbath. 3. And this prophecy relates to Israel when they are outcasts, that is, when they are in their dispersion, promising to gather them, and others, that is, the Gentiles, with them. Of course the condition of being gathered to God's holy mountain must be complied with, namely, to love the name of the Lord, to be his servants, and to keep the Sabbath from polluting it. 4. And hence it follows that the Sabbath is not a local institution, susceptible of being observed in the promised land alone, like the annual sabbaths,<sup>25</sup> but one made for mankind and capable of being observed by the outcasts of Israel when scattered in every land under heaven.<sup>26</sup>

Isaiah again presents the Sabbath; and this he does in language most emphatically distinguishing it from all ceremonial institutions. Thus he says:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."<sup>27</sup>

This language is an evangelical commentary upon the fourth commandment. It appends to it an exceeding great and precious promise that takes hold upon the land promised to Jacob, even the new earth.<sup>28</sup>

In the year B. C. 601, thirteen years before the destruction of Jerusalem by Nebuchadnezzar, God made to the Jewish people through Jeremiah the gracious offer, that if they would keep his Sabbath, their city should stand forever. At the same time he testified unto them that if they would not do this, their city should be utterly destroyed. Thus said the prophet:

"Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: Thus saith the Lord: Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem;<sup>29</sup> neither carry forth a burden<sup>30</sup> out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ears, but made their necks stiff, that they might not hear, nor receive instruction.<sup>31</sup> And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall \*REMAIN FOREVER.\* And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord. But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."<sup>32</sup>

This gracious offer of the Most High to his rebellious people was not regarded by them; for eight years after this Ezekiel testifies thus:

"In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow. Thou hast despised mine holy things, and hast profaned my Sabbaths. . . . Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them. . . . Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my Sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house."<sup>33</sup>

Idolatry and Sabbath-breaking, which were besetting sins with the Hebrews in the wilderness, and which there laid the foundation for their dispersion from their own land,<sup>34</sup> had ever cleaved unto them. And now when their destruction was impending from the overwhelming power of the king of Babylon, they were so deeply attached to these and kindred sins, that they would not regard the voice of warning. Before entering the sanctuary of God upon his Sabbath, they first slew their own children in sacrifice to their idols!<sup>35</sup> Thus iniquity came to its hight, and wrath came upon them to the uttermost.

"They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the kind, and of his princes; all these he brought to Babylon, and they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the king of Persia."<sup>36</sup>

While the Hebrews were in captivity at Babylon, God made to them an offer of restoring them to their own land and giving them again a city and a temple under circumstances of wonderful glory.<sup>37</sup> The condition of that offer being disregarded,<sup>38</sup> the offered glory was never inherited by them. In this offer were several allusions to the Sabbath of the Lord, and also to the festivals of the Hebrews.<sup>39</sup> One of these allusions is worthy of particular notice for the distinctness with which it discriminates between the Sabbath and the other days of the week:

"Thus saith the Lord God: The gate of the inner court that looketh toward the east, shall be shut THE SIX WORKING DAYS; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened."<sup>40</sup>

Six days of the week are by divine inspiration called "the six working days;" the seventh is called the Sabbath of the Lord. Who shall dare confound this marked distinction?

After the Jews had returned from their captivity in Babylon, and had restored their temple and city, in a solemn assembly of the whole people they recount in an address to the Most High all

the great events of God's providence in their past history. Thus they testify respecting the Sabbath:

"Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy Sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant."<sup>41</sup>

Thus were all the people reminded of the great events of Mount Sinai - the giving of the ten words of the law of God, and the making known of his holy Sabbath. So deeply impressed was the whole congregation with the effect of their former disobedience, that they entered into a solemn covenant to obey God.<sup>42</sup> They pledged themselves to each other thus:

"And if the people of the land bring ware or any victuals on the Sabbath day to sell, that we would not buy it of them on the Sabbath, or on the holy day; and that we would leave the seventh year, and the exaction of every debt."<sup>43</sup>

In the absence of Nehemiah at the Persian court, this covenant was in part, at least, forgotten. Eleven years having elapsed, Nehemiah thus testifies concerning things at his return about B.C. 434:

"In those days saw I in Judah some treading winepresses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath. And it came to pass, that, when the gates of Jerusalem began to be dark before the Sabbath,<sup>44</sup> I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy."<sup>45</sup>

This scripture is an explicit testimony that the destruction of Jerusalem and the captivity of the Jews at Babylon were in consequence of their profanation of the Sabbath. It is a striking confirmation of the language of Jeremiah, already noticed, in which he testified to the Jews that if they would hallow the Sabbath their city should stand forever; but that it should be utterly destroyed if they persisted in its profanation. Nehemiah bears testimony to the accomplishment of Jeremiah's prediction concerning the violation of the Sabbath; and with his solemn appeal in its behalf ends the history of the Sabbath in the Old Testament.

1 2Kings 4:23.

2 1Chron.9:32. It is true that this text relates to the order of things after the return from Babylon; yet we learn from verse 22, that this order was originally ordained by David and Samuel. See verses 1-32.

3 Compare these two cases; Ex.16:23; 1Chron.9:32.

4 See chapters ii and iii.

5 Josh.6.

6 See Dr. A. Clarke's commentary on Josh.6:15.

7 Josh.10:12-14.

8 1Sam.21:1-6; Matt.12:3,4; Mark 2:25,26; Luke 6:3,4.

9 Lev.24:5-9; 1Chron.9:32.

10 1Sam.21:5,6; Matt.12:4.

11 See the tenth chapter of this work.

12 1Chron.23:31; 2Chron.2:4; 8:13; 31:3; Neh.10:31, 33; Eze.45:17.

13 See chapter vii. of this work.

14 1Chron.9:32.

15 Cotton Mather says: "There is a psalm in the Bible whereof the title is, 'A Psalm or Song for the Sabbath day.' Now 'tis a clause in that psalm, 'O Lord, how great are thy works! thy thoughts are very deep.' Ps.92:5. That clause intimates what we should make the subject of our meditations on the Sabbath day. Our thoughts are to be on God's works." - Discourse on the Lord's Day, p 30, A.D. 1703. And Hengstenberg says: "This psalm is according to the heading, 'A Song for the Sabbath day.' The proper positive employment of the Sabbath appears here to be a thankful contemplation of the works of God, a devotional absorption in them which could only exist when ordinary occupations are laid aside." - The Lord's Day, pp. 36,37.

16 2Kings 4:23.

17 Isa.66:23; Eze.46:1; Amos 8:5.

18 Ex.16:29.

19 2Kings 11:5-9; 2Chron.23 4-8.

20 Amos 8:4-6.

21 2Kings 16:18.

22 Isa.56.1-8.

23 For the coming of this salvation see Heb.9:28; 1Pet.1:9.

24 Ex.12:48,49; Isa.14:1; Eph.2:12.

25 See chapter vii.

26 Deut.28:64; Luke 21:24.

27 Isa.58:13,14.

28 Matt.8:11; Heb.11:8-16; Rev.21.

29 On this text Dr. A. Clarke comments thus: "From this and the following verses we find the ruin of the Jews attributed to the breach of the Sabbath: as this led to a neglect of sacrifice, the ordinances of religion, and all public worship; so it necessarily brought with it all immorality. The breach of the Sabbath was that which let in upon them all the waters of God's wrath."

30 For an inspired commentary on this language, see Neh.13:15-18.

31 This language strongly implies that the violation of the Sabbath had ever been general with the Hebrews. See Jer.7:23-28.

32 Jer.17:20-27

33 Eze.22:7,8,26; 23:38,39.

34 Eze.20:23,24; Deut.32:16-35.

35 Eze.23:38,39.

36 2Chron.36:16-20.

37 Eze., chapters 40-43.

38 Eze.43:7-11.

39 Eze.44:24; 45:17; 46:1,3,4,12.

40 Eze.46:1.

41 Neh.9:13,14.

42 Neh.9:38; 10:1-31.

43 Neh.10:31.

44 A few words relative to the time of beginning the Sabbath are here demanded. 1. The reckoning of the first week of time necessarily determines that of all succeeding weeks. The first division of the first day was night; and each day of the first week began with evening; the evening and the morning, an expression equivalent to the night and the day, constituted the day of twenty-four hours. Gen.1. Hence, the first Sabbath began and ended with evening. 2. That the night is in the Scriptures reckoned a part of the day of twenty-four hours, is proved by many texts. Ex.12:41,42; 1Sam.26:7,8; Luke 2:8-11; Mark 14:30; Luke 22:34, and many other testimonies. 3. The 2300 days, symbolizing 2300 years are each constituted like the days of the first week of time. Dan.8:14. The margin, which gives the literal Hebrew, calls each of these days an "evening morning." 4. The statute defining the great day of atonement is



absolutely decisive that the day begins with evening, and that the night is a part of the day. Lev.23:32. "It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even shall ye celebrate your Sabbath" 5. That evening is at sunset is abundantly proved by the following scriptures: Deut.16:6; Lev.22:6,7; Deut.23:2; 24:13,15; Josh.8:29; 10:26,27; Judges 14:18; 2Sam.3:35; 2Chron.18:34; Matt.8:16; Mark 1:32; Luke 4:40. But does not Neh.13:19. conflict with this testimony, and indicate that the Sabbath did not begin until after dark? I think not. The text does not say, "When it began to be dark at Jerusalem before the Sabbath," but it says, "When the gates of Jerusalem began to be dark." If it be remembered that the gates of Jerusalem were placed under wide and high walls, it will not be found difficult to harmonize this text with the many here adduced, which prove that the day begins with sunset.

Calmet, in his Bible Dictionary, article, Sabbath, thus states the ancient Jewish method of beginning the Sabbath: "About half an hour before the sunset all work is quitted and the Sabbath is supposed to be begun." He speaks thus of the close of the Sabbath; "When night comes, and they can discern in the heaven three stars of moderate magnitude, then the Sabbath is ended, and they may return to their ordinary employments."

45 Neh.13:15-22.

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## CHAPTER 9

### THE SABBATH FROM NEHEMIAH TO CHRIST

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*Great change in the Jewish people respecting idolatry and Sabbath-breaking after their return from Babylon - Decree of Antiochus Epiphanes against the Sabbath - Massacre of a thousand Sabbath-keepers in the wilderness - Similar massacre at Jerusalem - Decree of the Jewish elders relative to resisting attacks upon the Sabbath - Other martyrdoms - Victories of Judas Maccabeus - How Pompey captured Jerusalem - Teaching of the Jewish doctors respecting the Sabbath - State of the Sabbatic institution at the first advent of the Saviour.*

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The period of almost five centuries intervenes between the time of Nehemia and the commencement of the ministry of the Redeemer. During this time an extraordinary change came over the Jewish people. Previously, they had been to an alarming extent idolaters, and outbreaking violators of the Sabbath. But after their return from Babylon they were never guilty of idolatry to any extent, the chastisement of that captivity effecting a cure of this evil.<sup>1</sup> In like manner did they change their conduct relative to the Sabbath; and during this period they loaded the Sabbatic institution with the most burdensome and rigorous ordinances. A brief survey of this period must suffice. Under the reign of Antiochus Epiphanes, the king of Syria, B.C. 170, the Jews were greatly oppressed.

"King Antiochus wrote to his whole kingdom, that all should be one people, and every one should leave his laws: so all the heathen agreed according to the commandment of the king. Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the Sabbath."<sup>2</sup>

The greater part of the Hebrews remained faithful to God, and, as a consequence, were obliged to flee for their lives. Thus the historian continues:

"Then many that sought after justice and judgment went down into the wilderness, to dwell there: both they, and their children, and their wives, and their cattle; because afflictions increased sore upon them. Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness, they pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the Sabbath day. And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live. But they said, We will not come forth, neither will we do the king's commandment, to profane the Sabbath day. So then they gave them the battle with all speed. Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid. But said, Let us die all in our innocency: heaven and earth shall testify for us, that ye put us to death wrongfully. So they rose up against them in battle on the Sabbath, and they slew them, with their wives and children, and their cattle, to the number of a thousand people."<sup>3</sup>

In Jerusalem itself a like massacre took place. King Antiochus sent Appollonius with an army of twenty-two thousand,

"Who, coming to Jerusalem, and pretending peace, did forbear till the holy day of the Sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves. And so he slew all them that were gone to the celebrating of the Sabbath, and running through the city with weapons, slew great multitudes."<sup>4</sup>

In view of these dreadful acts of slaughter, Mattathias, "an honorable and great man," the father of Judas Maccabeus, with his friends decreed thus:

"Whosoever shall come to make battle with us on the Sabbath day we will fight against him; neither will we die all, as our brethren that were murdered in the secret places."<sup>5</sup>

Yet were some martyred after this for observing the Sabbath. Thus we read:

"And others, that had run together into caves near by, to keep the Sabbath day secretly, being discovered to Philip, were all burnt together, because they made a conscience to help themselves for the honor of the most sacred day."<sup>6</sup>

After this, Judas Maccabeus did great exploits in defense of the Hebrews, and in resisting the dreadful oppression of the Syrian government. Of one of these battles we read:

"When he had given them this watchword, The help of God, himself leading the first band, he joined battle with Nicanor. And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight; and took their money that came to buy them, and pursued them far; but lacking time, they returned: for it was the day before the Sabbath, and therefore they would no longer pursue them. So when they had gathered their armor together, and spoiled their enemies, they occupied themselves about the Sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them. And after the Sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants."<sup>7</sup>

After this the Hebrews being attacked upon the Sabbath by their enemies, defeated them with much slaughter.<sup>8</sup>

About B.C. 63, Jerusalem was besieged and taken by Pompey, the general of the Romans. To do this, it was necessary to fill an immense ditch, and to raise against the city a bank on which to place the engines of assault. Thus Josephus relates the event:

"And had it not been our practice, from the days of our forefathers, to rest on the seventh day, this bank could never have been perfected, by reason of the opposition the Jews would have made; for though our law gives us leave then to defend ourselves against those that begin to fight with us, and assault us, yet does it not permit us to meddle with our enemies while they do anything else. Which thing when the Romans understood, on those days which we call Sabbaths, they threw nothing at the Jews, nor came to any pitched battle with

them, but raised up their earthen banks, and brought their engines into such forwardness, that they might do execution the next days." <sup>9</sup>

From this it is seen that Pompey carefully refrained from any attack upon the Jews on each Sabbath during the siege, but spent that day in filling the ditch and raising the bank, that he might attack them on the day following each Sabbath, that is, upon Sunday. Josephus further relates that the priests were not at all hindered from their sacred ministrations by the stones thrown among them from the engines of Pompey, even "if any melancholy accident happened;" and that when the city was taken and the enemy fell upon them, and cut the throats of those that were in the temples, yet did not the priests run away or desist from the offering of the accustomed sacrifices.

These quotations from Jewish history are sufficient to indicate the extraordinary change that came over that people concerning the Sabbath, after the Babylonish captivity. A brief view of the teaching of the Jewish doctors respecting the Sabbath at the time when our Lord began his ministry will conclude this chapter:

"They enumerated about forty primary works, which they said were forbidden to be done on the Sabbath. Under each of these were numerous secondary works, which they said were also forbidden. . . . Among the primary works which were forbidden, were ploughing, sowing, reaping, winnowing, cleaning, grinding, etc. Under the head of grinding, was included the breaking or dividing of things which were before united. . . . Another of their traditions was, that, as threshing on the Sabbath was forbidden, the bruising of things, which was a species of threshing, was also forbidden. Of course, it was violation of the Sabbath to walk on green grass, for that would bruise or thresh it. So, as a man might not hunt on the Sabbath, he might not catch a flea; for that was a species of hunting. As a man might not carry a burden on the Sabbath, he might not carry water to a thirsty animal, for that was a species of burden; but he might pour water into a trough, and lead the animal to it. . . . Yet should a sheep fall into a pit, they would readily lift him out, and bear him to a place of safety. . . . They said a man might minister to the sick for purpose of relieving their distress, but not for the purpose of healing their diseases. He might put a covering on a diseased eye, or anoint it with eye-salve for the purpose of easing the pain, but not to cure the eye."<sup>10</sup>

Such was the remarkable change in the conduct of the Jewish people towards the Sabbath; and such was the teaching of their doctors respecting it. The most merciful institution of God for mankind had become a source of distress; that which God ordained as a delight and a source of refreshment had become a yoke of bondage; the Sabbath, made for man in paradise, was now a most oppressive and burdensome institution. It was time that God should interfere. Next upon the scene of action appears the Lord of the Sabbath.

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1 Speaking of the Babylonish captivity, in his note on Eze.23:48, Dr. Clarke says: "From that time to the present day the Jews never relapsed into idolatry."

2 1 Mac.1:41-43.

3 1 Mac.2:20-38; Josephus' Antiquities, b. xii. chap. vi.

4 2Mac.5:25,26.

5 1Mac.2:41.

6 2Mac.6:11.

7 2Mac.8:23-28.

8 1Mac.9:43-49; Josephus Antiquities, b. xiii. chap. i.; 2Mac.15.

9 Antiquities of the Jews, b. xiv. chap. iv. Here we call attention to one of those historical frauds by which Sunday is shown to be the Sabbath. Dr. Justin Edwards states this case thus: "Pompey, the Roman general, knowing this, when besieging Jerusalem, would not attack them on the Sabbath; but spent the day in constructing his works, and preparing to attack them on Monday, and in a manner that they could not withstand, and so he took the city." - Sabbath Manual, p. 216. That is to say, the next day after the Sabbath was Monday, and of course Sunday was the Sabbath! Yet Dr. E. well knew that in Pompey's time, 63 years before Christ, Saturday was the only weekly Sabbath, and that Sunday and not Monday was the day of attack.

10 Sabbath Manual of the American Tract Society, pp. 214, 215.

## CHAPTER 10

### THE SABBATH DURING THE LAST OF THE SEVENTY WEEKS

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*Mission of the Saviour - His qualifications as a judge of Sabbatic observance - State of the institution at his advent - The Saviour at Nazareth - At Capernaum - His discourse in the corn - field - Case of the man with a withered arm - The Saviour among his relatives - Case of the impotent man - Of the man born blind - Of the woman bound by Satan - Of the man who had the dropsy - Object of our Lord's teaching and miracles relative to the Sabbath - Unfairness of many anti Sabbatarians - Examination of Matt.24:20 - The Sabbath not abrogated at the crucifixion - Fourth commandment after that event - Sabbath not changed at the resurrection of Christ - Examination of John 20:26 - Of Acts 2:1,2 - Redemption furnishes no argument for the change of the Sabbath - Examination of Ps. 118:22 - 24 - The Sabbath neither abolished nor changed as late as the close of the Seventy weeks.*

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In the fullness of time God sent forth his Son to be the Saviour of the world. He who fulfilled this mission of infinite benevolence was both the Son of God and the Son of man. He was with the Father before the world was, and by him God created all things.<sup>1</sup> The Sabbath being ordained at the close of that great work as a memorial to keep it in lasting remembrance, the Son of God, by whom all things were created, could not be otherwise than a perfect judge of its true design, and of its proper observance. The sixty-nine weeks of Daniel's prophecy being accomplished, the Redeemer began to preach, saying, "The time is fulfilled."<sup>2</sup> The ministry of the Saviour was at a time when the Sabbath of the Lord had become utterly perverted from its gracious design, by the teaching of the Jewish doctors. As we have seen in the previous chapter, it was to the people no longer a source of refreshment and delight, but a cause of suffering and distress. It had been loaded down with traditions by the doctors of the law until its merciful and beneficent design was utterly hidden beneath the rubbish of men's inventions. It being impracticable for Satan, after the Babylonish captivity, to cause the Jewish people, even by bloody edicts, to relinquish the Sabbath and openly to profane it as before that time, he turned their doctors so to pervert it, that its real character should be utterly changed and its observance entirely unlike that which would please God. We shall find that the Saviour never missed an opportunity to correct their false notions respecting the Sabbath; and that he selected, with evident design, the Sabbath as the day on which to perform many of his merciful works. It will be found that no small share of his teaching through his whole ministry was devoted to a determination of what was lawful on the Sabbath, a singular fact for those to explain who think that he designed its abrogation. At the opening of our Lord's ministry, we read thus:

"And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read."<sup>3</sup>

Such was the manner of the Saviour relative to the Sabbath. It is evident that in this he designed to show his regard for that day; for it was not necessary thus to do in order to gain a

congregation, as vast multitudes were ever ready to throng his steps. His testimony being rejected, our Lord left Nazareth for Capernaum. Thus the sacred historian says:

"But he, passing through the midst of them, went his way, and came down to Capernaum, a city of Galilee, and taught them on the Sabbath days. And they were astonished at his doctrine; for his word was with power. And in the synagogue there was a man which had a spirit of an unclean devil; and he cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth; art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about. And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her; and immediately she rose and ministered unto them."<sup>4</sup>

These miracles are the first which stand upon record as performed by the Saviour upon the Sabbath. But the strictness of Jewish views relative to the Sabbath is seen in that they waited till sunset, that is, till the Sabbath was passed,<sup>5</sup> before they brought the sick to be healed. Thus it is added:

"And at even when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him."<sup>6</sup>

The next mention of the Sabbath is of peculiar interest:

"At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold thy disciples do that which is not lawful to do upon the Sabbath day. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath day the priests in the temple profane the Sabbath, and are blameless? But I say unto you that in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day."<sup>7</sup>

The parallel text in Mark has an important addition to the conclusion as stated by Matthew:

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath."<sup>8</sup>

The following points should be noted in examining this text:

1. That the question at issue did not relate to the act of passing through the corn on the Sabbath; for the Pharisees themselves were in the company; and hence it may be concluded that the Saviour and those with him were either going to, or returning from, the synagogue.
2. That the question raised by the Pharisees was this: Whether the disciples, in satisfying their hunger from the corn through which they were passing, were not violating the law of the Sabbath.
3. That he to whom this question was proposed was in the highest degree competent to answer it; for he was with the Father when the Sabbath was made.<sup>9</sup>
4. That the Saviour was pleased to appeal to scriptural precedents for the decision of this question, rather than to assert his own independent judgment.
5. That the first case cited by the Saviour was peculiarly appropriate. David, fleeing for his life, entered the house of God upon the Sabbath,<sup>10</sup> and ate the shew-bread to satisfy his hunger. The disciples, to relieve their hunger, simply ate of the corn through which they were passing upon the Sabbath. If David did right, though eating in his necessity of that which belonged only to the priests, how little of blame could be attached to the disciples who had not even violated a precept of the ceremonial law? Thus much for the disciples' satisfying their hunger as they did upon the Sabbath. Our Lord's next example is designed to show what labor upon the Sabbath is not a violation of its sacredness.
6. And hence the case of the priests is cited. The same God who had said in the fourth commandment, "Six days shalt thou labor and do all THY work," had commanded that the priests upon the Sabbath should offer certain sacrifices in his temple.<sup>11</sup> Herein was no contradiction; for the labor performed by the priests upon the Sabbath was simply the maintenance of the appointed worship of God in his temple, and was not doing what the commandment calls "THY WORK." Labor of this kind, therefore, the Saviour being judge, was not, and never had been, a violation of the Sabbath.
7. But it is highly probable that the Saviour, in this reference to the priests, had his mind not merely upon the sacrifices which they offered upon the Sabbath, but upon the fact that they were required to prepare new shew-bread every Sabbath; when the old was to be removed from the table before the Lord and eaten by them.<sup>12</sup> This view of the matter would connect the case of the priests with that of David, and both would bear with wonderful distinctness upon the act of the disciples. Then our Lord's argument could be appreciated when he adds: "But I say unto you, That in this place is one greater than the temple." So that if the shew-bread was to be prepared each Sabbath for the use of those who ministered in the temple, and those who did this were guiltless, how free from guilt also must be the disciples who, in following HIM that was greater than the temple, but who had not where to lay his head, had eaten of the standing corn upon the Sabbath to relieve their hunger?
8. But our Lord next lays down a principle worthy of the most serious attention. Thus he adds: "But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." The Most High had ordained certain labor to be performed upon the Sabbath, in order that sacrifices might be offered to himself. But Christ affirms upon the authority of the Scriptures,<sup>13</sup> that there is something far more acceptable to God than sacrifices, and that this is acts of mercy. If God held those guiltless who offered sacrifices



upon the Sabbath, how much less would he condemn those who extend mercy and relief to the distressed and suffering, upon that day.

9. Nor does the Saviour even leave the subject here; for he adds: "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." If the Sabbath was made, certain acts were necessary in order to give existence to it. What were those acts? (1) God rested upon the seventh day. This made the seventh day the rest-day or Sabbath of the Lord. (2) He blessed the day; thus it became his holy day. (3) He sanctified it, or set it apart to a holy use; thus its observance became a part of man's duty toward God. There must be a time when these acts were performed. And on this point there is really no room for controversy. They were not performed at Sinai, nor in the wilderness of Sin, but in paradise. And this is strikingly confirmed by the language here used by the Saviour: "The Sabbath was made for THE man, not THE man for the Sabbath;"<sup>14</sup> thus citing our minds to the man Adam that was made of the dust of the ground, and affirming that the Sabbath was made for him; a conclusive testimony that the Sabbath originated in paradise. This fact is happily illustrated by a statement of the apostle Paul: "Neither was the man created for the woman; but the woman for the man."<sup>15</sup> It will not be denied that this language has direct reference to the creation of Adam and Eve. If then we turn back to the beginning, we shall find Adam made of the dust of the ground, Eve taken from his side, and the Sabbath made of the seventh day.<sup>16</sup> Thus the Saviour, to complete the solution of the question raised by the Pharisees, traces the Sabbath back to the beginning, as he does the institution of marriage when the same class proposed for his decision the lawfulness of divorce.<sup>17</sup> His careful statement of the design of the Sabbath and of marriage, tracing each to the beginning, in the one case striking down their perversion of the Sabbath, in the other, that of marriage, is the most powerful testimony in behalf of the sacredness of each institution. The argument in the one case stands thus: In the beginning God created one man and one woman, designing that they TWO should be one flesh. The marriage relation therefore was designed to unite simply two persons, and this union should be sacred and indissoluble. Such was the bearing of his argument upon the question of divorce. In relation to the Sabbath, his argument is this: God made the Sabbath for the man that he made of the dust of the ground; and being thus made for an unfallen race, it can only be a merciful and beneficent institution. He who made the Sabbath for man before the fall saw what man needed, and knew how to supply that want. It was given to him for rest, refreshment, and delight; a character that it sustained after the fall,<sup>18</sup> but which the Jews had wholly lost sight of.<sup>19</sup> And thus our Lord lays open his whole heart concerning the Sabbath. He carefully determines what works are not a violation of the Sabbath; and this he does by Old-Testament examples, that it may be evident that he is introducing no change in the institution; he sets aside their rigorous and burdensome traditions concerning the Sabbath, by tracing it back to its merciful origin in paradise; and having thus disencumbered the Sabbath of Pharisaic rigor, he leaves it upon its paradisiacal foundation, enforced by all the authority and sacredness of that law which he came not to destroy, but to magnify and make honorable.<sup>20</sup>

10. Having thus divested the Sabbath of all Pharisaic additions, our Lord concludes with this remarkable declaration: "Therefore the Son of man is Lord also of the Sabbath." (1) It was not a disparagement to the Sabbath, but an honor, that God's only Son should claim to be its Lord. (2) Nor was it derogatory to the character of the Redeemer to be the Lord of the Sabbath; with all the high honors pertaining to his messiahship he is ALSO Lord of the Sabbath. Or, if we take the expression in Matthew, he is "Lord EVEN of the Sabbath day," it implies that it is not a small honor to possess such a title. (3) This title implies that the Messiah should be the protector, and not the destroyer, of the Sabbath. And hence that he was the rightful being to

decide the proper nature of Sabbatic observance. With these memorable words ends our Lord's first discourse concerning the Sabbath.

From this time the Pharisees watched the Saviour to find an accusation against him of violating the Sabbath. The next example will show the malignity of their hearts, their utter perversion of the Sabbath, the urgent need of an authoritative correction of their false teachings respecting it, and the Saviour's unanswerable defense:

"And when he was departed thence, he went into their synagogue: and behold there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore, it is lawful to do well on the Sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. Then the Pharisees went out and held a council against him, how they might destroy him."<sup>21</sup>

What was the act that caused this madness of the Pharisees? On the part of the Saviour, it was a word; on the part of the man, it was the act of stretching out his arm. Did the law of the Sabbath forbid either of these things? No one can affirm such a thing. But the Saviour had publicly transgressed that tradition of the Pharisees that forbade the doing of anything whatever toward the healing of the sick upon the Sabbath. And how necessary that such a wicked tradition should be swept away, if the Sabbath itself was to be preserved for man. But the Pharisees were filled with such madness that they went out of the synagogue and consulted how they might destroy the Saviour. Yet Jesus only acted in behalf of the Sabbath in setting aside those traditions by which they had perverted it.

After this, our Lord returned into his own country, and thus we read of him:

"And when the Sabbath day was come, he began to teach in the synagogue; and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?"<sup>22</sup>

Not far from this time we find the Saviour at Jerusalem, and the following miracle was performed upon the Sabbath:

"And a certain man was there which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been there now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed and walked; and on the same day was the Sabbath. The Jews therefore said unto him that was cured, It is the Sabbath day: It is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? . . . The man departed and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had

done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God."<sup>23</sup>

Our Lord here stands charged with two crimes: 1. He had broken the Sabbath. 2. He had made himself equal with God. The first accusation is based on these particulars: (1) By his word he had healed the impotent man. But this violated no law of God; it only set at naught that tradition which forbade anything to be done for curing diseases upon the Sabbath. (2) He had directed the man to carry his bed. But this as a burden was a mere trifle,<sup>24</sup> like a cloak or mat, and was designed to show the reality of his cure, and thus to honor the Lord of the Sabbath who had healed him. Moreover, it was not such a burden as the Scriptures forbid upon the Sabbath.<sup>25</sup> (3) Jesus justified what he had done by comparing his present act of healing to that work which his Father had done HITHERTO, i.e., from the beginning of the creation. Ever since the Sabbath was sanctified in paradise, the Father, by his providence, had continued to mankind, even upon the Sabbath, all the merciful acts by which the human race has been preserved. This work of the Father was of precisely the same nature as that which Jesus had now done. These acts did not argue that the Father had hitherto lightly esteemed the Sabbath, for he had most solemnly enjoined its observance in the law and in the prophets;<sup>26</sup> and as our Lord had most expressly recognized their authority,<sup>27</sup> there was no ground to accuse him of disregarding the Sabbath, when he had only followed the example of the Father from the beginning. The Saviour's answer to these two charges will remove all difficulty:

"Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." <sup>28</sup>

This answer involves two points: 1. That he was following his Father's perfect example, who had ever laid open to him all his works; and hence as he was doing that only which had ever been the pleasure of the Father to do, he was not engaged in the overthrow of the Sabbath. 2. And by the meek humility of this answer - "The Son can do nothing of himself, but what he seeth the Father do" - he showed the groundlessness of their charge of self-exaltation. Thus, in nothing was there left a chance to answer him again.

Several months after this, the same case of healing was under discussion:

"Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers;) and ye on the Sabbath-day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath day?"<sup>29</sup>

This Scripture contains our Lord's second answer relative to healing the impotent man upon the Sabbath. In his first answer he rested his defense upon the fact that what he had done was precisely the same as that which his Father had done hitherto, that is, from the beginning of the world; which implies that the Sabbath had existed from the same point, else the example of the Father during this time would not be relevant. In this, his second answer, a similar point is involved relative to the origin of the Sabbath. His defense this time rests upon the fact that his act of healing no more violated the Sabbath than did the act of circumcising upon the Sabbath. But if circumcision, which was ordained in the time of Abraham, was older than the Sabbath - as it certainly was if the Sabbath originated in the wilderness of Sin - there would

be an impropriety in the allusion; for circumcision would be entitled to the priority as the more ancient institution. It would be strictly proper to speak of the more recent institution as involving no violation of an older one; but it would be otherwise to speak of an ancient institution as involving no violation of one more recent. The language therefore implies that the Sabbath was older than circumcision; in other words, more ancient than the days of Abraham. These two answers of the Saviour are certainly in harmony with the unanimous testimony of the sacred writers, that the Sabbath originated with the sanctification of the rest-day of the Lord in Eden.

What had the Saviour done to justify the hatred of the Jewish people toward him? He had healed upon the Sabbath, with one word, a man who had been helpless thirty-eighty years. Was not this act in strict accordance with the Sabbatic institution? Our Lord has settled this point in the affirmative by weighty and unanswerable arguments,<sup>30</sup> not in this case alone, but in others already noticed, and also in those which remain to be noticed. Had he left the man in his wretchedness because it was the Sabbath, when a word would have healed him, he would have dishonored the Sabbath, and thrown reproach upon its Author. We shall find the Lord of the Sabbath still further at work in its behalf in rescuing it from the hands of those who had so utterly perverted its design; a work quite unnecessary, had he designed to nail the institution to his cross.

The next incident to be noticed is the case of the man that was born blind. Jesus seeing him said:

"I must work the works of him that sent me whilst it is day; the night cometh when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing. . . . And it was the Sabbath day when Jesus made the clay and opened his eyes."<sup>31</sup>

Here is the record of another of our Lord's merciful acts upon the Sabbath day. He saw a man blind from his birth; moved with compassion toward him, he moistened clay and anointed his eyes, and sent him to the pool to wash; and when he had washed he received sight. The act was alike worthy of the Sabbath and of its Lord: and it pertains only to the opponents of the Sabbath now, as it pertained only to the enemies of its Lord then, to see in this even the slightest violation of the Sabbath.

After this we read as follows:

"And he was teaching in one of the synagogues on the Sabbath. And behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these

eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him."<sup>32</sup>

This time a daughter of Abraham, that is, a pious woman,<sup>33</sup> who had been bound by Satan eighteen years, was loosed from that bond upon the Sabbath day. Jesus silenced the clamor of his enemies by an appeal to their own course of action in loosing the ox and leading him to water upon the Sabbath. With this answer our Lord made ashamed all his adversaries, and all the people rejoiced for all the glorious things that were done by him. The last of these glorious acts with which Jesus honored the Sabbath is thus narrated:

"And it came to pass as he went into the house of one of the chief Pharisees to eat bread on the the Sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer him again to these things."<sup>34</sup>

It is evident that the Pharisees and lawyers durst not answer the question, Is it lawful to heal on the Sabbath day? If they said, "Yes," they condemned their own tradition. If they said, "No," they were unable to sustain their answer by fair argument. Hence they remained silent. And when Jesus had healed the man, he asked a second question equally embarrassing: Which of you shall have an ox fall into a pit and will not straightway pull him out on the Sabbath? They could not answer him again to these things. It is apparent that our Lord's argument with the Pharisees from time to time relative to the Sabbath had satisfied them at last that silence relative to their traditions was wiser than speech. In his public teaching the Saviour declared that the weightier matters of the law were judgment, MERCY, and faith;<sup>35</sup> and his long-continued and powerful effort in behalf of the Sabbath, was to vindicate it as a MERCIFUL institution, and to rid it of Pharisaic traditions, by which it was perverted from its original purpose. Those who oppose the Sabbath are here guilty of unfairness in two particulars: 1. They represent these Pharasaic rigors as actually belonging to the Sabbatic institution. By this means they turn the minds of men against the Sabbath. 2. And having done this they represent the effort of the Saviour to set aside those traditions as directed to the overthrow of the Sabbath itself.

And now we come to the Saviour's memorable discourse upon the mount of Olives, on the very eve of his crucifixion, in which for the last time he mentions the Sabbath:

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains: let him which is on the house-top not come down to take anything out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day; for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."<sup>36</sup>

In this language our Lord brings to view the dreadful calamities of the Jewish people, and the destruction of their city and temple as predicted by the Daniel the prophet;<sup>37</sup> and his watchful care over his people as their Lord leads him to point out their means of escape.

1. He gives them a token by which they should know when this terrible overthrow was immediately impending. It was "the abomination of desolation" standing "in the holy place;" or, as expressed by Luke, the token was "Jerusalem compassed with armies."<sup>38</sup> The fulfillment of this sign is recorded by the historian Josephus. After stating that Cestius, the Roman commander, at the commencement of the contest between the Jews and the Romans, encompassed the city of Jerusalem with an army, he adds:

"Who, had he but continued the siege a little longer, had certainly taken the city; but it was, I suppose, owing to the aversion God had already at the city and the sanctuary, that he was hindered from putting an end to the war that very day. It then happened that Cestius was not conscious either how the besieged despaired of success, nor how courageous the people were for him; and so he recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city, without any reason in the world."<sup>39</sup>

2. This sign being seen, the disciples were to know that the desolation of Jerusalem was nigh. "Then," says Christ, "let them which be in Judea flee into the mountains." Josephus records the fulfillment of this injunction:

"After this calamity had befallen Cestius, many of the most eminent of the Jews swam away from the city, as from a ship when it was going to sink."<sup>40</sup>

Eusebius also relates its fulfillment:

"The whole body, however, of the church at Jerusalem, having been commanded by a divine revelation, given to men of approved piety there before the war, removed from the city, and dwelt at a certain town beyond the Jordan, called Pella. Here, those that believed in Christ, having removed from Jerusalem, as if holy men had entirely abandoned the royal city itself, and the whole land of Judea; the divine justice for their crimes against Christ and his apostles, finally overtook them, totally destroying the whole generation of these evil-doers from the earth."<sup>41</sup>

3. So imminent was the danger when this sign should be seen that not a moment was to be lost. He that was upon the housetop could not even come down to take a single article from his house. The man that was in the field was forbidden to return to the house for his clothes. Not a moment was to be lost; they must flee as they were, and flee for life. And pitiable indeed was the case of those who could not flee.

4. In view of the fact that the disciples must flee the moment that the promised token should appear, our Lord directed them to pray for two things: 1. That their flight should not be in the winter. 2. That it should not be upon the Sabbath day. Their pitiable situation should they be compelled to flee to the mountains in the depth of winter, without time to even take their clothes, sufficiently attest the importance of the first of these petitions, and the tender care of Jesus as the Lord of his people. The second of these petitions will be found equally expressive of his care as Lord of the Sabbath.

5. But it is replied that this last petition has reference only to the fact that the Jews would then be keeping the Sabbath strictly, and as a consequence the city gates would be closed that day, and those be punished with death who should attempt to flee; and hence this petition indicates nothing in proof of Christ's regard for the Sabbath. An assertion so often and so confidently uttered should be well founded in truth; yet a brief examination will show that such is not the case. 1. The Saviour's language has reference to the whole land of Judea, and not to Jerusalem only: "Let them which be in Judea flee into the mountains." The closing of the city gates could not therefore affect the flight of but a part of the disciples. 2. Josephus states the remarkable fact that when Cestius was marching upon Jerusalem in fulfillment of the Saviour's token and had reached Lydda, not many miles from Jerusalem, "he found the city empty of its men; for the whole multitude were gone up to Jerusalem to the feast of tabernacles."<sup>42</sup> The law of Moses required the presence of every male in Israel at this feast in Jerusalem;<sup>43</sup> and thus, in the providence of God, the disciples had no Jewish enemies left in the country to hinder their flight. 3. The Jewish nation being thus assembled at Jerusalem did most openly violate the Sabbath a few days prior to the flight of the disciples; a singular commentary on their supposed strictness in keeping it at that time.<sup>44</sup> Thus Josephus says of the march of Cestius upon Jerusalem that,

"He pitched his camp at a certain place called Gabao, fifty furlongs distant from Jerusalem. But as for the Jews, when they saw the war approaching to their metropolis, they left the feast, and betook themselves to their arms; and taking courage greatly from their multitude, went in a sudden and disorderly manner to the fight, with a great noise, and without any consideration had of the rest of the seventh day, although the Sabbath was the day to which they had the greatest regard; but that rage which made them forget the religious observation [of the Sabbath] made them too hard for their enemies in the fight; with such violence therefore did they fall upon the Romans, as to break into their ranks, and to march through the midst of them, making a great slaughter as they went,"<sup>45</sup> etc.

Thus it is seen that on the eve of the disciples' flight the rage of the Jews toward their enemies made them utterly disregard the Sabbath! 4. But after Cestius encompassed the city with his army, thus giving the Saviour's signal, he suddenly withdrew it, as Josephus says, "without any reason in the world." This was the moment of flight for the disciples, and mark how the providence of God opened the way for those in Jerusalem:

"But when the robbers perceived this unexpected retreat of his, they resumed their courage, and ran after the hinder parts of his army, and destroyed a considerable number of both their horsemen and footmen: and now Cestius lay all night at the camp which was at Scopus, and as he went off farther next day, he thereby invited the enemy to follow him, who still fell upon the hindmost and destroyed them."<sup>46</sup>

This sally of the excited multitude in pursuit of the Romans was at the very moment when the disciples were commanded to flee, and could not but afford them the needed facility of escape. Had the flight of Cestius happened upon the Sabbath, undoubtedly the Jews would have pursued him upon that day, as under less exciting circumstances they had a few days before gone out several miles to attack him upon the Sabbath. It is seen, therefore, that whether in city or country, the disciples were not in danger of being attacked by their enemies, even had their flight been upon the Sabbath day.

6. There is therefore but one view that can be taken relative to the meaning of these words of our Lord, and that is that he thus spake, out of sacred regard for the Sabbath. For in his tender care for his people he had given them a precept that would require them to violate the Sabbath, should the moment for flight happen upon that day. For the command to flee was imperative the instant the promised signal should be seen, and the distance to Pella, where they found a place of refuge, was at least sixty miles. This prayer which the Saviour left with the disciples would cause them to remember the Sabbath whenever they should come before God. It was therefore impossible that the apostolic church should forget the day of sacred rest. Such a prayer, that they might not at a future time be compelled to violate the Sabbath, was a sure and certain means of perpetuating its sacred observance for the coming forty years, until the final destruction of Jerusalem, and was never forgotten by that early church, as we shall hereafter see.<sup>47</sup> The Saviour, who had taken unwearied pains during his whole ministry to show that the Sabbath was a merciful institution and to set aside those traditions by which it had been perverted from its true design, did, in this his last discourse, most tenderly commend the Sabbath to his people, uniting in the same petition their own safety and the sacredness of the rest-day of the Lord.<sup>48</sup>

A few days after this discourse, the Lord of the Sabbath was nailed to the cross as the great sacrifice for the sins of men.<sup>49</sup> The Messiah was thus cut off in the midst of the seventieth week; and by his death he caused the sacrifice and oblation to cease.<sup>50</sup>

Paul thus describes the abrogation of the typical system at the crucifixion of the Lord Jesus:

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. . . . Let no man thereof judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are shadow of things to come; but the body is of Christ."<sup>51</sup>

The object of this action is declared to be the handwriting of ordinances. The manner of its abrogation is thus stated: 1. Blotted out; 2. Nailed to the cross; 3. Taken out of the way. Its nature is shown in these words: "Against us" and "contrary to us." The things contained in it were meats, drinks, holy days [Gr. *eorhtes* a feast day], new moons and sabbaths.<sup>52</sup> The whole is declared a shadow of good things to come; and the body which casts this shadow is of Christ. That law which was proclaimed by the voice of God and written by his own finger upon the tables of stone, and deposited beneath the mercy-seat, was altogether unlike that system of carnal ordinances that was written by Moses in a book, and placed in the side of the ark.<sup>53</sup> It would be absurd to speak of the tables of STONE as NAILED to the cross; or to speak of BLOTTING out what was ENGRAVED in STONE. It would be to represent the Son of God as pouring out his blood to blot out what the finger of his Father had written. It would be to confound all the immutable principles of morality, to represent the ten commandments as "contrary" to man's moral nature. It would be to make Christ the minister of sin, to represent him as dying to utterly destroy the moral law. Nor does that man keep truth on his side who represents the ten commandments as among the things contained in Paul's enumeration of what was abolished. Nor is there any excuse for those who would destroy the ten commandments with this statement of Paul; for he shows, last of all, that what was thus abrogated was a shadow of good things to come - an absurdity if applied to the moral law.

The feasts, new moons, and sabbaths, of the ceremonial law, which Paul declared to be abolished in consequence of the abrogation of that code, have been particularly noticed



already.<sup>54</sup> That the Sabbath of the Lord is not included in their number, the following facts evince:

1. The Sabbath of the Lord was made before sin entered our world. It is not therefore one of those things that shadow redemption from sin.<sup>55</sup>
2. Being made FOR man before the fall it is not one of those things that are AGAINST him and CONTRARY to him.<sup>56</sup>
3. When the ceremonial sabbaths were ordained they were carefully distinguished from the Sabbath of the Lord.<sup>57</sup>
4. The Sabbath of the Lord does not owe its existence to the handwriting of ordinances, but is found in the very bosom of that law which Jesus came not to destroy. The abrogation of the ceremonial law could not therefore abolish the Sabbath of the fourth commandment.<sup>58</sup>
5. The effort of our Lord through his whole ministry to redeem the Sabbath from the thralldom of the Jewish doctors, and to vindicate it a merciful institution, is utterly inconsistent with the idea that he nailed it to his cross, as one of those things against man and contrary to him.
6. Our Lord's petition respecting the flight of the disciples from Judea, recognizes the sacredness of the Sabbath many years after the crucifixion of the Saviour.
7. The perpetuity of the Sabbath in the new earth is not easily reconciled with the idea that it was blotted out and nailed to our Lord's cross as one of those things that were contrary to man.<sup>59</sup>
8. Because the authority of the fourth commandment is expressly recognized after the the Saviour's crucifixion.<sup>60</sup>
9. And finally, because the royal law which is unabolished embodies the ten commandments, and consequently embraces and enforces the Sabbath of the Lord.<sup>61</sup>

When the Saviour died upon the cross the whole typical system which had pointed forward to that event as the commencement of its antitype, expired with him. The Saviour being dead, Joseph of Arimathea went in unto Pilate and begged the body of Jesus, and with the assistance of Nicodemus, buried it in his own new tomb.<sup>62</sup>

"And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them."<sup>63</sup>

This text is worthy of special attention. 1. Because it is an express recognition of the fourth commandment after the crucifixion of the Lord Jesus. 2. Because it is the most remarkable case of Sabbatic observance in the whole Bible. The Lord of the Sabbath was dead; preparation being made for his embalming, when the Sabbath drew on it was suspended, and they rested, says the sacred historian, according to the commandment. 3. Because it shows that the Sabbath day according to the commandment is the day before the first day of the

week; thus identifying the seventh day in the commandment with the seventh day of the New-Testament week. 4. Because it is a direct testimony that the knowledge of the true seventh day was preserved as late as the crucifixion; for they observed the day enjoined in the commandment; and that was the day on which the Most High had rested from the work of creation.

In the course of the day following this Sabbath, that is, upon the first day of the week, it was ascertained that Jesus was risen from the dead. It appears that this event must have taken place upon that day, though it is not thus stated in express terms. At this point of time it is supposed by many that the Sabbath was changed from the seventh to the first day of the week; and that the sacredness of the seventh day was then transferred to the first day of the week, which henceforth was the Christian Sabbath, enforced by all the authority of the fourth commandment. To judge of the truthfulness of these positions, let us read with care each mention of the first day found in the four evangelists. Thus writes Matthew:

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher."

Thus also Mark writes:

"And when the Sabbath was past, Mary Magdalene and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun. . . . Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene."

Luke uses the following language:

"And they returned and prepared spices and ointments, and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them."

John bears the following testimony:

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher. . . . Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst, and saith unto them, Peace be unto you." <sup>64</sup>

In these texts the foundation of the "Christian Sabbath" must be sought - if indeed such an institution actually exists - for there are no other records of the first day which relate to the time when it is supposed to have become sacred. These texts are supposed to prove that at the resurrection of the Saviour, the first day absorbed the sacredness of the seventh, elevating itself from the rank of a secular to that of a sacred day, and abasing the Sabbath of the Lord to the rank of "the six working days."<sup>65</sup> Yet the following facts must be regarded as very extraordinary indeed. if this supposed change of the Sabbath here took place:

1. That these texts should contain no mention of this change of the Sabbath.
2. That they should carefully discriminate between the Sabbath of the fourth commandment and the first day of the week.

3. That they should apply no sacred title to that day; particularly that they should omit the title of Christian Sabbath.
4. That they should not mention the fact that Christ rested upon that day; an act essential to its becoming his Sabbath.<sup>66</sup>
5. That they do not relate the act of taking the blessing of God from the seventh day, and placing it upon the first; and indeed that they do not mention any act whatever of blessing and hallowing the day.
6. That they omit to mention anything that Christ did TO the first day; and that they even neglect to inform us that Christ so much as took up the first day of the week into his lips!
7. That they give no precept in support of first-day observance, nor do they contain a hint of the manner in which the first day of the week can be enforced by the authority of the fourth commandment.

Should it be asserted, however, from the words of John, that the disciples were on this occasion convened for the purpose of honoring the day of the resurrection, and that Jesus sanctioned this act by meeting with them, thus accomplishing the change of the Sabbath, it is sufficient to cite in reply the words of mark in which the same interview is narrated:

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."<sup>67</sup>

This testimony of Mark shows that the inference so often drawn from the words of John is utterly unfounded. 1. The disciples were assembled for the purpose of eating supper. 2. Jesus came into their midst and upbraided them for their unbelief respecting his resurrection.

The Scriptures declare that "with God all things are possible;" yet this statement is limited by the declaration that God cannot lie.<sup>68</sup> Does the change of the Sabbath pertain to those things that are possible with God, or is excluded by that important limitation, God cannot lie? The Law-giver is the God of truth, and his law is the truth.<sup>69</sup> Whether it would still remain the truth if changed to something else, and whether the Law-giver would still continue to be the God of truth after he had thus changed it, remains to be seen. The fourth commandment, which is affirmed to have been changed, is thus expressed:

"Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

If now we insert "first day" in place of the seventh, we shall bring the matter to a test:

"Remember the Sabbath day, to keep it holy. . . . The first day is the Sabbath of the Lord thy God. . . .

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the first day, wherefore the Lord blessed the Sabbath day, and hallowed it."

This changes the truth of God into a lie;<sup>70</sup> for it is false that God rested upon the first day of the week and blessed and hallowed it. Nor is it possible to change the rest-day of the Creator

from that day on which he rested to one of the six days on which he did not rest.<sup>71</sup> To change a part of the commandment, and to leave the rest unchanged, will not therefore answer, as the truth which is left is still sufficient to expose the falsehood which is inserted. A more radical change is needed, like the following:

"Remember the Christian Sabbath, to keep it holy. The first day is the Sabbath of the Lord Jesus Christ. For on that day he arose from the dead; wherefore he blessed the first day of the week, and hallowed it."

After such a change, no part of the original Sabbatic institution remains. Not only is the rest-day of the Lord left out, but even the reasons on which the fourth commandment is based are of necessity omitted also. But does such an edition of the fourth commandment as this exist? Not in the Bible, certainly. Is it true that such titles as these are applied to the first day? Never, in the Holy Scriptures. Did the Law-giver bless and hallow that day? Most assuredly not. He did not even take the name of it into his lips. Such a change of the fourth commandment on the part of the God of truth is impossible; for it not merely affirms that which is false and denies that which is true, but it turns the truth of God itself into a lie. It is simply the act of setting up a rival to the Sabbath of the Lord, which, having neither sacredness nor authority of its own, has contrived to absorb that of the Bible Sabbath itself. Such is the FOUNDATION of the first-day Sabbath. The texts which are employed in rearing the institution upon this foundation will be noticed in their proper order and place. Several of these texts properly pertain to this chapter:

"And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."<sup>72</sup>

It is not asserted that on this occasion our Lord hallowed the first day of the week; for that act is affirmed to date from the resurrection itself on the authority of the texts already quoted. But the sacredness of the first day being assumed as the foundation, this text furnishes the first stone for the superstructure; the first pillar in the first-day temple. The argument drawn from it may be thus stated: Jesus selected this day as the one in which to manifest himself to his disciples; and by this act strongly attested his regard for the day. But it is no small defect in this argument that his next meeting with them was on a fishing occasion,<sup>73</sup> and his last and most important manifestation, when he ascended into Heaven, was upon Thursday.<sup>74</sup> The act of the Saviour in meeting with his disciples must therefore be yielded as insufficient of itself to show that any day is sacred; for it would otherwise prove the sacredness of several of the working days. But a still more serious defect in this argument is found in the fact that this meeting of Jesus with his disciples does not appear to have been upon the first day of the week. It was "after eight days" from the previous meeting of Jesus and the disciples, which, coming at the very close of the resurrection day, could not but have extended into the second day of the week.<sup>75</sup> "After eight days" from this meeting, if made to signify only one week, necessarily carries us to the second day of the week. But a different expression is used by the Spirit of inspiration when simply one week is intended. "After seven days" is the chosen term of the Holy Spirit when designating just one week.<sup>76</sup> "After eight days" most naturally implies the ninth or tenth day;<sup>77</sup> but allowing it to mean the eighth day, it fails to prove that this appearance of the Saviour upon the first day of the week. To sum the argument: The meeting first meeting of Jesus with his disciples in the evening at the close of the first day of the week was mainly if not wholly upon the second day of the week;<sup>78</sup> the second meeting could not have been earlier in the week than the second or third day, and the day seems to have been selected simply because that Thomas was present; the third meeting was upon a fishing

occasion; and the fourth, was upon Thursday, when he ascended into Heaven. The argument for first-day sacredness drawn from this text is eminently fitted to the foundation of that sacredness already examined; and the institution of the first-day Sabbath itself, unless formed of more substantial frame-work than enters into its foundation, is at best only a castle in the air.

The text which next enters into the fabric of first-day sacredness is the following:

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."<sup>79</sup>

This text is supposed to contribute an important pillar for the first-day temple. On this wise it is furnished: The disciples were convened on this occasion to celebrate the first-day Sabbath, and the Holy Spirit was poured out at that time in honor of that day. To this deduction there are, however, the most serious objections. 1. That there is no evidence that a first-day Sabbath was then in existence. 2. That there is no intimation that the disciples came together on this occasion for its celebration. 3. Nor that the Holy Spirit was then poured out in honor of the first day of the week. 4. That from the ascension of Jesus until the day of the Spirit's outpouring, the disciple has continued in prayer and supplication, so that their being convened on this day was nothing materially different from what had been the case for the past ten or more days.<sup>80</sup> 5. That had the sacred writer designed to show that a certain day of the week was honored by the events narrated, he would doubtless have stated that fact, and named that day. 6. That Luke was so far from naming the day of the week that it is even now a disputed point; eminent first-day authors<sup>81</sup> even asserting that the day of Pentecost that year came upon the seventh day. 7. That the one great event which the Holy Spirit designed to mark was the antitype of the feast of Pentecost; the day of the week on which that should occur being wholly immaterial. How widely, therefore, do those err who reverse this order, making the day of the week, which the Holy Spirit has not even named, but which they assume to be the first day, the thing of chief importance, and passing in silence over that fact which the Holy Spirit has so carefully noted, that this event took place upon day of Pentecost. The conclusion to which these facts lead is inevitable; viz., that the pillar furnished from this text for the first-day temple is like the foundation of that edifice, simply a thing of the imagination, and quite worthy of a place beside the pillar furnished from the record of our Lord's second appearance to his disciples.

A third pillar for the first-day edifice is the following: Redemption is greater than creation; therefore the day of Christ's resurrection should be observed instead of the day of the Creator's rest. But this proposition is open to the fatal objection that the Bible says nothing of the kind.<sup>82</sup> Who then knows that it is true? When the Creator gave existence to our world, did he not foresee the fall of man? And, foreseeing that fall, did he not entertain the purpose of redeeming man? And does it not follow that the purpose of redemption was entertained in that of creation? Who then can affirm that redemption is greater than the creation?

But as the Scriptures do not decide this point, let it be assumed that redemption is the greater. Who knows that a day should be set apart for its commemoration? The Bible says nothing on the point. But granting that a day should be set apart for this purpose, what day should have the preference? Is it said, That day on which redemption was finished? It is not true that redemption is finished; the resurrection of the saints and redemption of our earth from the curse are included in that work.<sup>83</sup> But granting that redemption should be commemorated before it is finished, by setting apart a day in its honor, the question again arises, What day

shall it be? The Bible is silent in reply. If the most memorable day in the history of redemption should be selected, undoubtedly the day of the crucifixion, on which the price of human redemption was paid, must have the preference. Which is the more memorable day, that on which the infinite Law-giver gave up his only and well-beloved Son to die and ignominious death for a race of rebels who had broken his law, or that day on which he restored that beloved Son to life? The latter event, though of thrilling interest, is the most natural thing in the world; the crucifixion of the Son of God for sinful men may be safely pronounced the most wonderful event in the annals of eternity. The crucifixion day is therefore beyond all comparison the more memorable day. And that redemption itself is asserted of the crucifixion rather than of the resurrection is an undoubted fact. Thus it is written:

"In whom we have redemption through his blood." "Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, Cursed is every one that hangeth on a tree;" "Thou was slain, and hast redeemed us to God by thy blood."<sup>84</sup>

If, therefore, any day should be observed in memory of redemption, unquestionably the day of the crucifixion should have the preference. But it is needless to pursue this point further. Whether the day of the crucifixion or the day of the resurrection should be preferred is quite immaterial. The Holy Spirit has said nothing in behalf of either of these days, but it has taken care that the event in each case should have its own appropriate memorial. Would you commemorate the crucifixion of the Redeemer? You need not change the Sabbath to the crucifixion day. It would be a presumptuous sin in you to do this. Here is the divinely appointed memorial of the crucifixion:

"The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."<sup>85</sup>

It is the death of the Redeemer, therefore, and not the day of his death that the Holy Spirit has thought worthy of commemoration. Would you also commemorate the resurrection of the Redeemer? You need not change the Sabbath of the Bible for that purpose. The great Law-giver has never authorized such an act. But an appropriate memorial of that event has been ordained:

"Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."<sup>86</sup>

To be buried in the watery grave as our Lord was buried in the tomb, and to be raised from the water to walk in newness of life, as our Lord was raised from the dead by the glory of the Father, is the divinely authorized memorial of the resurrection of the Lord Jesus. And let it be observed, it is not the day of the resurrection, but the resurrection itself, that was thought worthy of commemoration. The events which lie at the foundation of redemption are the

death, burial, and resurrection, of the Redeemer. Each of these has its appropriate memorial; while the the days on which they severally occurred have no importance attached to them. It was the death of the redeemer, and not the day of his death, that was worthy of commemoration; and hence the Lord's supper was appointed for that purpose. It was the resurrection of the Saviour, and not the day of the resurrection, that was worthy of commemoration; and hence burial in baptism was ordained as its memorial. It is the change of this memorial to sprinkling that has furnished s plausible a plea for first-day observance in memory of the resurrection.

To celebrated the work of redemption by resting from labor on the first day of the week after six days of toil, it should be true that our Lord accomplished the work of human redemption in the six days prior to that of his resurrection, and that he rested on that day from the work, blessing it, and setting it apart for that reason. Yet not one of these particulars is true. Our Lord's whole life was devoted to this work. He rested temporarily from it indeed over the Sabbath following his crucifixion, but resumed the work on the morning of the first day of the week, which he has never since relinquished, and never will, until its perfect accomplishment in the resurrection of the saints and the redemption of the purchased possession. Redemption, therefore, furnishes no plea for a change of the Sabbath; its own memorials being quite sufficient, without destroying that of the great Creator. And thus the third pillar in the temple of first-day sacredness, like the other parts of that structure which have been already examined, is found to be a thing of the imagination only.

A fourth pillar in this temple is taken from an ancient prophecy in which it is claimed that the Christian Sabbath was foretold:

"The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it."<sup>87</sup>

This text is considered one of the strongest testimonies in support of the Christian Sabbath. Yet it is necessary to assume the very points that this text is supposed to prove. 1. It is assumed that the Saviour became the head of the corner by his resurrection. 2. That the day of his resurrection was made the Christian Sabbath in commemoration of that event. 3. And that this day thus ordained should be celebrated by abstinence from labor, and attendance upon divine worship.

To these extraordinary assumptions it is proper to reply: 1. There is no proof that Jesus became the head of the corner on the day of his resurrection. The Scriptures do not mark the day when this event took place. His being made head of the corner has reference to his becoming the chief corner stone of that spiritual temple composed of his people; in other words, it has reference to his becoming head of that living body, the saints of the Most High. It does not appear that he assumed this position until his ascension on high, where he became the chief corner stone in Zion above, elect and precious.<sup>88</sup> And hence there is no evidence that the first day of the week is even referred to in this text. 2. Nor is there the slightest evidence that that day or any other day was set apart as the Christian Sabbath in memory of Christ's resurrection. 3. Nor can there well be found a more extraordinary assumption than that this text enjoins the Sabbatic observance of the first day of the week!

This scripture has manifest reference to the Saviour's act of becoming the head of the New-Testament church; and consequently it pertains to the opening of the gospel dispensation. The day in which the people of God rejoice, in view of this relation to the Redeemer, can therefore be understood of no one day of the week; for they are commanded to "rejoice

EVERMORE;"<sup>89</sup> but of the whole period of the gospel dispensation. Our Lord uses the word day in the same manner when he says:

"Your father Abraham rejoiced to see my day; and he saw it, and was glad."<sup>90</sup>

To assert the existence of what is termed the Christian Sabbath on the ground that text is the prediction of such an institution, is to furnish a fourth pillar for the first-day temple quite as substantial as those already tested.

The seventieth week of Daniel's prophecy extends three and a half years beyond the death of the Redeemer, to the commencement of the great work for the Gentiles. This period of seven years through which we have been passing is the most eventful period in the history of the Sabbath. It embraces the whole history of the Lord of the Sabbath as connected with that institution: His miracles and teaching, by which it is affirmed that he weakened its authority; his death, at which many affirm that he abrogated it; and his resurrection, at which a still larger number declare that he changed it to the first day of the week. We have had the most ample evidence, however, that each of these positions is false; and that the opening of the great work for the Gentiles witnessed the Sabbath of the fourth commandment neither weakened, abrogated, nor changed.

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1 Gal.4:4,5; John 1:1-10; 17:5,24; Heb.1.

2 Dan.9:25; Mark 1:14,15.

3 Luke 4:14-16.

4 Luke 4:30-39; Mark 1:21-31; Matt.8:5-15.

5 See, on this point, the conclusion of chapter viii.

6 Mark 1:32-34; Luke 4:40.

7 Matt.12:1-8; Mark 2:23-28; Luke 6:1-5.

8 Mark 2:27,28.

9 Comp. John 1:1-3; Gen.1:1,26; 2:1-2.

10 See chap. viii.

11 Num.28:9,10.

12 Lev.24:5-9; 1Chron.9:32.

13 Hosea 6:6.

14 Thus the Greek Testament: Kai elegen autois. To sabbaton dia ton anthropon egebeto, ech o anthropos dia to sabbaton.

15 1Cor.11:9

16 Gen.2:1-3,7,21-23.

17 Matt.19:3-9.



18 Ex.16:23; 23:12; Isa.58:13,14.

19 See conclusion of chap. ix.

20 Matt.5:17-19; Isa.42:21.

21 Matt.12:9-14; Mark 3:1-6; Luke 6:6-11.

22 Mark 6:1-6.

23 John 5:1-18.

24 Dr. Bloomfield's Greek Testament on this text; family Testament of the American Tract Society on the same; Nevins' Biblical Antiquities, pp. 62, 63.

25 Compare Jer.17:21-27 with Nehemiah 13:15-20.

26 Gen.2:1-3; Ex.20:8-11; Isa.56; 58:13,14; Eze.20.

27 Gal.4:4; Matt.5:17-19; 7:12; 19:17; Luke 16:17.

28 John 5:19.

29 John 7:21-23.

30 Grotius well says: "If he healed any on the Sabbath he made it appear, not only from the law, but also from their received opinions, that such works were not forbidden on the Sabbath." - The Truth of the Christian Religion, b. v. sect. 7.

31 John 9:1-16.

32 Luke 13:10-17.

33 1Pet.3:6.

34 Luke 14:1-6.

35 Matt.23:23.

36 Matt.24:15-21.

37 Dan.9,26,27.

38 Luke 21:20.

39 Jewish Wars, b. ii, chap. xix.

40 Id. b. ii, chap. xx.

41 Eccl. Hist. b. iii, chap. v.

42 Jewish Wars, b. ii, chap. xix.

43 Deut.16:16.

44 Thus remarks Mr. Crozier in the Advent Harbinger for Dec. 6, 1851: "The reference to the Sabbath in Matt.24:20, only shows that the Jews who rejected Christ would be keeping the

Sabbath at the destruction of Jerusalem, and would, in consequence, add to the dangers of the disciples' flight by punishing them perhaps with death for fleeing on that day." And Mr. Marsh, forgetting that Christ forbade his disciples to take anything with them in their flight, uses the following language: "If the disciples should attempt to flee from Jerusalem on that day and carry their things, the Jews would embarrass their flight and perhaps put them to death. The Jews would be keeping the Sabbath, because they rejected Christ and his gospel." Advent Harbinger, Jan. 24, 1852. These quotations betray the bitterness of their authors. In honorable distinction from these anti-Sabbatarians, the following is quoted from Mr. William Miller, himself an observer of the first day of the week:

" 'Neither on the Sabbath day.' Because it was to be kept as a day of rest, and no servile work was to be done on that day, nor would it be right for them to travel on that day. Christ has in this place sanctioned the Sabbath, and clearly shows us our duty to let no trivial circumstance cause us to break the law of the Sabbath. Yet how many who profess to believe in Christ, at this present day, make it a point to visit, travel, and feast, on this day? What a false-hearted profession must that person make who can thus treat with contempt the moral law of God, and despise the precepts of the Lord Jesus! We may here learn our obligation to remember the Sabbath day, to keep it holy." - Exposition of Matt.24, p. 18.

45 Jewish Wars, b. ii, chap. xix.

46 Id. b. ii, chap. xix.

47 See chap. xvi.

48 President Edward says: "A further argument for the perpetuity of the Sabbath we have in Matt.24:20: 'Pray ye that your flight be not in the winter, neither on the Sabbath day.' Christ is here speaking of the flight of the apostles and other Christians out of Jerusalem and Judea, just before their final destruction, as is manifest by the whole context, and especially by the 16th verse: 'Then let them which be in Judea flee into the mountains.' But this final destruction of Jerusalem was after the dissolution of the Jewish constitution, and after the Christian dispensation was fully set up. Yet it is plainly implied in these words of our Lord, that even then Christians were bound to a strict observation of the Sabbath." - Works of President Edwards, vol. iv, pp. 621, 622, New York, 1849.

49 Matt.27, Isa.53.

50 Dan.9:24-27.

51 Col.2:14-17.

52 For and extended view of these Jewish festivals see chapter vii.

53 Deut.10:4,5, compared with 31:24-26. Thus Morer contrasts the phrase "in the ark," which is used with reference to the two tables, with the expression "in the side of the ark," as used respecting the book of the law, and says of the latter: "In the side of the ark, or more critically, in the outside of the ark; or in a chest by itself on the right side of the ark, saith the Targum of Jonathan." - Morer's Dialogues on the Lord's Day, p. 211, London, 1701.

54 See chap. vii.

55 See chap. ii.

56 Mark 2:27.

57 Lev.23:37,38.

58 Gen.2:1-3; Ex.20; Matt.5:17,19.

59 Isa.66:22,23. See also the close of chap. xix of this work.

60 Luke 23:34-56.

61 James 2:8-12; Matt.5:17-19; Rom.3:19,31.

62 Heb.9; 10; Luke 23:46-53; John 19:38-42.

63 Luke 23:54-56.

64 Matt.28:1; Mark 16:1,2,9; Luke 23:56; 24:1; John 20:1,19.

65 Ezek.46:1.

66 See the origin of the ancient Sabbath in Gen.2:1-3.

67 Mark 16:14. That this interview was certainly the same with that in John 20:19, will be seen from a careful examination of Luke 24.

68 Matt.19:26; Titus 1:2.

69 Isa. 65:16; Ps.119:142,151.

70 Rom.1:25.

71 It is just as easy to change the crucifixion-day from that day of the week on which Christ was crucified, to one of the six days on which he was not, as to change the rest-day of the Creator from that day of the week on which he rested, to one of the six days on which he wrought in the work of creation.

72 John 20:26.

73 John 21.

74 Acts 1:3. Forty days from the day of the resurrection would expire on Thursday.

75 When the resurrection day was "far spent," the Saviour and two of the disciples drew near to Emmaus, a village seven and half miles from Jerusalem. They constrained him to go in with them to tarry for the night. While they were eating supper they discovered that it was Jesus, when he vanished from their sight. Then they arose and returned to Jerusalem; and after their arrival, the first meeting of Jesus with the eleven took place. It could not therefore have lacked but little of sunset, which closed the day, if not actually upon the second day, when Jesus came into their midst. Luke 24. In the latter case, the expression, "the same day at evening being the first day of the week," would find an exact parallel in the meaning, in the expression, "in the ninth day of the month at even," which actually signifies the evening with which the tenth day of the seventh day of the seventh month commences. Lev.23:32.

76 Those who were to come before God from Sabbath to Sabbath to minister in his temple, were said to come "after seven days." 1Chron.9:25; 2Kings 11:5.

77 "After six days," instead of being the sixth day, was about eight days after. Mark 17:1; Mark 9:2; Luke 9:28.

78 That sunset marks the close of the day, see the close of chapter viii.

79 Acts 2:1,2.

80 Luke 24:49-53; Acts 1.

81 Horatio B. Hacket, D.D., Professor of Biblical Literature, in Newton Theological Institution, thus remarks: "It is generally supposed that this Pentecost, signalized by the outpouring of the Spirit, fell on the Jewish Sabbath, our Saturday." - Commentary of the Original Text of the Acts, pp. 50, 51.

82 In 1633, William Prynne, a prisoner in the tower of London, composed a work in defense of first-day observance, entitled, "Dissertation on the Lord's Day Sabbath." He thus acknowledges the futility of the argument under consideration: "No scripture . . . prefers or advanceth the work of redemption . . . before the work of creation; both these works being very great and glorious in themselves; wherefore I cannot believe the work of redemption, or Christ's resurrection alone, to be more excellent and glorious than the work of creation, without sufficient texts and Scripture grounds to prove it; but may deny it as a presumptuous fancy or unsound assertion, till satisfactory proved, as well as peremptorily averred without proof." - Page 59. This is the judgment of a candid advocate of the first day as a Christian festival. On Acts 20:7, he will be allowed to testify again.

83 Luke 21:28; Rom.8:23; Eph.1:13,14; 4:30.

84 Eph.1:7; Gal.3:13; Rev.5:9

85 1Cor.11:23-26.

86 Rom.6:3-5; Col.2:12.

87 Ps.118:22-24.

88 Eph.1:20-23; 2:20,21; 1Pet.2:4-7.

89 1Thess.5:16.

90 John 8:56.

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## CHAPTER 11.

### THE SABBATH DURING THE MINISTRY OF THE APOSTLES

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*The knowledge of God preserved in the family of Abraham - The call of the Gentiles - The new covenant puts the law of God into the heart of each Christian - The new covenant has a temple in Heaven; and an ark containing the great original of that law which was in the ark upon earth - And before that ark a priest whose offering can take away sin - The Old and New Testaments compared - The human family in all ages amenable to the law of God - The good olive tree shows the intimate relation between the church of the New Testament and the Hebrew church - The apostolic church observed the Sabbath - Examination of Acts 13 - The assembly of the apostles at Jerusalem - Sabbatarian origin of the church at Philippi - Of the church of the Thessalonians - Of the church of Corinth - The churches in Judea and in many cases among the Gentiles began with Sabbath-keepers - Examination of 1Cor.16:1,2 - Self-contradiction of Dr. Edwards - Paul at Troas - Examination of Rom.14:1-6 - Flight of the disciples from Judea - The Sabbath of the Bible at the close of the first century.*

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We have now traced the Sabbath through the period of its especial connection with the family of Abraham. The termination of the seventy weeks brings us to the call of the Gentiles, and to their admission to equal privileges with the Hebrew race. We have seen that with God there was no injustice in conferring especial blessings upon the Hebrews, and at the same time leaving the Gentiles to their own chosen ways.<sup>1</sup> Twice had he given the human family, as a while, the most ample means of grace that their age of the world admitted, and each time did it result in the almost total apostasy of mankind. Then God selected as his heritage the family of Abraham, his friend; and by means of that family preserved in the earth the knowledge of his law, his Sabbath, and himself, until the coming of the great Messiah. During his ministry, the Messiah solemnly affirmed the perpetuity of his Father's law, enjoining obedience, even to its least commandment;<sup>2</sup> at his death he broke down that middle wall of partition<sup>3</sup> by which the Hebrews had so long been preserved a separate people in the earth; and when about to ascend into Heaven commanded his disciples to go into all the world and preach the gospel to every creature; teaching them to observe all things which he had commanded them.<sup>4</sup> With the expiration of the seventieth week, the apostles enter upon the execution of this great commission to the Gentiles.<sup>5</sup> Several facts of deep interest should here be noticed:

1. The new covenant or testament dates from the death of the Redeemer. In accordance with the prediction of Jeremiah, it began with the Hebrews alone, and was confined exclusively to them until the expiration of the seventieth week. Then the Gentiles were admitted to a full participation with the Hebrews in its blessings, being no longer aliens and foreigners, but fellow-citizens with the saints.<sup>6</sup> God entered into covenant this time with his people as individuals and not as a nation. The promises of this covenant embrace two points of great interest: (1) That God will put his law into the hearts of his people. (2) That he will forgive their sins. These promises being made six hundred years before the birth of Christ, there can be no question relative to what was meant by the law of God. It was the law of God then in existence that should be put into the heart of each new-covenant saint. The new covenant, then, is based upon the perpetuity of the law of God; it does not abrogate that law, but takes

away sin, the transgression of the law, from the heart, and puts the law of God in its place.<sup>7</sup> The perpetuity of each precept of the moral law lies, therefore, at the very foundation of the new covenant.

2. As the first covenant had a sanctuary, and within that sanctuary an ark containing the law of God in ten commandments,<sup>8</sup> and had also a priesthood to minister before that ark, to make atonement for the sins of men,<sup>9</sup> even thus is it with the new covenant. Instead of the tabernacle erected by Moses as the pattern of the true, the new covenant has the greater and more perfect tabernacle, which the Lord pitched and not man - the temple of God in Heaven.<sup>10</sup> As the great central point in the earthly sanctuary was the ark containing that law which man had broken, even thus it is with the heavenly sanctuary. "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament."<sup>11</sup> Our Lord Jesus Christ as a great High Priest presents his own blood before the ark of God's testament in the temple in Heaven. Respecting this object before which he ministers, let the following points be noted:

1. The ark in the heavenly temple is not empty; it contains the testament of God; and hence it is the great center of the sanctuary above, as the ark of God's testament was the center of the sanctuary of earth.<sup>12</sup>

2. The death of the Redeemer for the sins of men, and his work as High Priest before the ark in Heaven, have direct reference to the fact that within that ark is the law which mankind have broken.

3. As the atonement and priesthood of Christ have reference to the law within that ark before which he ministers, it follows that this law existed and was transgressed before the Saviour came down to die for men.

4. And hence, the law contained in the ark above is not a law which originated in the New Testament; for it necessarily existed long anterior to it.

5. If, therefore, God has revealed this law to mankind, that revelation must be sought in the Old Testament. For while the New Testament makes many references to that law which caused the Saviour to lay down his life for sinful men and even quotes from it it never publishes a second edition, but cites us to the Old Testament for the original code.<sup>13</sup>

6. It follows, therefore, that this law is revealed, and that this revelation is to be found in the Old Testament.

7. In that volume will be found, (1) the descent of the Holy One upon Mount Sinai; (2) The proclamation of his law in ten commandments; (3) The ten commandments written by the finger of God upon two table of stone; (4) These tables placed beneath the mercy-seat in the ark of the earthly sanctuary.<sup>14</sup>

8. That this remarkable Old-Testament law which was shut up in the ark of the earthly sanctuary was identical with that in the ark in Heaven, may be thus shown: (1) The mercy-seat which was placed over the ten commandments was the place from which pardon was expected, the great central point in the work of atonement;<sup>15</sup> (2) The law beneath the mercy-seat was that which made the work of atonement necessary; (3) There was no atonement that could take away sins; it was only a shadowy or typical atonement; (4) But there was actual sin, and hence a real law which man had broken; (5) There must therefore be an atonement that can take away sins; and that real atonement

must pertain to that law which was broken, and respecting which an atonement had been shadowed forth.<sup>16</sup> (6) The ten commandments are thus set forth in the Old Testament as that law which demanded an atonement; while the fact is ever kept in view that those sacrifices there provided could not avail to take away sins.<sup>17</sup> (7) But the death of Jesus as the antitype of those sacrifices, was designed to accomplish precisely what they shadowed forth, but which they could not effect, viz., to make atonement for the transgression of that law which was placed in the ark beneath the mercy-seat.<sup>18</sup>

We are thus brought to the conclusion that the law of God contained in the ark in Heaven is identical with that law which was contained in the ark upon the earth; and that both are identical with that law which the new covenant puts in the heart of each believer.<sup>19</sup> The Old Testament, therefore, gives us the law of God and pronounces it perfect; it also provides a typical atonement, but pronounces it inadequate to take away sins.<sup>20</sup> Hence what was needed was not a new edition of the law of God; for that which was given already was perfect; but a real atonement to take away the guilt of the transgressor. So the New Testament responds precisely to this want, providing a real atonement in the death and intercession of the Redeemer, but giving no new edition of the law of God,<sup>21</sup> though it fails not to cite us to the perfect code given long before. But although the New Testament does not give a new edition of the law of God, it does show that the Christian dispensation has the great original of that law in the sanctuary in Heaven.

9. We have seen that the new covenant places the law of God in the heart of each believer, and that the original of that law is preserved in the temple in Heaven. That all mankind are amenable to the law of God, and that they ever have been, is clearly shown by Paul's epistle to the Romans. In the first chapter, he traces the origin of idolatry to the willful apostasy of the Gentiles, which took place soon after the flood. In the second chapter, he shows that although God gave them up to their own ways, and as a consequence left them without his written law, yet they were not left in utter darkness; for they had by nature the work of the law written in their hearts; and dim as was this light, their salvation would be secured by living up to it, or their ruin accomplished by sinning against it. In the third chapter, he shows what advantage the family of Abraham had in being taken as the heritage of God, while all other nations were left to their own ways. It was that the oracles of God, the written law, was given them in addition to that work of the law written in the heart, which they had by nature in common with the Gentiles. He then shows that they were no better than the Gentiles, because that both classes were transgressors of the law. This he proves by quotations from the Old Testament. Then he shows that the law of God has jurisdiction over all mankind:

"Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God."<sup>22</sup>

He then shows that the law cannot save the guilty, but must condemn them, and that justly. Next, he reveals the great fact that redemption through the death of Jesus is the only means by which God can justify those who seek pardon, and at the same time remain just himself. And finally he exclaims:

"Do we then make void the law through faith? God forbid; yea, we establish the law."<sup>23</sup>

It follows, herefore, that the law of God is unabolished; that the sentence of condemnation which it pronounces upon the guilty is as extensive as is the offer of pardon through the

gospel; that its work exists in the hearts of men by nature; from which we may conclude that man in his uprightness possessed it in perfection, as is further proved by the fact that the new covenant, after delivering men from the condemnation of the law of God, puts that law perfectly into their hearts. From all of which it follows that the law of God is the great standard by which sin is shown,<sup>24</sup> and hence the rule of life, by which all mankind, both Jews and Gentiles, should walk.

That the church in the present dispensation is really a continuation of the ancient Hebrew church, is shown by the illustration of the good olive tree. That ancient church was God's olive tree, and that olive tree has never been destroyed.<sup>25</sup> Because of unbelief, some of its branches were broken off; but the proclamation of the gospel to the Gentiles does not create a new olive tree; it only grafts into the good olive tree such of the Gentiles as believe; giving them a place among the original branches, that with them they may partake of its root and fatness. This olive tree must date from the call of Abraham after the apostasy of the Gentiles; its trunk representing the patriarchs, beginning with the father of the faithful;<sup>26</sup> its branches, the Hebrew people. The ingrafting of the wild olive into the place of those branches which were broken off, represents the admission of the Gentiles to equal privileges with the Hebrews after the expiration of the seventy weeks. The Old-Testament church, the original olive tree, was a kingdom of priests and an holy nation; the New-Testament church, the olive tree after the ingrafting of the Gentiles, is described in the same terms.<sup>27</sup>

When God gave up the Gentiles to apostasy before the call of Abraham, he confounded their language, that they should not understand one another, and thus scattered them abroad upon the face of the earth. Standing over against this is the gift of tongues on the day of Pentecost, preparatory to the call of the Gentiles, and their ingrafting into the good olive tree.<sup>28</sup>

We have followed the Sabbath to the call of the Gentiles, and the opening events of the gospel dispensation. We find the law of God, of which the Sabbath is a part, to be that which made our Lord's death as an atoning sacrifice necessary; and that the great original is in the ark above, before which our Lord ministers as high priest; while a copy of that law is by the new covenant written within the heart of each believer. It is seen, therefore, that the law of God is more intimately connected with the people of God since the death of the Redeemer than before that event.

That the apostolic church did sacredly regard the Sabbath, as well as all the other precepts of the moral law, admits of no doubt. The fact is proved, not merely because the early Christians were not accused of its violation by their most inveterate enemies; nor wholly by the fact that they held sin to be the transgression of the law, and that the law was the great standard by which sin is shown, and that by which sin becomes exceeding sinful.<sup>29</sup> These points are certainly very decisive evidence that the apostolic church did keep the fourth commandment. The testimony of James relative to the ten commandments, that he who violates one of them becomes guilty of all, is yet another strong evidence that the primitive church did sacredly regard the whole law of God.<sup>30</sup> But besides these facts we have a peculiar guaranty that the Sabbath of the Lord was not forgotten by the apostolic church. The prayer which our Lord taught his disciples, that their flight from Judea should not be upon the Sabbath was, as we have seen, designed to impress its sacredness deeply upon their minds, and could not but have secured that result.<sup>31</sup> In the history of the primitive church we have several important references to the Sabbath. The first of these is as follows:

"But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down."<sup>32</sup>



By invitation of the rulers of the synagogue, Paul delivered an extended address, proving that Jesus was the Christ. In the course of these remarks he used the following language:

"For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him."<sup>33</sup>

When Paul's discourse was concluded, we read:

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath."<sup>34</sup> Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who speaking to them, persuaded them to continue in the grace of God. And the next Sabbath day came almost the whole city together to hear the word of God."<sup>35</sup>

These texts show, 1. That by the term Sabbath in the book of Acts is meant that day on which the Jewish people assembled in the synagogue to listen to the voices of the prophets. 2. That as this discourse was fourteen years after the resurrection of Christ, and the record of it by Luke was some thirty years after that event, it follows that the alleged change of the Sabbath at the resurrection of Christ had not, even after many years, come to the knowledge of either Luke or Paul. 3. That here was a remarkable opportunity to mention the change of the Sabbath, had it been true that the Sabbath had been changed in honor of Christ's resurrection. For when Paul was asked to preach the same words the next Sabbath, he might have answered that the following day was now the proper day for divine worship. And Luke, in placing this incident upon record, could not well avoid the mention of this new day, had it been true that another day had become the Sabbath of the Lord. 4. That as this second meeting pertained almost wholly to Gentiles, it cannot be said in this case that Paul preached upon the Sabbath out of regard to the Jews. On the contrary, the narrative strongly indicates Paul's regard for the Sabbath as the proper day for divine worship. 5. Nor can it be denied that the Sabbath was well understood by the Gentiles in this city, and that they had some degree of regard for it, a fact which will be corroborated by other texts.

Several years after these things, the apostles assembled at Jerusalem to consider the question of circumcision."<sup>36</sup> "Certain men which came down from Judea," finding the Gentiles uncircumcised, had "taught the brethren, and said, Except ye be circumcised after the manner of Moses ye cannot be saved." Had they found the Gentiles neglecting the Sabbath, unquestionably this would have first called out their rebuke. It is indeed worthy of notice that no dispute at this time existed in the church relative to the observance of the Sabbath; for none was brought before this apostolic assembly. Yet had it been true that the change of the Sabbath was then advocated, or that Paul had taught the Gentiles to neglect the Sabbath, without doubt those who brought up the question of circumcision would have urged that of the Sabbath with even greater earnestness. That the law of Moses, the observance of which was under discussion in this assembly, is not the ten commandments, is evident from several decisive facts. 1. Because that Peter calls the code under consideration a yoke which neither their fathers nor themselves were able to bear. But James expressly calls that royal law, which, on his own showing, embodies the ten commandments, a law of liberty. 2. Because that this assembly did decide against the authority of the law of Moses; and yet James, who was a member of this body, did some years afterward solemnly enjoin obedience to the commandments, affirming that he who violated one was guilty of all.<sup>37</sup> 3. Because the chief feature in the law of Moses as here presented was circumcision.<sup>38</sup> But circumcision was not in

the ten commandments; and were it true that the law of Moses includes these commandments, circumcision would not in that case be a chief feature of that law. 4. Finally, because that the precepts still declared obligatory are not properly either of the ten commandments. These were, first, the prohibition of meats offered to idols; second, of blood; third, of things strangled; and fourth, of fornication.<sup>39</sup> Each of these precepts may be often found in the books of Moses,<sup>40</sup> and the first and last ones come under the second and seventh commandments respectively; but neither of these cover but a part of that which is forbidden in either commandment. It is evident, therefore, that the authority of the ten commandments was not under consideration in this assembly, and that the decision of that assembly had no relation to those precepts. For otherwise the apostles released the Gentiles from all obligation to eight of the ten commandments, and from the greater prohibitions contained in the other two.

It is evident that those greatly err who represent the Gentiles as released from the obligation of the Sabbath by this assembly. The question did not come before the apostles on this occasion; a strong proof that the Gentiles had not been taught to neglect the Sabbath, as they had to omit circumcision, which was the occasion of its being brought before the apostles at Jerusalem. Yet the Sabbath was referred to in this very assembly as an existing institution, and that, too, in connection with the Gentile Christians. Thus when James pronounced sentence upon the question, he used the following language:

"Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God; but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day."<sup>41</sup>

This last fact is given by James as a reason for the course proposed toward the brethren among the Gentiles. "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." From this it is apparent that the ancient custom of divine worship upon the Sabbath was not only preserved by the Jewish people and carried with them into every city of the Gentiles, but that the Gentile Christians did attend these meetings. Otherwise the reason assigned by James would lose all its force, as having no application to this case. That they did attend them strongly attests the Sabbath as the day of divine worship with the Gentile churches.

That the ancient Sabbath of the Lord had neither been abrogated nor changed prior to this meeting of the apostles, is strongly attested by the nature of the dispute here adjusted. And the close of their assembly beheld the Bible Sabbath still sacredly enthroned within the citadel of the fourth commandment. After this, in a vision of the night, Paul was called to visit Macedonia. In obedience to this call he came to Philippi, which is the chief city of that part of Macedonia. Thus Luke records the visit:

"And we were in that city abiding certain days. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul."<sup>42</sup>

This does not appear to have been a gathering of Jews, but of Gentiles, who, like Cornelius, were worshipers of the true God. Thus it is seen that the church of the Philippians originated with a pious assembly of Sabbath-keeping Gentiles. And it is likely that Lydia and those

employed by her in business, who were evidently observers of the Sabbath, were the means of introducing the gospel into their own city of Thyatira.

"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. And Paul, as his manner was,<sup>43</sup> went in unto them, and three Sabbath days reasoned with them out of the Scriptures. . . . And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few."<sup>44</sup>

Such was the origin of the Thessalonian church. That it was an assembly of Sabbath-keepers at its beginning admits of no doubt. For besides the few Jews who received the gospel through the labors of Paul, there was a great multitude of devout Greeks; that is, of Gentiles who had united themselves with the Jews in the worship of God upon the Sabbath. We have a strong proof of the fact that they continued to observe the Sabbath after their reception of the gospel in the following words of Paul addressed to them as a church of Christ:

"For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus."<sup>45</sup>

The churches in Judea, as we have seen, were observers of the Sabbath of the Lord. The first Thessalonian converts, before they received the gospel, were Sabbath-keepers, and when they became a Christian church they adopted the churches in Judea as their proper examples. And this church was adopted as an example of the churches of Macedonia and Achaia. In this number were included the churches of Philippi and of Corinth. Thus writes Paul:

"And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad."<sup>46</sup>

After these things, Paul came to Corinth. Here, he first found Aquila and Priscilla.

"And because he was of the same craft, he abode with them and wrought; for by their occupation they were tent makers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks."<sup>47</sup>

At this place also Paul found Gentiles as well as Jews in attendance upon the worship of God on the Sabbath. The first members of the church at Corinth were therefore observers of the Sabbath at the time when they received the gospel; and, as we have seen, they adopted as their pattern the Sabbath-keeping church of Thessalonica, who in turn patterned after the churches in Judea.

The first churches were founded in the land of Judea. All their members had from childhood been familiar with the law of God, and well understood the precept, "Remember the Sabbath day, to keep it holy." Besides this precept, all these churches had a peculiar memento of the Sabbath. They knew from our Lord himself that the time was coming when they must all suddenly flee from that land. And in view of this fact, they were to pray that the moment of their sudden flight might not be upon the Sabbath; a prayer which was designed, as we have seen, to preserve the sacredness of the Sabbath. That the churches in Judea were composed of Sabbath-keeping members, admits therefore of no doubt.

Of the churches founded outside the land of Judea, whose origin is given in the book of Acts, nearly all began with Jewish converts. These were Sabbath-keepers when they received the gospel. Among these, the Gentile converts were engrafted. And it is worthy of notice that in a large number of cases, those Gentiles are termed "devout Greeks," "religious proselytes," persons that "worshipped God," that feared God and that "prayed to God alway."<sup>48</sup> These Gentiles, at the time of their conversion to the gospel, were, as we have seen, worshipers of God upon the Sabbath with the Jewish people. When James had proposed the kind of letter that should be addressed by the apostles to the Gentile converts, he assigned a reason for its adoption, the force of which can now be appreciated: "For Moses," said he, "of old time hath in EVERY CITY them that preach him, being read in the synagogue every Sabbath day." The Sabbatarian character of the apostolic churches is thus clearly shown.

In a letter addressed to the Corinthians, about five years after they had received the gospel, Paul is supposed to contribute a fifth pillar to the first-day temple. Thus he wrote them:

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."<sup>49</sup>

From this text it is argued in behalf of the first-day Sabbath, 1. That this was a public collection. 2. That hence the first day of the week was the day of public worship in the churches of Corinth and Galatia. 3. And therefore that the Sabbath had been changed to that day. Thus the change of the Sabbath is inferred from the public assemblies for divine worship on the first day at Corinth and Galatia; and the existence of these assemblies on that day is inferred from the words of Paul, "Upon the first day of the week, let every one of you lay by him in store."

What, then, do these words ordain? But one answer can be returned: They ordain precisely the reverse of a public collection. Each one should lay by himself on each first day of the week according as God had prospered him, that when Paul should arrive, they might have their bounty ready. Mr. J. W. Morton, late Presbyterian missionary to Haiti, bears the following testimony:

"The whole question turns upon the meaning of the expression, 'by him;' and I marvel greatly how you can imagine that it means 'in the collection box of the congregation.' Greenfield, in his Lexicon, translates the Greek term, 'With one's self, i.e., at home.' Two Latin versions, the Vulgate and that of Castellio, render it, 'apud se,' with one's self; at home. Three French translations, those of Martin, Osterwald, and De Sacy, 'chez soi,' at his own house; at home. The German of Luther, 'bei sich selbst,' by himself; at home. The Dutch, 'by hemselfen,' same as the German. The Italian of Diodati, 'appresso di se,' in his own presence; at home. The Spanish of Felipe Scio, 'en su casa,' in his own house. The Portugese of Ferreira, 'para isso,' with himself. The Swedish, 'noer sig self,' near himself."<sup>50</sup>

Dr. Bloomfield thus comments on the original: "par eanto, 'by him.' French, chez lui, 'at home.'"<sup>51</sup>

The Douay Bible reads: "Let every one of you put apart with himself." Mr. Sawyer thus translates: "Let each one of you lay aside by himself." Theodore Beza's Latin version has it:

"Apud se," i.e., at home. The Syriac reads thus: "Let everyone of you lay aside and preserve at home."

It is true that an eminent first-day writer, Justin Edwards, D.D., in a labored effort to prove the change of the Sabbath, brings forward this text to show that Sunday was the day of religious worship with the early church. Thus he says:

"This laying by in store was NOT laying by AT HOME; for that would not prevent gatherings when he should come."<sup>52</sup>

Such is his language as a theologian upon whom has fallen the difficult task of proving the change of the Sabbath by the authority of the Scriptures. But in his Notes on the New Testament, in which he feels at liberty to speak the truth, he thus squarely contradicts his own language already quoted. Thus he comments on this text:

"Lay by him in store; AT HOME. That there be no gatherings; that their gifts might be ready when the apostle should come."<sup>53</sup>

Thus even Dr. Edwards confesses that the idea of a public collection is not found in this scripture. On the contrary, it appears that each individual, in obedience to this precept, would, at the opening of each new week, be found AT HOME laying aside something for the cause of God, according as his worldly affairs would warrant. The change of the Sabbath, as proved by this text, rests wholly upon an idea which Dr. Edwards confesses is not found in it. We have seen that the church at Corinth was a Sabbath-keeping church. It is evident that the change of the Sabbath could never have been suggested to them by this text.

This is the only scripture in which Paul even mentions the first day of the week. It was written nearly thirty years after the alleged change of the Sabbath. Yet Paul omits all titles of sacredness, simply designating it as first day of the week; a name to which it was entitled as one of "the six working days."<sup>54</sup> It is also worthy of notice that this is the only precept in the Bible in which the first day is even named; and that this precept says nothing relative to the sacredness of the day to which it pertains; even the duty which it enjoins being more appropriate to a secular than to a sacred day.

Soon after writing his first epistle to the Corinthians, Paul visited Troas. In the record of this visit occurs the last instance in which the first day of the week is mentioned in the New Testament:

"And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days;<sup>55</sup> where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted. And we went before to ship, and sailed unto Assos, there

intending to take in Paul; for so had he appointed, minding himself to go afoot."<sup>56</sup>

This scripture is supposed to furnish a sixth pillar for the first-day temple. The argument may be concisely stated thus: this testimony shows that the first day of the week was appropriated by the apostolic church to meetings for the breaking of bread in honor of Christ's resurrection upon that day; from which it is reasonable to conclude that this day had become the Christian Sabbath.

If this proposition could be established as an undoubted truth, the change of the Sabbath would not follow as a necessary conclusion; it would even then amount only to a plausible conjecture. The following facts will aid us in judging of the truthfulness of this argument for the change of the Sabbath.

1. That this is the only instance of a religious meeting upon the first day of the week recorded in the New Testament.
2. That no stress can be laid upon the expression, "when the disciples came together," as proving that meetings for the purpose of breaking bread were held on each first day of the week; for there is nothing in the original answering to the word "when," the whole phrase being translated from three words, the perfect passive participle *sunegmenon*, "being assembled," and *ton matheton*, "the disciples;" the sacred writer simply stating the gathering of the disciples on this occasion.<sup>57</sup>
3. That the ordinance of breaking bread was not appointed to commemorate the resurrection of Christ, but to keep in memory his death upon the cross.<sup>58</sup> The act of breaking bread therefore upon the first day of the week, is not a commemoration of Christ's resurrection.
4. That as the breaking of bread commemorates our Lord's crucifixion, and was instituted on the evening with which the crucifixion day began, on which occasion Jesus himself and all the apostles were present,<sup>59</sup> it is evident that the day of the crucifixion presents greater claims to the celebration of this ordinance than does the day of the resurrection.
5. But as our Lord designated no day for this ordinance, and as the apostolic church at Jerusalem are recorded to have celebrated it daily,<sup>60</sup> it is evidently presumption to argue the change of the Sabbath from a single instance of its celebration upon the first day of the week.
6. That this instance of breaking bread upon first-day, was with evident reference to the immediate and final departure of Paul.
7. For it is a remarkable fact that this, the only instance of a religious meeting on the first day recorded in the New Testament, was a night meeting. This is proved by the fact that many lights were burning in that assembly, and that Paul preached till midnight.
8. And from this fact follows the important consequence that this first-day meeting was upon Saturday night.<sup>61</sup> For the days of the week being reckoned from evening to evening, and evening being at sunset,<sup>62</sup> it is seen that the first day of the week begins Saturday night at sunset, and ends at sunset on Sunday. A night meeting, therefore, upon the first day of the week could be only upon Saturday night.
9. Paul therefore preached until midnight of Saturday night - for the disciples held a night meeting at the close of the Sabbath, because he was to leave in the morning - then being

interrupted by the fall of the young man, he went down and healed him, then went up and attended to the breaking of bread; and at break of day, on Sunday morning, he departed.

10. Thus are we furnished with conclusive evidence that Paul and his companions resumed their journey toward Jerusalem on the morning of the first day of the week; they taking ship to Assos, and he being pleased to go on foot. This fact is an incidental proof of Paul's regard for the Sabbath, in that he waited till it was past before resuming his journey; and it is a positive proof that he knew nothing of what in modern times is called the Christian Sabbath.

11. This narrative was written by Luke at least thirty years after the alleged change of the Sabbath. It is worthy of note that Luke omits all titles of sacredness, simply designating the day in question as the first day of the week. This is in admirable keeping with the fact that in his gospel, when recording the very event which is said to have changed the Sabbath, he not only omits the slightest hint of that fact, but designates the day itself by its secular title of first day of the week, and at the same time designates the previous day as the Sabbath according to the commandment.<sup>63</sup>

The same year that Paul visited Troas, he wrote as follows to the church at Rome:

"Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth thanks."<sup>64</sup>

These words have often been quoted to show that the observance of the fourth commandment is now a matter of indifference; each individual being at liberty to act his pleasure in the matter. So extraordinary a doctrine should be thoroughly tested before being adopted. For as it pleased God to ordain the Sabbath before the fall of man, and to give it a place in his code of ten commandments, thus making it a part of that law to which the great atonement relates; and as the Lord Jesus, during his ministry, spent much time in explaining its merciful design, and took care to provide against its desecration at the flight of his people from the land of Judea, which was ten years in the future when these words were written by Paul; and as the fourth commandment itself is expressly recognized after the crucifixion of Christ; if, under these circumstances, we could suppose it to be consistent with truth that the Most High should abrogate the Sabbath, we certainly should expect that aggregation to be stated in explicit language. Yet neither the Sabbath nor the fourth commandment are here named. That they are not referred to in this language of Paul, the following reasons will show:

1. Such a view would make the observance of one of the ten commandments a matter of indifference; whereas James shows that to violate one of them is to transgress the whole.<sup>65</sup>

2. It directly contradicts what Paul had previously written in this epistle; for in treating of the law of ten commandments, he styles it holy, spiritual, just, and good; and states that sin-the transgression of the law-by the commandment becomes "EXCEEDING SINFUL."<sup>66</sup>

3. Because that Paul in the same epistle affirms the perpetuity of that law which caused our Lord to lay down his life for sinful men,<sup>67</sup> which we have seen before was the ten commandments.
4. Because that Paul in this case not only did not name the Sabbath and the fourth commandment, but certainly was not treating of the moral law.
5. Because that the topic under consideration which leads him to speak as he does of the days in question was that of eating all kinds of food, or of refraining from certain things.
6. Because that the fourth commandment did not stand associated with precepts of such a kind, but with moral laws exclusively.<sup>68</sup>
7. Because that in the ceremonial law, associated with the precepts concerning meats, was a large number of festivals, entirely distinct from the sabbath of the Lord.<sup>69</sup>
8. Because that the church of Rome, which began probably with those Jews that were present from Rome on the day of Pentecost, had many Jewish members in its communion, as may be gathered from the epistle itself;<sup>70</sup> and would therefore be deeply interested in the decision of this question relative to the ceremonial law; the Jewish members feeling conscientious in observing its distinctions, the Gentile members feeling no such scruples: hence the admirable counsel of Paul exactly meeting the case of both classes.
9. Nor can the expression, "every day," be claimed as decisive proof that the Sabbath of the Lord is included. At the very time when the Sabbath was formally committed to the Hebrews, just such expressions were used, although only the six working days were intended. Thus it was said: "The people shall go out and gather a certain rate every day;" and the narrative says, "They gathered it every morning." Yet when some of them went out to gather on the Sabbath, God says, "How long refuse ye to keep my commandments and my laws?"<sup>71</sup> The Sabbath being a great truth, plainly stated and many times repeated, it is manifest that Paul, in the expression, "every day," speaks of the six working days, among which a distinction had existed precisely coeval with that respecting meats; and that he manifestly excepts that day which from the beginning God had reserved unto himself. Just as when Paul quotes and applies to Jesus the words of David, "All things are put under him," he adds: "It is manifest that he is excepted which did put all things under him."<sup>72</sup>
10. And lastly, in the words of John, "I was in the Spirit on the Lords day,"<sup>73</sup> written many years after this epistle of Paul, we have an absolute proof that in the gospel dispensation one day is still claimed be the Most High as his own.<sup>74</sup>

About ten years after this epistle was written, occurred the memorable flight of all the people of God that were in the land of Judea. It was not in the winter; for it occurred just after the feast of tabernacles, some time in October. And it was not upon the Sabbath; for Josephus, who speaks of the sudden withdrawal of the Roman army after it had, by encompassing the city, given the very signal for flight which our Lord promised his people, tells us that the Jews rushed out of the city in pursuit of the retreating Romans, which was at the very time when our Lord's injunction of instant flight became imperative upon the disciples. The historian does not intimate that the Jews thus pursued the Romans upon the Sabbath, although he carefully notes the fact that a few days previous to this event they did, in their rage, utterly forget the Sabbath and rush out to fight the Romans upon that day. These providential circumstances in the flight of the disciples being made dependent upon their asking such interposition at the hand of God, it is evident that the disciples did not forget the prayer which



the Saviour taught them relative to this event; and that, as a consequence, the Sabbath of the Lord was not forgotten by them. And thus the Lord Jesus in his tender care for his people and in his watchful care in behalf of the Sabbath, showed that he was alike the Lord of his people and the Lord of the Sabbath.<sup>75</sup>

Twenty-six years after the destruction of Jerusalem, the book of Revelation was committed to the beloved disciple. It bears the following deeply interesting date as to place and time:

"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in THE ISLE that is called PATMOS, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit ON THE LORD'S DAY, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book."<sup>76</sup>

This book is dated in the isle of Patmos, and upon the Lord's day. The place, the day, and the individual, have each a real existence, and not merely a symbolical or mystical one. Thus John, almost at the close of the first century, and long after those texts were written which are now adduced to prove that no distinction in days exists, shows that the Lord's day has as real an existence, as has the isle of Patmos, or as had the beloved disciple himself.

What day, then, is intended by this designation?

Several answers have been returned to this question. 1. It is the gospel dispensation. 2. It is the day of Judgment. 3. It is the first day of the week. 4. It is the Sabbath of the Lord. The first answer cannot be the true one; for it not only renders the day a mystical term, but it involves the absurdity of representing John as writing to Christians sixty-five years after the death of Christ, that the vision which he had just had, was seen by him in the gospel dispensation; as though it were possible for them to be ignorant of the fact that if he had a vision at all he must have it in the existing dispensation.

Nor can the second answer be admitted as the truth. For while it is true that John might have a vision CONCERNING the day of Judgment, it is impossible that he should have a vision ON that day when it was yet future. If it be no more than an absurdity to represent John as dating his vision in the isle of Patmos, on the gospel dispensation, it becomes a positive untruth, if he is made to say that he was in vision at Patmos on the day of Judgment.

The third answer, that the Lord's day is the first day of the week, is now almost universally received as the truth. The text under examination is brought forward with an air of triumph as completing the temple of first-day sacredness, and proving beyond all doubt that that day is indeed the Christian Sabbath. Yet as we have examined this temple with peculiar carefulness, we have discovered that the foundation on which it rests is a thing of the imagination only; and that the pillars by which it is supported exist only in the minds of those who worship at its shrine. It remains to be seen whether the dome which is supposed to be furnished by this text is more real than the pillars on which it rests.

That the first day of the week has no claim to the title of Lord's day, the following facts will show:

1. That, as this text does not define the term Lord's day, we must look elsewhere in the Bible for the evidence that shows the first day to be entitled to such a designation.

2. That Matthew, Mark, Luke, and Paul, the other sacred writers who mention the day, use no other designation for it than first day of the week, a name to which it was entitled as one of the six working days. Yet three of these writers mention it at the very time when it is said to have become the Lord's day; and two of them mention it also some thirty years after that event.

3. That while it is claimed that the Spirit of inspiration, by simply leading John to use the term Lord's day, though he did in no wise connect the first day of the week therewith, did design to fix this as the proper title of the first day of the week, it is a remarkable fact that after John returned from the isle of Patmos he wrote his gospel;<sup>77</sup> and in that gospel he twice mentioned the first day of the week; yet in each of these instances where it is certain that first-day is intended, no other designation is used than plain first day of the week. This is a most convincing proof that John did not regard the first day of the week as entitled to this name, or any other, expressive of sacredness.

4. What still further decides the point against the first day of the week is the fact that neither the Father nor the Son have ever claimed the first day in any higher sense than they have each of the six days given to man for labor.

5. And what completes the chain of evidence against the claim of first day to this title is the fact that the testimony adduced by first-day advocates to prove that it has been adopted by the Most High in place of that day which he once claimed as his, having been examined, is found to have no such meaning or intent. In setting aside the third answer, also, as not being in accordance with truth, the first day of the week may be properly dismissed with it, as having no claim to our regard as a scriptural institution.<sup>78</sup>

That the Lord's day is the Bible Sabbath, admits of clear and certain proof. The argument stands thus: When God gave to man six days of the week for labor, he did expressly reserve unto himself the seventh, on which he placed his blessing in memory of his own act of resting upon that day, and thence forward, through the Bible, has ever claimed it as his holy day. As he has never put away this sacred day and chosen another, the Sabbath of the Lord is still his holy day. These facts may be traced in the following scriptures. At the close of the Creator's rest, it is said:

"And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."<sup>79</sup>

After the children of Israel had reached the wilderness of Sin, Moses said to them on the sixth day:

"To-morrow is the rest of the holy Sabbath unto the Lord."<sup>80</sup>

In giving the ten commandments, the Law-giver thus stated his claim to this day:

"The seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."<sup>81</sup>

He gives to man the six days on which himself had labored; he reserves as his own that day upon which he had rested from all his work. About eight hundred years after this, God spoke by Isaiah as follows:

"If thou turn away thy foot from THE SABBATH, from doing thy pleasure on MY HOLY DAY, . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth."<sup>82</sup>

This testimony is perfectly explicit; the Lord's day is the ancient Sabbath of the Bible. The Lord Jesus puts forth the following claim:

"The Son of man is Lord also of the Sabbath."<sup>83</sup>

Thus, whether it be the Father or the Son whose title is involved, the only day that can be called "the Lord's day" is the Sabbath of the great Creator.<sup>84</sup> And here, at the close of the Bible history of the Sabbath, two facts of deep interest are presented:

1. That John expressly recognizes the existence of the Lord's day at the very close of the first century.
2. That it pleased the Lord of the Sabbath to place a signal honor upon his own day in that he selected it as the one on which to give that revelation to John, which himself alone had been worthy to receive from the Father.

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1 See chap. iii.

2 Matt.5:17-19.

3 Eph.2:13-16; Col.2:14-17.

4 Matt.28:19,20; Mark 16:15.

5 Dan.9:24-27; Acts 9; 10; 11; 26:12-17; Rom.11:13.

6 1Cor.11:25; Jer.31:31-34; Heb.8:8,12; Dan.9:27; Eph.2:11-22.

7 Matt.5:17-19; 1John 3:4,5; Rom.4:15.

8 Heb.9:1-7; Ex.25:1-21; Deut.10:4,5; 1Kings 8:9.

9 Heb., chaps. 7-10; Lev.16.

10 Heb.8:1-5; 9:23,24.

11 Rev.11:19.

12 Ex.25:21,22.

13 Rom.3:19-31; 5:8-21; 8:3,4; 13:8-10; Gal.3:13,14; Eph.6:2,3; James 2:8-12; 1John3:4,5.

14 Ex.19; 20; 24:12; 31:18; Deut.10.

15 Lev.16.

16 Rom.3:19-31; 1John3:4,5;

17 Ps.40:6-8; Heb.10.

18 Heb.9; 10.

19 Jer.31:33; Rom.8:3,4; 2Cor.3:3.

20 Ps.19:7; James 1:25; Ps.40.

21 Rom.5.

22 Rom.3:19.

23 Rom.3:31.

24 Rom.3:20; 1John3:4,5; 2:1,2.

25 Jer.11:16; Rom.11:17-24.

26 Rom.4:16-18; Gal.3:7-9.

27 Ex.19:5,6; 1Pet.2:9,10.

28 Gen.11:1-9; Acts 2:1-11.

29 Rom.7:12,13.

30 James 2:8-12.

31 See chapter x.

32 Acts 13:14.

33 Verse 27.

34 Dr. Bloomfield has the following note on this text: "The words, eis to metaxn sabb., are by many commentators supposed to mean 'on some intermediate week-day.' But that is refuted by verse 44, and the sense expressed in our common version is, no doubt, the true one. It is adopted by the best recent commentators, and confirmed by the ancient versions." Greek Testament with English notes, vol. i. p. 521. And Prof. Hacket has a similar note. - Commentary on Acts, p. 233.

35 Verses 42-44.

36 Acts 15.

37 Acts 15:10,28,29; James 2:8-12.

38 Verses 1,5.

39 Verse 29; 21:25.

40 Ex.34:15,16; Num.25:2; Lev.17:13,14; Gen.9:4; Lev.3:17; Gen.34; Lev.19:29.

41 Acts 15:19-21.

42 Acts 16:12-14.

43 Paul's manner is exemplified by the following texts, in all of which it would appear that the meetings in question were upon the Sabbath. Acts 13:5; 14:1; 17:10,17; 18:19; 19:8.

44 Acts 17:1-4.

45 1Thess.2:14.

46 1Thess.1:7,8.

47 Acts 18:3,4.

48 Acts 10:2,4,7, 30-35; 13:43; 14:1; 16:13-15; 17:4,10-12.

49 1Cor.16:1,2.

50 Vindication of the True Sabbath, Battle Creek ed., pp. 51, 52.

51 Greek Testament with English Notes, vol. ii. p. 173.

52 Sabbath Manual of the American Tract Society, p. 116.

53 Family Testament of the American Tract Society,

54 Eze.46:1.

55 Prof. Hacket remarks on the length of this voyage: "The passage on the apostle's first journey to Europe occupied two days only; see chapter 16:11. Adverse winds or calms would be liable, at any season of the year, to occasion this variation." - Commentary on Acts, p. 329. This shows how little ground there is to claim that Paul broke the Sabbath on this voyage. There was ample time to reach Troas before the Sabbath when he started from Philippi, had not providential causes hindered.

56 Acts 20:6-13.

57 Thus Prof. Whiting renders the phrase: "The disciples being assembled." And Sawyer has it: "We being assembled."

58 1Cor.11:23-26.

59 Matt.26.

60 Acts 2:42-46.

61 This fact has been acknowledged by many first-day commentators. Thus Prof. Hacket comments upon this text: "The Jews reckoned the day from evening to morning, and on that principle the evening of the first day of the week would be our Saturday evening. It Luke reckoned so here, as many commentators suppose, the apostle then waited for the expiration of the Jewish Sabbath, and held his last religious service with the brethren at Troas, at the beginning of the Christian Sabbath, i.e., on Saturday evening, and consequently resumed his journey on Sunday morning." - Commentary on Acts, pp.329,330. But he endeavors to shield the first-day Sabbath from this fatal admission by suggesting that Luke probably reckoned time according to the pagan method, rather than by that which is ordained in the Scriptures! Kitto, in noting the fact that this was an evening meeting, speaks thus: "It has from this last circumstance been inferred that the assembly commenced after sunset on the Sabbath, at which hour the first day of the week had commenced, according to the Jewish reckoning [Jahn's Bibl. Antiq., sect. 398], which would hardly agree with the idea of a commemoration of the resurrection." - Cyclopedia of Biblical Literature, article, Lord's day. And Prynne, whose testimony relative to redemption as an argument for the change of the Sabbath has been already quoted, thus states this point: "Because the text saith there were many lights in

the upper room where they were gathered together, and that Paul preached from the time of their coming together till midnight, . . . this meeting of the disciples at Troas, and Paul's preaching to them, began at evening. The sole doubt will be what evening this was. . . . For my own part I conceive clearly that it was upon Saturday night, as we falsely call it, and not the coming Sunday night. . . . Because St. Luke records that it was upon the first day of the week when this meeting was . . . therefore it must needs be on the Saturday, not on our Sunday evening, since the Sunday evening in St. Luke's and the Scripture account was no part of the first, but of the second day; the day ever beginning and ending at evening." Prynne notices the objection drawn from the phrase, "ready to depart on the morrow," as indicating that this departure was not on the same day of the week with his night meeting. The substance of his answer is this: If the fact be kept in mind that the days of the week are reckoned from evening to evening, the following texts, in which in the night, the morning is spoken of as the morrow, will show at once that another day of the week is not necessarily intended by the phrase in question. 1Sam.19:11; Esth.2:14; Zeph.3:3; Acts 23:31,32. - Diss. on Lord's Day Sab., pp.36-41, 1633.

62 See the conclusion of chap. viii.

63 Luke 23:56; 24:1.

64 Rom.14:1-6.

65 James 2:8-12.

66 Rom.7:12,13; 1John 3:4,5.

67 Rom.3.

68 Ex.20.

69 Lev.23. These are particularly enumerated in Col.2, as we have already noticed in chapter vii, and in the concluding part of chapter x.

70 Acts 2:1-11; Rom.2:17; 4:1; 7:1.

71 Ex.16:4,21,27,28.

72 1Cor.15:27; Ps.8.

73 Rev.1:10.

74 To show that Paul regarded Sabbatic observance as dangerous, Gal.4:10, is often quoted; notwithstanding the same individuals claim that Rom.14 proves that it is a matter of perfect indifference; they not seeing that this is to make Paul contradict himself. But if the connection be read from verse 8 to verse 11, it will be seen that the Galatians before their conversion were not Jews, but heathen: and that these days, months, times, and years, were not those of the Levitical law, but those which they had regarded with superstitious reverence while heathen. Observe the stress which Paul lays upon the word "again," in verse 9. And how many that profess the religion of Christ at the present day superstitiously regard certain days as "lucky" or "unlucky days;" though such notions are derived only from heathen distinctions.

75 See chapter x.

76 Rev.1:9-11.

77 Dr. Bloomfield, though himself of a different opinion, speaks thus of the views of others concerning the date of John's gospel: "It has been the general sentiment, both of ancient and modern inquirers, that it was published about the close of the first century." - Greek Testament with English Notes, vol. i. p. 328. Morer says that John "penned his gospel two years later than the Apocalypse, and after his return from Patmos, as St. Augustine, St. Jerome, and Eusebius, affirm." - Dialogues on the Lord's Day, pp. 53, 54. The Paragraph Bible of the London Religious Tract Society, in its preface to the book of John, speaks thus: "According to the general testimony of ancient writers, John wrote his gospel at Ephesus, about the year 97." In support of the same view, see also Religious Encyclopedia, Barnes' Notes (gospel), Bible Dictionary, Cottage Bible, Domestic Bible, Mine Explored, Union Bible Dictionary, Comprehensive Bible, Dr. Hales, Horne, Nevins, Olshausen, &c.

78 The Encyclopedia Britannica, in its article concerning the Sabbath, undertakes to prove that the "religious observation of the first day of the week is of apostolical appointment." After citing and commenting upon all the passages that could be urged in proof of the point, it makes the following candid acknowledgment: "Still, however, it must be owned that these passages are not sufficient to prove the apostolical institution of the Lord's day, or even the actual observation of it." The absence of all scriptural testimony relative to the change of the Sabbath, is accounted for by certain advocates of that theory, not by the frank admission that it never was changed by the Lord, but by quoting John 21:25, assuming the change of the Sabbath as an undoubted truth, but that it was left out of the Bible lest it should make that book too large! They think, therefore, that we should go the Ecclesiastical history to learn this part of our duty; not seeing that, as the fourth commandment still stands in the Bible unrepealed and unchanged, to acknowledge that that change must be sustained wholly outside of the Bible, is to acknowledge that first-day observance is a tradition which makes void the commandment of God. The following chapters will, however, patiently examine the argument for first-day observance drawn from ecclesiastical history.

79 Gen.2:3.

80 Ex.16:23.

81 Ex.20:8-11.

82 Isa.58:13,14.

83 Mark 2:27,28.

84 An able opponent of Sabbatic observance thus speaks relative to the term Lord's day of Rev.1:10: "If a current day was intended, the only day bearing this definition, in either the Old or New Testament, is Saturday, the seventh day of the week."- W. B. Taylor, in the Obligation of the Sabbath, p. 296.

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## PART II - SECULAR HISTORY

### CHAPTER 12

#### EARLY APOSTASY IN THE CHURCH

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*General purity of the apostolic churches - Early decline of their piety - False teachers arose in the church immediately after the apostles - The great Romish apostasy began before the death of Paul - An evil thing not rendered good by beginning in the apostolic age - How to decide between truth and error - Age cannot change the fables of men into the truth of God - Historical testimony concerning the early development of the great apostasy - Such an age no standard by which to correct the Bible - Testimony of Bower relative to the traditions of this age - Testimony of Dowling - Dr. Cumming's opinion of the authority of the fathers - Testimony of Adam Clarke - The church of Rome has corrupted the writings of the fathers - Nature of tradition illustrated - The two rules of faith which divide Christendom - The first-day Sabbath can only be sustained by adopting the rule of the Romanists.*

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The book of Acts is an inspired history of the church. During the period which is embraced in its record, the apostles and their fellow-laborers were upon the stage of action, and under their watchcare the churches of Christ preserved, to a great extent, their purity of life and doctrine. These apostolic churches are thus set forth as the proper examples for all coming time. This book fitly connects the narratives of the four evangelists with the apostolic epistles, and thus joins together the whole New Testament. But when we leave the period embraced in this inspired history, and the churches which were founded and governed by inspired men, we enter upon altogether different times. There is, unfortunately, great truth in the severe language of Gibbon:

"The theologian may indulge the pleasing task of describing religion as she descended from Heaven, arrayed in her native purity. A more melancholy duty is imposed on the historian. He must discover the inevitable mixture of error and corruption, which she contracted in a long residence upon earth, among a weak and degenerate race of beings."<sup>1</sup>

What says the book of Acts respecting the time immediately following the labors of Paul? In addressing the elders of the Ephesian church, Paul said:

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."<sup>2</sup>

It follows from this testimony that we are not authorized to receive the teaching of any man simply because he lived immediately after the apostolic age, or even in the days of the apostles themselves. Grievous wolves were to enter the midst of the people of God, and of their own selves were men to arise, speaking perverse things. If it be asked how these are to be distinguished from the true servants of God, this is the proper answer: Those who spoke and acted in accordance with the teachings of the apostles were men of God; those who taught



otherwise were of that class who should speak perverse things to draw away disciples after them.

What say the apostolic epistles relative to this apostasy? To the Thessalonians, it is written:

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."<sup>3</sup>

To Timothy, in like manner, it is said:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."<sup>4</sup>

These texts are most explicit in predicting a great apostasy in the church, and in stating the fact that that apostasy had already commenced. The Romish church, the eldest in apostasy, prides itself upon its apostolic character. In the language of Paul to the Thessalonians, already quoted, that great Anti-Christian body may indeed find its claim to an origin in apostolic times vindicated, but its apostolic character most emphatically denied. And herein is found a striking illustration of the fact that an evil thing is not rendered good by the accidental circumstances of its originating in the days of the apostles. Everything, at its commencement, is either right or wrong. If right, it may be known by its agreement with the divine standard. If wrong at its origin, it can never cease to be such. Satan's great falsehood which involved our race in ruin has not yet become the truth, although six thousand years have elapsed since it was uttered. Think of this, ye who worship at the shrine of venerable error. When the fables of men obtained the place of the truth of God, he was thereby dishonored. How, then, can he accept obedience to them as any part of that pure devotion which he requires at our hands? They that worship God must worship him in Spirit and in truth. How many ages must pass over the fables of men before they become changed into divine truth? That these predictions of the New Testament respecting the great apostasy in the church were fully realized, the pages of ecclesiastical history present ample proof. Mr. Dowling, in his *History of Romanism*, bears the following testimony:

"There is scarcely anything which strikes the mind of the careful student of ancient ecclesiastical history with greater surprise than the comparatively early period at which many of the corruptions of Christianity, which are embodied in the Romish system, took their rise; yet it is not to be supposed that when the first originators of many of these unscriptural notions and practices planted those germs of corruption, they anticipated or even imagined they would ever grow into such a vast and hideous system of superstition and error, as is that of popery. . . . Each of the great corruptions of the latter ages took its rise in a manner which it would be harsh to say was deserving of strong reprehension. . . . The worship of images, the invocation of saints, and the superstition of relics, were but expansions of the natural feelings of veneration and affection

cherished toward the memory of those who had suffered and died for the truth."<sup>5</sup>

Robinson, author of the "History of Baptism," bears the following testimony:

"Toward the latter end of the second century most of the churches assumed a new form, the first simplicity disappeared; and insensibly, as the old disciples retired to their graves, their children along with new converts, both Jews and Gentiles, came forward and new modeled the cause."<sup>6</sup>

The working of the mystery of iniquity in the first centuries of the Christian church is thus described by a recent writer:

"During these centuries the chief corruptions of popery were either introduced in principle, or the seeds of them so effectually sown as naturally to produce those baneful fruits which appeared so plentifully at a later period. In Justin Martyr's time, within fifty years of the apostolic age, the cup was mixed with water, and a portion of the elements sent to the absent. The bread, which at first was sent only to the sick, was, in the time of Tertullian and Cyprian, carried home by the people and locked up as a divine treasure for their private use. At this time, too, the ordinance of the supper was given to infants of the tenderest age, and was styled the sacrifice of the body of Christ. The custom of praying for the dead, Tertullian states, was common in the second century, and became the universal practice of the following ages; so that it came in the fourth century to be reckoned a kind of heresy to deny the efficacy of it. By this time the invocation of saints, the superstitious use of images, of the sign of the cross, and of consecrated oil, were become established practices, and pretended miracles were confidently adduced in proof of their supposed efficacy. Thus did that mystery of iniquity, which was already working in the time of the apostles, speedily after their departure, spread its corruptions among the professors of Christianity."<sup>7</sup>

Neander speaks thus of the early introduction of image worship:

"And yet, perhaps, religious images made their way from domestic life into the churches, as early as the end of the third century; and the walls of the churches were painted in the same way."<sup>8</sup>

The early apostasy of the professed church is a fact which rests upon the authority or inspiration, not less than upon that of ecclesiastical history. "The mystery of iniquity," said Paul, "doth already work." We are constrained to marvel that so large a portion of the people of God were so soon removed from the grace of God unto another gospel.

What shall be said of those who go to this period of church history, and even to later times, to correct their Bibles? Paul said that men would rise in the very midst of the elders of the apostolic church, who would speak perverse things, and that men would turn away their ears from the truth, and would be turned unto fables. Are the traditions of this period of sufficient importance to make void God's word? The learned historian of the popes, Archibald Bower, uses the following emphatic language:

"To avoid being imposed upon, we ought to treat tradition as we do a notorious and known liar, to whom we give no credit, unless what he says is confirmed to us by some person of undoubted veracity. . . . False and lying traditions are

of an early date, and the greatest men have, out of a pious credulity, suffered themselves to be imposed upon by them."<sup>9</sup>

Mr. Dowling bears a similar testimony:

" `The Bible, I say, the Bible only, is the religion of Protestants!' Nor is it of any account in the estimation of the genuine Protestant how early a doctrine originated, if it is not found in the Bible. He learns from the New Testament itself that there were errors in the time of the apostles, and that their pens were frequently employed in combating those errors. Hence, if a doctrine be propounded for his acceptance, he asks, Is it to be found in the inspired word? Was it taught by the Lord Jesus Christ and his apostles? . . . More than this, we will add, that though Cyprian, or Jerome, or Augustine, or even the fathers of an earlier age, Tertullian, Ignatius, or Irenaeus, could be plainly shown to teach the unscriptural doctrines and dogmas of Popery, which, however, is by no means admitted, still the consistent Protestant would simply ask, Is the doctrine to be found in the Bible? Was it taught by Christ and his apostles? . . . He who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing steps down from the Protestant rock, passes over the line which separates Protestantism from Popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies or Romanism upon the same authority."<sup>10</sup>

Dr. Cumming of London thus speaks of the authority of the fathers of the early church:

"Some of these were distinguished for their genius, some for their eloquence, a few for their piety, and too many for their fanaticism and superstition. It is recorded by Dr. Delahogue (who was Professor in the Roman Catholic College of Maynooth), on the authority of Eusebius, that the fathers who were really most fitted to be the luminaries of the age in which they lived, were too busy in preparing their flocks for martyrdom to commit anything to writing; and, therefore, by the admission of this Roman Catholic divine, we have not the full and fair exponent of the views of all the fathers of the earlier centuries, but only of those who were most ambitious of literary distinction, and least attentive to their charges. . . . The most devoted and pious of the fathers were busy teaching their flocks; the more vain and ambitious occupied their time in preparing treatises. If all the fathers who signalized the age had committed their sentiments to writing, we might have had a fair representation of the theology of the church of the fathers; but as only a few have done so (many even of their writings being mutilated or lost), and these not the most devoted and spiritually minded, I contend that it is as unjust to judge of the theology of the early centuries by the writings of the few fathers who are its only surviving representatives, as it would be to judge of the theology of the nineteenth century by the sermons of Mr. Newman, the speeches of Dr. Candlish, or the various productions of the late Edward Irving."<sup>11</sup>

Dr. Adam Clarke bears the following decisive testimony on the same subject:

"But of these we may safely state that there is not a truth in the most orthodox creed that cannot be proved by their authority; nor a heresy that has disgraced the Romish church, that may not challenge them as its abettors. In points of doctrine, their authority is, with me, nothing. The word of God alone contains

my creed. On a number of points I can go to the Greek and Latin fathers of the church to know what they believed; and what the people of their respective communions believed; but after all this, I must return to God's word to know what he would have me to believe."<sup>12</sup>

In his life, he uses the following strong language:

"We should take heed how we quote the fathers in proof of the doctrines of the gospel; because he who knows them best, knows that on many of those subjects they blow hot and cold."<sup>13</sup>

The following testimonies will in part explain the unreliable nature of the fathers. Thus Ephraim Pagitt testifies:

"The church of Rome having been conscious of their errors and corruptions, both in faith and manners, have sundry times pretended reformations; yet their great pride and infinite profit, arising from purgatory, pardons, and such like, hath hindered all such reformations. Therefore, to maintain their greatness, errors, and new articles of faith, 1. They have corrupted many of the ancient fathers, and reprinting them, make them speak as they would have them. . . . 2. They have written many books in the names of these ancient writers, and forged many decrees, canons, and councils, to bear false witness to them."<sup>14</sup>

And Wm. Reeves testifies to the same fact:

"The church of Rome has had all the opportunities of time, place and power, to establish the kingdom of darkness; and that in coining, clipping, and washing, the primitive records to their own good liking, they have not been wanting to themselves, is notoriously evident."<sup>15</sup>

The traditions of the early church are considered by many quite as reliable as the language of the Holy Scriptures. A single instance taken from the Bible will illustrate the character of tradition, and show the amount of reliance that can be placed upon it:

"Then Peter, turning about, seeth the disciple whom Jesus loved, following (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?); Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?"<sup>16</sup>

Here is the account of a tradition which actually originated in the very bosom of the apostolic church, which nevertheless handed down to the following generations an entire mistake. Observe how carefully the word of God corrects this error.

Two rules of faith really embrace the whole Christian world. One of these is the word of God alone; the other is the word of God and the traditions of the church. Here they are:

#### I. THE RULE OF THE MAN OF GOD, THE BIBLE ALONE.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."<sup>17</sup>

## II. THE RULE OF THE ROMANIST, THE BIBLE AND TRADITION.

"If we would have the whole rule of Christian faith and practice, we must not be content with those scriptures which Timothy knew from his infancy, that is, with the Old Testament alone; nor yet with the New Testament, without taking along with it the traditions of the apostles and the interpretation of the church, to which the apostles delivered both the book and the true meaning of it."<sup>18</sup>

It is certain that the first-day Sabbath cannot be sustained by the first of these rules; for the word of God says nothing respecting such an institution. The second of these rules is necessarily adopted by all those who advocate the sacredness of the first day of the week. For the writings of the fathers and the traditions of the church furnish all the testimony which can be adduced in support of that day. To adopt the first rule is to condemn the first-day Sabbath as a human institution. To adopt the second is virtually to acknowledge that the Romanists are right; for it is by this rule that they are able to sustain their unscriptural dogmas. Mr. W. B. Taylor, an able anti-Sabbatarian writer, states this point with great clearness:

"The triumph of the consistent Roman Catholic over all observers of Sunday, calling themselves Protestants, is indeed complete and unanswerable. . . . It should present a subject of very grave reflection to Christians of the reformed and evangelical denominations, to find that no single argument or suggestion can be offered in favor of Sunday observance that will not apply with equal force and to its fullest extent in sustaining the various other 'holy days' appointed by 'the church.'"<sup>19</sup>

Listen to the argument of a Roman Catholic:

"The word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy: you [Protestants] without any precept of Scripture, change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose against this point, that the observation of the first day is proved out of Scripture, where it is said 'that the first day of the week.'<sup>20</sup> Have they not spun a fair thread in quoting these places? If we should produce no better for purgatory and prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it written that these were Sabbath days in which those meetings were kept? Or where is it ordained they should be always observed? Or which is the sum of all, where is it decreed that the observation of the first day should abrogate or abolish the sanctifying of the seventh day, which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God."<sup>21</sup>

Whoever therefore enters the lists in behalf of the first-day Sabbath, must of necessity do this - though perhaps not aware of the fact - under the banner of the Church of Rome.

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1 Decline and Fall of the Roman Empire, chap. xv.

2 Acts 20:29, 30.

3 2Thess.2:3,4,7,8.

4 2Tim.4:2-4; 2Pet.2; Jude 4; 1John2:18

5 Book ii. chap. i. sect. 1.

6 Eccl. Researches, chap. vi. p. 51, ed. 1792.

7 The Modern Sabbath Examined, pp. 123, 124.

8 Rose's Neander, p. 184.

9 Hist. of the Popes, vol. i. p. 1, Phila. ed., 1847.

10 History of Romanism, book ii. chap. i. sects. 3, 4.

11 Lectures on Romanism, p. 203.

12 Commentary on Prov.8.

13 Autobiography of Adam Clarke, LL.D., p. 134.

14 Christianography, part ii. p. 59, London, 1636.

15 Translation of the Apologies of Justin Martyr, Tertullian, and others, vol. ii. p. 375.

16 John 21:20-23.

17 2Tim.3:16,17.

18 Note of the Douay Bible on 2Tim.3:16,17.

19 Obligation of the Sabbath, pp. 254,255.

20 Acts 20:7; 1Cor.16:2; Rev.1:10.

21 A Treatise of Thirty Controversies.

## CHAPTER 13

### THE SUNDAY-LORD'S DAY NOT TRACEABLE TO THE APOSTLES

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***General statement respecting the Ante-Nicene fathers-The change of the Sabbath never mentioned by one of these fathers-Examination of the historical argument for Sunday as the Lord's day - This argument compared with the like argument for the Catholic festival of the Passover.***

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<sup>1</sup>The Ante-Nicene fathers are those Christian writers who flourished after the time of the apostles, and before the Council of Nice, A.D. 325. Those who govern their lives by the volume of Inspiration do not recognize any authority in these fathers to change any precept of that book, nor any authority in them to add any new precepts to it. But those whose rule of life is the Bible as modified by tradition, regard the early fathers of the church as nearly or quite equal in authority with the inspired writers. They declare that the fathers conversed with the apostles; or if they did not do this, they conversed with some who had seen some of the apostles; or at least they lived within a few generations of the apostles, and so learned by tradition, which involved only a few transitions from father to son, what was the true doctrine of the apostles.

Thus with perfect assurance they supply the lack of inspired testimony in behalf of the so-called Christian Sabbath by plentiful quotations from the early fathers. What if there be no mention of the change of the Sabbath in the New Testament? And what if there be no commandment for resting from labor on the first day of the week? Or, what if there be no method revealed in the Bible by which the first day of the week can be enforced by the fourth commandment? They supply these serious omissions in the Scriptures by testimonies which they say were written by men who lived during the first three hundred years after the apostles.

On such authority as this the multitude dare to change the Sabbath of the fourth commandment. But next to the deception under which men fall when they are made to believe that the Bible may be corrected by the fathers, is the deception practiced upon them as to what the fathers actually teach. It is asserted that the fathers bear explicit testimony to the change of the Sabbath by Christ as a historical fact, and that they knew that this was so because they had conversed with the apostles, or with some who had conversed with them. It is also asserted that the fathers called the first day of the week the Christian Sabbath, and that they refrained from labor on that day as an act of obedience to the fourth commandment.

Now it is a most remarkable fact that every one of these assertions is false. The people who trust in the fathers as their authority for departing from God's commandment are miserably deceived as to what the fathers teach.

1. The fathers are so far from testifying that the apostles told them Christ changed the Sabbath, that not even one of them ever alludes to the idea of such a change.

2. No one of them ever calls the first day the Christian Sabbath, nor indeed ever calls it a Sabbath of any kind.
3. They never represent it as a day on which ordinary labor was sinful; nor do they represent the observance of Sunday as a act of obedience to the fourth commandment.
4. The modern doctrine of the change of the Sabbath was therefore absolutely unknown in the first centuries of the Christian church.<sup>2</sup>

But though no statement asserting the change of the Sabbath can be produced from the writings of the fathers of the first three hundred years, it is claimed that their testimony furnishes decisive proof that the first day of the week is the Lord's day of Rev.1:10. The biblical argument that the Lord's day is the seventh day and no other, because that day alone is in the Holy Scriptures claimed by the Father and the Son as belonging in a peculiar sense to each, is given in chapter eleven, and is absolutely decisive. But this is set aside without answer, and the claim of the first day to this honorable distinction is substantiated out of the fathers as follows:

The term Lord's day as a name for the first day of the week can be traced back through the first three centuries, from the fathers who lived toward their close, to the ones next preceding who mention the first day, and so backward by successive steps till we come to one who lived in John's time, and was his disciple; and this disciple of John calls the first day of the week the Lord's day. It follows therefore that John must have intended the first day of the week by the term Lord's day, but did not define his meaning because it was familiarly known by that name in his time. Thus by history we prove the first day of the week to be the Lord's day of Rev.1:10; and then by Rev.1:10, we prove the first day of the week to be the sacred day of this dispensation; for the spirit of inspiration by which John wrote would not have called the first day by this name if it were only a human institution, and if the seventh day was still by divine appointment the Lord's holy day.

This is a concise statement of the strongest argument for first-day sacredness which can be drawn from ecclesiastical history. It is the argument by which first-day writers prove Sunday to be the day called by John the Lord's day. This argument rests upon the statement that Lord's day as a name for Sunday can be traced back to the disciples of John, and that it is the name by which that day was familiarly known in John's time.

But this entire statement is false. The truth is, no writer of the first century, and no one of the second, prior to A.D. 194, who is known to speak of the first day of the week, ever calls it the Lord's day! Yet the first day is seven times mentioned by the sacred writers before John's vision upon Patmos on the Lord's day, and is twice mentioned by John in his gospel which he wrote after his return from that island, and is mentioned some sixteen times by ecclesiastical writers of the second century prior to A.D. 194, and never in a single instance is it called the Lord's day! We give all the instances of its mention in the Bible. Moses, in the beginning, by divine inspiration, gave to the day its name, and though the resurrection of Christ is said to have made it the Lord's day, yet every sacred writer who mentions the day after that event still adheres to the plain name of first day of the week. Here are all the instances in which the inspired writers mention the day:

Moses, B.C. 1490. "The evening and the morning were the first day." Gen.1:5.



Matthew, A.D. 41. "In the end of the Sabbath, as it began to dawn toward the first day of the week." Matt.28:1.

Paul, A.D. 57. "Upon the first day of the week." 1Cor.16:2.

Luke, A.D. 60. "Now upon the first day of the week." Luke 24:1.

Luke, A.D. 63. "And upon the first day of the week." Acts 20:7.

Mark, A.D. 64. "And very early in the morning, the first day of the week."  
Mark 16:2.

"Now when Jesus was risen early the first day of the week."  
Verse 9.

After the resurrection of Christ, and before John's vision, A.D. 96, the day is six times mentioned by inspired men, and every time as plain first day of the week. It certainly was not familiarly known as Lord's day before the time of John's vision. To speak the exact truth, it was not called by that name at all, nor by any other name equivalent to that, nor is there any record of its being set apart by divine authority as such.

But in the year 96, John says, "I was in the Spirit on the Lord's day." Rev.1:10. Now it is evident that this must be a day which the Lord had set apart for himself, and which he claimed as his. This was all true in the case of the seventh day, but was not in any respect true in that of the first day. He could not therefore call the first day by this name, for it was not such. But if the Spirit of God designed at this point to create a new institution and to call a certain day the Lord's day which before had never been claimed by him as such, it was necessary that he should specify that new day. He did not define the term, which proves that he was not giving a sacred name to some new institution, but was speaking of a well-known, divinely appointed day. But after John's return from Patmos, he wrote his gospel,<sup>3</sup> and in that gospel he twice had occasion to mention the first day of the week. Let us see whether he adheres to the manner of the other sacred writers, or whether, when we know he means the first day, he gives to it a sacred name.

John, A.D. 97. "The first day of the week cometh Mary Magdalene early." John 20:1.

"Then the same day at evening, being the first day of the week." Verse 19.

These texts complete the Bible record of the first day of the week. They furnish conclusive evidence that John did not receive new light in vision at Patmos, bidding him call the first day of the week the Lord's day, and when taken with all the instances preceding, they constitute a complete demonstration that the first day was not familiarly known as the Lord's day in John's time, nor indeed known at all by that name then.

Let us now see whether Lord's day as a title for the first day can be traced back to John by means of the writings of the fathers.

The following is a concise statement of the testimony by which the fathers are made to prove that John used the term Lord's day as a name for the first day of the week. A chain of seven successive witnesses, commencing with one who was the disciple of John, and extending forward through several generations, is made to connect and identify the Lord's day of John with the Sunday-Lord's day of a later age. Thus, Ignatius, the disciple of John, is made to speak familiarly of the first day as the Lord's day. This is directly connecting the fathers and

the apostles. Then the epistle of Pliny, A.D. 104, in connection with the Acts of the Martyrs, is adduced to prove that the martyrs in his time and forward were tested as to their observance of Sunday, the question being, "Have you kept the Lord's day?" Next, Justin Martyr, A.D. 140, is made to speak of Sunday as the Lord's day. After this, Theophilus of Antioch, A.D. 168, is brought forward to bear a powerful testimony to the Sunday-Lord's day. Then Dionysius of Corinth, A.D. 170, is made to speak to the same effect. Next Melito of Sardis, A.D. 177, is produced to confirm what the others have said. And finally, Irenaeus, A.D. 178, who had been the disciple of Polycarp, who had been the disciple of John the apostle, is brought forward to bear a decisive testimony in behalf of Sunday as the Lord's day and the Christian Sabbath.

These are the first seven witnesses who are cited to prove Sunday the Lord's day. They bring us nearly to the close of the second century. They constitute the chain of testimony by which the Lord's day of the apostle John is identified with the Sunday-Lord's day of later times.

First-day writers present these witnesses as proving positively that Sunday is the Lord's day of the Scriptures, and the Christian church accepts this testimony in the absence of that of the inspired writers. But the folly of the people, and the wickedness of those who lead them, may be set forth in one sentence:-the first, second, third, fourth, and seventh, of these testimonies are inexcusable frauds, while the fifth and sixth have no decisive bearing upon the case.

1. Ignatius, the first of these witnesses, it is said, must have known Sunday to be the Lord's day, for he calls it such, and he had conversed with the apostle John. But in the entire writings of this father the term Lord's day does not once occur, nor is there in them all a single mention of the first day of the week! The reader will find a critical examination of the epistles of Ignatius in chapter fourteen of this history.

2. It is a pure fabrication that the martyrs in Pliny's time, about A.D. 104, and thence onward, were tested by the question whether they had kept the Sunday-Lord's day. No question at all resembling this is to be found in the words of the martyrs till we come to the fourth century, and then the reference is not at all to the first day of the week. This is fully shown in chapter fifteen.

3. the Bible Dictionary of the American Tract Society, page 379, brings forward the third of these Sunday-Lord's day witnesses in the person of Justin Martyr, A.D. 140. It makes him call Sunday the Lord's day by quoting him as follows:

"Justin Martyr observes that `on the Lord's day all Christians in the city or country meet together, because that is the day of our Lord's resurrection.'"

But Justin never gave to Sunday the title of Lord's day, nor indeed any other sacred title. Here are his words correctly quoted:

"And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles, or the writings of the prophets, are read, as long as time permits," etc.<sup>4</sup>

Justin speaks of the day called Sunday. But that he may be made to help establish its title to the name of Lord's day, his words are deliberately changed. Thus the third witness to Sunday as the Lord's day, like the first and the second, is made such by fraud. But the fourth fraud is even worse than the three which precede.

4. The fourth testimony to the Sunday-Lord's day is furnished in Dr. Justin Edwards' Sabbath Manual, p.114:

"Theophilus, bishop of Antioch, about A.D. 162, says: 'Both custom and reason challenge from us that we should honor the Lord's day, seeing on that day it was that our Lord Jesus completed his resurrection from the dead.' "

Dr. Edwards does not pretend to give the place in Theophilus where these words are to be found.

Having carefully and minutely examined every paragraph of the writings of Theophilus several times over, I state emphatically that nothing of the kind is to be found in that writer. He never uses the term Lord's day, and he does not even speak of the first day of the week. These words which are so well adapted to create the impression that the Sunday-Lord's day is of apostolic institution, are put into his mouth by the falsehood of some one.

Here are four frauds, constituting the first four instances of the alleged use of Lord's day as a name for Sunday. Yet it is by means of these very frauds that the Sunday-Lord's day of later ages is identified with the Lord's day of the Bible. Somebody invented these frauds. The use to which they are put plainly indicates the purpose for which they were framed. The title of Lord's day must be proved to pertain to Sunday by apostolic authority. For this purpose these frauds were a necessity. The case of the Sunday-Lord's day may be fitly illustrated by that of the long line of popes. Their apostolic authority as head of the Catholic church depends on their being able to identify the apostle Peter as the first of their line, and to prove that his authority was transmitted to them. There is no difficulty in tracing back their line to the early ages, though the earliest Roman bishops were modest, unassuming men, wholly unlike the popes of after times. But when they come to make Peter the head of their line, and to identify his authority and theirs, they can do it only by fraudulent testimonials. And such is the case with first-day observance. It may be traced back as a festival to the time of Justin Martyr, A.D. 140, but the day had then no sacred name, and at that time claimed no apostolic authority. But these must be secured at any cost, and so its title of Lord's day is by a series of fraudulent testimonials traced to the apostle John, as in like manner the authority of the popes is traced to the apostle Peter.

5. The fifth witness of this series is Dionysius of Corinth, A.D. 170. Unlike the four which have been already examined, Dionysius actually uses the term Lord's day, though he says nothing identifying it with the first day of the week. His words are these:

"To-day we have passed the Lord's holy day, in which we have read your epistle; in reading which we shall always have our minds stored with admonition, as we shall, also, from that written to us before by Clement."<sup>5</sup>

The epistle of Dionysus to Soter, bishop of Rome, from which this sentence is taken, has perished. Eusebius, who wrote in the fourth century, has preserved to us this sentence, but we have no knowledge of its connection. First-day writers quote Dionysus as the fifth of their witnesses that Sunday is the Lord's day. They say that Sunday was so familiarly known as Lord's day in the time of Dionysius, that he calls it by that name without even stopping to tell what day he meant.

But it is not honest to present Dionysius as a witness to the Sunday-Lord's day, for he makes no application of the term. But it is said he certainly meant Sunday because that was the familiar name of the day in his time, even as is indicated by the fact that he did not define the

term. And how is it known that Lord's day was the familiar name of Sunday in the time of Dionysius? The four witnesses already examined furnish all the evidence in proof of this, for there is no writer this side of Dionysius who calls Sunday the Lord's day until almost the entire period of a generation has elapsed. So Dionysius constitutes the fifth witness of the series by virtue of the fact that the first four witnesses prove that in his time, Lord's day was the common name for first day of the week. But the first four testify to nothing of the kind until the words are by fraud put into their mouths! Dionysius is a witness for the Sunday-Lord's day because that four fraudulent testimonials from the generations preceding him fix this as the meaning of his words!

And the name Lord's day must have been a very common one for first day of the week because Dionysius does not define the term! And yet those who say this know that this one sentence of his epistle remains, while the connection, which doubtless fixed his meaning, has perished.

But Dionysius does not merely use the term Lord's day. He uses a stronger term than this - "the Lord's holy day." Even for a long period after Dionysius, no writer gives to Sunday so sacred a title as "the Lord's holy day." Yet this is the very title given to the Sabbath in the Holy Scriptures, and it is a well-ascertained fact that at this very time it was extensively observed, especially in Greece, the country of Dionysius, and that, too, as an act of obedience to the fourth commandment.<sup>6</sup>

6. The sixth witness in this remarkable series is Melito of Sardis, A.D. 177. The first four, who never use the term Lord's day, are by direct fraud made to call Sunday by that name; the fifth, who speaks of the Lord's holy day, is claimed on the strength of these frauds to have meant by it Sunday; while the sixth is not certainly proved to have spoken of any day! Melito wrote several books now lost, the titles of which have been preserved to us by Eusebius.<sup>7</sup> One of these, as given in the English version of Eusebius, is "On the Lord's Day." Of course, first-day writers claim that this was a treatise concerning Sunday, though down to this point no writer calls Sunday by this name. But it is an important fact that the word day formed no part of the title of Melito's book. It was a discourse on something pertaining to the Lord - *d peri tes kuriakes logos* - but the essential word *emeras*, day, is wanting. It may have been a treatise on the life of Christ, for Ignatius thus uses these words in connection: *kuriaken xoen*, Lord's life. Like the sentence from Dionysius, it would not even seem to help the claim of Sunday to the title of Lord's day were it not for the series of frauds in which it stands.

7. The seventh witness summoned to prove that Lord's day was the apostolic title of Sunday, is Irenaeus. Dr. Justin Edwards professes to quote him as follows:<sup>8</sup>

"Hence Irenaeus, bishop of Lyons, a disciple of Polycarp, who had been the companion of the apostles, A.D. 167 (it should be A.D. 178), says that the Lord's day was the Christian Sabbath. His words are, 'On the Lord's day every one of us Christians keeps the Sabbath, meditating on the law, and rejoicing in the works of God.' "

This witness is brought forward in a manner to give the utmost weight and authority to his words. He was the disciple of that eminent Christian martyr, Polycarp, and Polycarp was the companion of the apostles. What Irenaeus says is therefore in the estimation of many as worthy of our confidence as though we could read it in the writings of the apostles. Does not Irenaeus call Sunday the Christian Sabbath and the Lord's day? Did he not learn these things from Polycarp? And did not Polycarp get them from the fountain head? What need have we of further witness that Lord's day is the apostolic name for Sunday? What if the six earlier

witnesses have failed us? Here is one that says all that can be asked, and he had his doctrine from a man who had his from the apostles!

Why then does not this establish the authority of Sunday as the Lord's day? The first reason is that neither Irenaeus nor any other man can add to or change one precept of the word of God, on any pretense whatever. We are never authorized to depart from the words of the inspired writers on the testimony of men who conversed with the apostles, or rather who conversed with some who had conversed with them. But the second reason is that every word of this pretended testimony of Irenaeus is a fraud! Nor is there a single instance in which the term Lord's day is to be found in any of his works, nor in any fragment of his works preserved in other authors!<sup>9</sup> And this completes the seven witnesses by whom the Lord's day of the Catholic church is traced back to and identified with the Lord's day of the Bible! It is not till A.D. 194, sixteen years after the latest of these witnesses, that we meet the first instance in which Sunday is called the Lord's day. In other words, Sunday is not called the Lord's day till ninety-eight years after John was upon Patmos, and one hundred and sixty-three years after the resurrection of Christ!

But is not this owing to the fact that the records of that period have perished? By no means; for the day is six times mentioned by the inspired writers between the resurrection of Christ, A.D. 31, and John's vision upon Patmos, A.D. 96; namely, by Matthew, A.D. 41; by Paul, A.D. 57; by Luke, A.D. 60, and A.D. 63; and by Mark, A.D. 64; and always as first day of the week. John, after his return from Patmos, A.D. 97, twice mentions the day, still calling it first day of the week.

After John's time, the day is next mentioned in the so-called epistle of Barnabas, written probably as early as A.D. 140, and is there called "the eighth day." Next it is mentioned by Justin Martyr in his Apology, A.D. 140, once as "the day on which we all hold our common assembly;" once as "the first day on which God . . . made the world;" once as "the same day (on which Christ) rose from the dead;" once as "the day after that of Saturn;" and three times as "Sunday," or "the day of the sun." Next the day is mentioned by Justin Martyr in his Dialogue with Trypho, A.D. 155, in which he twice calls it the "eighth day;" once "the first of all the days;" once as "the first" "of all the days of the (weekly) cycle;" and twice as "the first day after the Sabbath." Next it is once mentioned by Irenaeus, A.D. 178, who calls it simply the first day of the week." And next it is mentioned once by Bardesanes, who calls it simply "the first of the week." The variety of names by which the day is mentioned during this time is remarkable; but it is never called Lord's day, nor ever called by any sacred name.

Though Sunday is mentioned in so many different ways during the second century, it is not till we come almost to the close of that century that we find the first instance in which it is called Lord's day. Clement, of Alexandria, A.D. 194, uses this title with reference to "the eighth day." If he speaks of a natural day, he no doubt means Sunday. It is not certain, however, that he speaks of a natural day, for his explanation gives to the term an entirely different sense. Here are his words:

"And the Lord's day Plato prophetically speaks of in the tenth book of the Republic, in these words: 'And when seven days have passed to each of them in the meadow, on the eighth they are to set out and arrive in four days.' By the meadow is to be understood the fixed sphere, as being a mild and genial spot, and the locality of the pious; and by the seven days, each motion of the seven planets, and the whole practical art which speeds to the end of rest. But after the wandering orbs, the journey leads to Heaven, that is, to the eighth motion

and day. And he says that souls are gone on the fourth day, pointing out the passage through the four elements. But the seventh day is recognized as sacred, not by the Hebrews only, but also by the Greeks; according to which the whole world of all animals and plants revolve."<sup>10</sup>

Clement was originally a heathen philosopher, and these strange mysticisms which he here puts forth upon the words of Plato are only modifications of his former heathen notions. Though Clement says that Plato speaks of the Lord's day, it is certain that he does not understand him to speak of literal days nor of a literal meadow. On the contrary, he interprets the meadow to represent "the fixed sphere, as being a mild and genial spot, and the locality of the pious;" which must refer to their future inheritance. The seven days are not so many literal days, but they represent "each motion of the seven planets, and the whole practical art which speeds to the end of rest." This seems to represent the present period of labor which is to end in the rest of the saints. For he adds: "But after the wandering orbs (represented by Plato's seven days) the journey leads to Heaven, that is, to the eighth motion and day." The seven days, therefore, do here represent the period of the Christian's pilgrimage, and the eighth day of which Clement here speaks is not Sunday, but Heaven itself! Here is the first instance of Lord's day as a name for the eighth day, but this eighth day is a mystical one, and means Heaven!

But Clement uses the term Lord's day once more, and this time clearly, as representing, not a literal day, but the whole period of our regenerate life. For he speaks of it in treating of fasting, and he sets forth fasting as consisting in abstinence from sinful pleasures, not only in deeds, to use his distinction, as forbidden by the law, but in thoughts, as forbidden by the gospel. Such fasting pertains to the entire life of the Christian. And thus Clement sets forth what is involved in observing this duty in the gospel sense:

"He, in fulfillment of the precept, according to the gospel, keeps the Lord's day, when he abandons an evil disposition, and assumes that of the Gnostic, glorifying the Lord's resurrection in himself."<sup>11</sup>

From this statement we learn, not merely his idea of fasting, but also that of celebrating the Lord's day, and glorifying the resurrection of Christ. This, according to Clement, does not consist in paying special honors to Sunday, but in abandoning an evil disposition, and in assuming that of the Gnostic, a Christian sect to which he belonged. Now it is plain that this kind of Lord's-day observance pertains to no one day of the week, but embraces the entire life of the Christian. Clement's Lord's day was not a literal, but a mystical, day, embracing, according to this, his second use of the term, the entire regenerate life of the Christian; and according to his first use of the term, embracing also the future life in Heaven. And this view is confirmed by Clement's statement of the contrast between the Gnostic sect to which he belonged and other Christians. He says of their worship that it was "NOT ON SPECIAL DAYS, as some others, but doing this continually in our whole life." And he speaks further of the worship of the Gnostic that it was "not in a specified place, or selected temple, or at certain festivals, and on appointed days, but during his whole life."<sup>12</sup>

It is certainly a very remarkable fact that the first writer who speaks of the Lord's day as the eighth day uses the term, not with reference to a literal, but a mystical, day. It is not Sunday, but the Christian's life, or Heaven itself! This doctrine of a perpetual Lord's day, we shall find alluded to in Tertullian, and expressly stated in Origen, who are the next two writers that use the term Lord's day. But Clement's mystical or perpetual Lord's day shows that he had no idea

that John, by Lord's day, meant Sunday; for in that case, he must have recognized that as the true Lord's day, and the Gnostics' special day of worship.

Tertullian, A.D. 200, is the next writer who uses the term Lord's day. He defines his meaning, and fixes the name upon the day of Christ's resurrection. Kitto<sup>13</sup> says this is "the earliest authentic instance" in which the name is thus applied, and we have proved this true by actual examination of every writer, unless the reader can discover some reference to Sunday in Clement's mystical eighth day. Tertullian's words are these:

"We, however (just as we have received), only on the Lord's day of the resurrection (solo die dominico resurrectionis) ought to guard, not only against kneeling, but every posture and office of solicitude; deferring even our business, lest we give any place to the devil. Similarly, too, in the period of Pentecost; which period we distinguish by the same solemnity of exultation."<sup>14</sup>

Twice more does Tertullian use the term Lord's day, and once more does he define it, this time calling it the "eighth day." And in each of these two cases does he place the day which he calls Lord's day in the same rank with the Catholic festival of Pentecost, even as he does in the instance already quoted. As the second instance of Tertullian's use of Lord's day, we quote a portion of the rebuke which he addressed to his brethren for mingling with the heathen in their festivals. He says:

"Oh! better fidelity of the nations to their own sects, which claims no solemnity of the Christians for itself! Not the Lord's day, not Pentecost, even if they had known them, would they have shared with us; for they would fear lest they should seem to be Christians. We are not apprehensive lest we seem to be heathens! If any indulgence is to be granted to the flesh, you have it. I will not say your own days, but more too; for to the heathens each festive day occurs but once annually; you have a festive day every eighth day."<sup>15</sup>

The festival which Tertullian here represents as coming every eighth day was no doubt the one which he has just called the Lord's day. Though he elsewhere<sup>16</sup> speaks of the Sunday festival as observed at least by some portion of the heathen, he here speaks of the Lord's day as unknown to those heathen of whom he now writes. This strongly indicates that the Sunday festival had but recently begun to be called by the name of Lord's day. But he once more speaks of the Lord's day:

"As often as the anniversary comes round, we make offerings for the dead as birth-day honors. We count fasting or kneeling in worship on the Lord's day to be unlawful. We rejoice in the same privilege also from Easter to Whitsunday (the Pentecost). We feel pained should any wine or bread, even though our own, be cast upon the ground. At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign [of the cross].

"If, for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer. That reason will support tradition, and custom, and faith, you will either yourself perceive, or learn from some one who has."<sup>17</sup>

This completes the instances in which Tertullian uses the term Lord's day, except a mere allusion to it in his discourse on Fasting. It is very remarkable that in each of the three cases, he puts it on a level with the festival of Whitsunday, or Pentecost. He also associates it directly with "offerings for the dead" and with the use of "the sign of the cross." When asked for authority from the Bible for these things, he does not answer, "We have the authority of John for the Lord's day, though we have nothing but tradition for the sign of the cross and offerings for the dead." On the contrary, he said there was no Scripture injunction for any of them. If it be asked, How could the title of Lord's day be given to Sunday except by tradition derived from the apostles? the answer will be properly returned, What was the origin of offerings for the dead? And how did the sign of the cross come into use among Christians? The title of Lord's day as a name for Sunday is no nearer apostolic than is the sign of the cross, and offerings for the dead; for it can be traced no nearer to apostolic times than can these most palpable errors of the great apostasy.

Clement taught a perpetual Lord's day; Tertullian held a similar view, asserting that Christians should celebrate a perpetual Sabbath, not by abstinence from labor, but from sin.<sup>18</sup> Tertullian's method of Sunday observance will be noticed hereafter.

Origen, A.D. 231, is the third of the ancient writers who call "the eighth day" the Lord's day. He was the disciple of Clement, the first writer who makes this application. It is not strange, therefore, that he should teach Clement's doctrine of a perpetual Lord's day, nor that he should state it even more distinctly than did Clement himself. Origen, having represented Paul as teaching that all days are alike, continues thus:

"If it be objected to us on this subject that we ourselves are accustomed to observe certain days, as for example the Lord's day, the Preparation, the Passover, or Pentecost, I have to answer, that to the perfect Christian, who is ever in his thoughts, words, and deeds, serving his natural Lord, God the Word, all his days are the Lord's, and he is always keeping the Lord's day."<sup>19</sup>

This was written some forty years after Clement had propounded his doctrine of the Lord's day. The imperfect Christian might honor a Lord's day which stood in the same rank with the Preparation, the Passover, and the Pentecost. But the perfect Christian observed the true Lord's day, which embraced all the days of his regenerate life. Origen uses the term Lord's day for two different days. 1. For a natural day, which in his judgment stood in the same rank with the Preparation day, the Passover, and the Pentecost. 2. For a mystical day, as did Clement, which is the entire period of the Christian's life. The mystical day, in his estimation, was the true Lord's day. It therefore follows that he did not believe Sunday to be the Lord's day by apostolic appointment. But, after Origen's time, Lord's day becomes a common name for the so-called eighth day. Yet these three men, Clement, Tertullian, and Origen, who first make this application, not only do not claim that this name was given to the day by the apostles, but do plainly indicate that they had no such idea. Offerings for the dead and the use of the sign of the cross are found as near to apostolic times as is the use of Lord's day as a name for Sunday. The three have a common origin, as shown by Tertullian's own words. Origen's views of the Sabbath, and of the Sunday festival, will be noticed hereafter.

Such is the case with the claim of Sunday to the title of Lord's day. The first instance of its use, if Clement be supposed to refer to Sunday, is not till almost one century after John was in vision upon Patmos. Those who first call it by that name had no idea that it was such by divine or apostolic appointment, as they plainly show. In marked contrast with this is the



Catholic festival of the Passover. Though never commanded in the New Testament, it can be traced back to men who say that they had it from the apostles!

Thus the churches of Asia Minor had the festival from Polycarp who, as Eusebius states the claim of Polycarp, had "observed it with John the disciple of our Lord, and the rest of the apostles with whom he associated."<sup>20</sup> Socrates says of them that they maintain that this observance "was delivered to them by the apostle John."<sup>21</sup> Anatolius says of these Asiatic Christians that they received "the rule from an unimpeachable authority, to wit, the evangelist John."<sup>22</sup>

Nor was this all. The western churches also, with the church of Rome at their head, were strenuous observers of the Passover festival. They also traced the festival to the apostles. Thus Socrates says of them: "The Romans and those in the western parts assure us that their usage originated with the apostles Peter and Paul."<sup>23</sup> But he says these parties cannot prove this by written testimony. Sozomen says of the Romans, with respect to the Passover festival, that they "have never deviated from their original usage in this particular; the custom having been handed down to them by the holy apostles Peter and Paul."<sup>24</sup>

If the Sunday-Lord's day could be traced to a man who claimed to have celebrated it with John and other of the apostles, how confidently would this be cited as proving positively that it is an apostolic institution! And yet this can be done in the case of the Passover festival! Nevertheless, a single fact in the case of this very festival is sufficient to teach us the folly of trusting in tradition. Polycarp claimed that John and other of the apostles taught him to observe the festival on the fourteenth day of the first month, whatever day of the week it might be; while the elders of the Roman church asserted that Peter and Paul taught them that it must be observed on the Sunday following Good Friday!<sup>25</sup>

The Lord's day of the Catholic church can be traced no nearer to John than A.D. 194, or perhaps in strict truth to A.D. 200, and those who then use the name show plainly that they did not believe it to be the Lord's day by apostolic appointment. To hide these fatal facts by seeming to trace the title back to Ignatius the disciple of John, and thus to identify Sunday with the Lord's day of that apostle, a series of remarkable frauds has been committed which we have had occasion to examine. But even could the Sunday-Lord's day be traced to Ignatius, the disciple of John, it would then come no nearer being an apostolic institution than does the Catholic festival of the Passover, which can be traced to Polycarp, another of John's disciples, who claimed to have received it from John himself!

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1 The writer has prepared a small work entitled, "The complete Testimony of the Fathers of the first Three Centuries concerning the Sabbath and First Day," in which, with the single exception of Origen, some of whose works were not at that time accessible, every passage in the fathers which gives their views of the Sabbath and first-day is presented. This pamphlet can be had of the publishers of the present work for fifteen cents. To save space in this History, a general statement of the doctrine of the fathers is here made with brief quotations of their words. But in "The Complete Testimony of the Fathers" every passage is given in their own words, and to this little work the reader is referred.

2 Those who dispute these statements are invited to present the words of the fathers which modify or disprove them. The reader who may not have access to the writing of the fathers is referred to the pamphlet already mentioned in which their complete testimony is given.

- 3 See the testimony on page 189 of this work.
- 4 Justin Martyr's First Apology, chap. lxvii.
- 5 Eusebius's Eccl. Hist., book iv. chap. xxiii.
- 6 See chap. xviii. of this History.
- 7 See his Ecclesiastical History, book iv. chap. xxvi.
- 8 Sabbath Manual, p. 114.
- 9 See chap. xvi. of this work; and also Testimony of the Fathers, pp. 44-52.
- 10 The Miscellanies of Clement, book v. chap. xiv.
- 11 The Miscellanies of Clement, book vii. chap. xii.; Testimony of the Fathers, p. 61.
- 12 The Miscellanies, book vii. chap. vii.; Testimony of the Fathers, p. 62.
- 13 Kitto's Cyclopedia of Biblical Literature, original edition, article Lord's Day.
- 14 Tertullian on Prayer, chap. xxiii.; Testimony of the Fathers, p. 67.
- 15 On Idolatry, chap. xiv.; Testimony of the Fathers, p. 66.
- 16 Ad Nationes, book i. chap. xiii.; Testimony of the Fathers, p. 70.
- 17 De Corona, sects. 3 and 4; Testimony of the Fathers, pp. 68, 69.
- 18 An Answer to the Jews, chap. iv.; Testimony of the Fathers, p. 73.
- 19 Against Celcus, book 8. chap. xxii.; Testimony of the Fathers, p. 87.
- 20 Eusebius's Eccl. Hist., book v. chap. xxiv.
- 21 Socrates's Eccl. Hist., book v. chap. xxii.
- 22 Anatolius, Tenth Fragment.
- 23 Socrates's Eccl. Hist., book v. chap. xxii.
- 24 Sozomen's Eccl. Hist., book vii. chap. xviii.; see also Mosheim, book i. cent. 2, part ii. chap. iv. sect. 9.
- 25 Socrates's Eccl. Hist., book v. chap. xxii.; McClintock and Strong's Cyclopedia, vol. iii. p. 13; Bingham's Antiquities, p. 1149.

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## CHAPTER 14

### THE FIRST WITNESSES FOR SUNDAY

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***Origin of Sunday observance the subject of present inquiry - Contradictory statements of Mosheim and Neander - The question between them stated, and the true data for deciding that question - The New Testament furnishes no support for Mosheim's statement - Epistle of Barnabas a forgery - The testimony of Pliny determines nothing in the case - the epistle of Ignatius probably spurious, and certainly interpolated so far as it is made to sustain Sunday - Decision of the question.***

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The first day of the week is now almost universally observed as the Christian Sabbath. The origin of this institution is still before us as the subject of inquiry. This is presented by two eminent church historians; but so directly do they contradict each other, that it is a question of curious interest to determine which of them states the truth. Thus Mosheim writes respecting the first century:

"All Christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout the Christian churches, as appears from the united testimonies of the most credible writers."<sup>1</sup>

Now let us read what Neander, the most distinguished of church historians, says of this apostolic authority for Sunday observance:

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."<sup>2</sup>

How shall we determine which of these historians is in the right? Neither of them lived in the apostolic age of the church. Mosheim was a writer of the eighteenth century, and Neander, of the nineteenth. Of necessity therefore they must learn the facts in the case from the writings of that period which have come down to us. These contain all the testimony which can have any claim to be admitted in deciding this case. These are, first, the inspired writings of the New Testament; second, the reputed productions of such writers of that age as are supposed to mention the first day, viz., the epistle of Barnabas; the letter of Pliny, governor of Bythinia, to the emperor Trajan; and the epistle of Ignatius. These are all the writings prior to the middle of the second century - and this is late enough to amply cover the ground of Mosheim's statement - which can be introduced as even referring to the first day of the week.

The questions to be decided by this testimony are these: Did the apostles set apart Sunday for divine worship (as Mosheim affirms)? or does the evidence in the case show that the festival of Sunday, like all other festivals, was always only a human ordinance (as is affirmed by Neander)?

It is certain that the New Testament contains no appointment of Sunday for the solemn celebration of public worship. And it is equally true that there is no example of the church of Jerusalem on which to found such observance. The New Testament therefore furnishes no support<sup>3</sup> for the statement of Mosheim.

The three epistles which have come down to us purporting to have been written in the apostolic age, or immediately subsequent to that age, next come under examination. These are all that remain to us of a period more extended than that embraced in the statement of Mosheim. He speaks of the first century only; but we summon all the writers of that century, and of the following one prior to the time of Justin Martyr, A.D. 140, who are even supposed to mention the first day of the week. Thus the reader is furnished with all the data in the case. The epistle of Barnabas speaks as follows in behalf of first-day observance:

"Lastly he saith unto them, Your new-moons and your sabbaths I cannot bear them. Consider what he means by it; the sabbaths, says he, which ye now keep, are not acceptable unto me, but those which I have made; when resting from all things, I shall begin the eighth day, that is, the beginning of the other world; for which cause we observe the eighth day with gladness, in which Jesus arose from the dead, and having manifested himself to his disciples, ascended into Heaven."<sup>4</sup>

It might be reasonably concluded that Mosheim would place great reliance upon this testimony as coming from an apostle, and as being somewhat better suited to sustain the sacredness of Sunday than anything previously examined by us. Yet he frankly acknowledges that this epistle is spurious. Thus he says:

"The epistle of Barnabas was the production of some Jew, who, most probably, lived in this century, and whose mean abilities and superstitious attachment to Jewish fables, show, notwithstanding the uprightness of his intentions, that he must have been a very different person from the true Barnabas, who was St. Paul's companion."<sup>5</sup>

In another work, Mosheim says of this epistle:

"As to what is suggested by some, of its having been written by that Barnabas who was the friend and companion of St. Paul, the futility of such a notion is easily to be made apparent from the letter itself; several of the opinions and interpretations of Scripture which it contains, having in them so little of either truth, dignity or force, as to render it impossible that they could ever have proceeded from the pen of a man divinely instructed."<sup>6</sup>

Neander speaks thus of this epistle:

"It is impossible that we should acknowledge this epistle to belong to that Barnabas who was worthy to be the companion of the apostolic labors of St. Paul."<sup>7</sup>

Prof. Stuart bears a similar testimony:

"That a man by the name of Barnabas wrote this epistle I doubt not; that the chosen associate of Paul wrote it, I with many others must doubt."<sup>8</sup>

Dr. Killen, Professor of Ecclesiastical History, to the General Assembly of the Presbyterian church of Ireland, uses the following language:

"The tract known as the Epistle of Barnabas was probably composed in A.D. 135. It is the production apparently of a convert from Judaism who took special pleasure in allegorical interpretation of Scripture."<sup>9</sup>

Prof. Hackett bears the following testimony:

"The letter still extant, which was known as that of Barnabas even in the second century, cannot be defended as genuine."<sup>10</sup>

Mr. Milner speaks of the reputed epistle of Barnabas as follows:-

"It is a great injury to him to apprehend the epistle, which goes by his name, to be his."<sup>11</sup>

Kitto speaks of this production as,

"The so-called epistle of Barnabas, probably a forgery of the second century."<sup>12</sup>

Says the Encyclopedia of Religious Knowledge, speaking of the Barnabas of the New Testament:

"He could not be the author of a work so full of forced allegories, extravagant and unwarrantable explications of Scripture, together with stories concerning beasts, and such like conceits, as make up the first part of this epistle."<sup>13</sup>

Eusebius, the earliest of church historians, places this epistle in the catalogue of spurious books. Thus he says:

"Among the spurious must be numbered both the books called, 'The Acts of Paul,' and that called, 'Pastor,' and 'The Revelation of Peter.' Besides these the books called 'The Epistle of Barnabas,' and what are called, 'The Institutions of the Apostles.'"<sup>14</sup>

Sir Wm. Domville speaks as follows:

"But the epistle was not written by Barnabas; it was not merely unworthy of him, - it would be a disgrace to him, and what is of much more consequence, it would be a disgrace to the Christian religion, as being the production of one of the authorized teachers of that religion in the times of the apostles, which circumstance would seriously damage the evidence of its divine origin. Not being the epistle of Barnabas, the document is, as regards the Sabbath question, nothing more than the testimony of some unknown writer to the practice of Sunday observance by some Christians of some unknown community, at some uncertain period of the Christian era, with no sufficient ground for believing that period to have been the first century."<sup>15</sup>

Coleman bears the following testimony:

"The epistle of Barnabas, bearing the honored name of the companion of Paul in his missionary labors, is evidently spurious. It abounds in fabulous narratives, mystic, allegorical interpretations of the Old Testament, and fanciful conceits, and is generally agreed by the learned to be of no authority."<sup>16</sup>

As a specimen of the unreasonable and absurd things contained in this epistle, the following passage is quoted:

"Neither shalt thou eat of the hyena: that is, again, be not an adulterer; nor a corrupter of others; neither be like to such. And wherefore so? Because that creature every year changes its kind, and is sometimes male, and sometimes female."<sup>17</sup>

Thus first-day historians being allowed to decide the case, we are authorized to treat this epistle as a forgery. And whoever will read its ninth chapter - for it will not bear quoting - will acknowledge the justice of this conclusion. This epistle is the only writing purporting to come from the first century except the New Testament, in which the first day is even referred to. That this furnishes no support for Sunday observance, even Mosheim acknowledges.

The next document that claims our attention is the letter of Pliny, the Roman governor of Bythinia, to the emperor Trajan. It was written about A.D. 104. He says of the Christians of his province:

"They affirmed that the whole of their guilt or error was, that they met on a certain stated day, before it was light, and addressed themselves in a form of prayer to Christ, as to some god, binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit any fraud, theft, or adultery; never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then re-assemble to eat in common a harmless meal."<sup>18</sup>

This epistle of Pliny certainly furnishes no support for Sunday observance. The case is presented in a candid manner by Coleman. He says of this extract:

"This statement is evidence that these Christians kept a day as holy time, but whether it was the last or the first day of the week, does not appear."<sup>19</sup>

Charles Buck, an eminent first-day writer, saw no evidence in this epistle of first-day observance, as is manifest from the indefinite translation which he gives it. Thus he cites the epistle:

"These persons declare that their whole crime, if they are guilty, consists in this: that on certain days they assemble before sunrise to sing alternately the praises of Christ as of God."<sup>20</sup>

Tertullian, who wrote A.D. 200, speaks of this very statement of Pliny thus:

"He found in their religious services nothing but meetings at early morning for singing hymns to Christ and God, and sealing home their way of life by a united pledge to be faithful to their religion, forbidding murder, adultery, dishonesty, and other crimes."<sup>21</sup>

Tertullian certainly found in this no reference to the festival of Sunday.

Mr. W. B. Tayler speaks of this stated day as follows:

"As the Sabbath day appears to have been quite as commonly observed at this date as the sun's day (if not even more so), it is just as probable that this 'stated day' referred to by Pliny was the seventh day, as that it was the first day; though the latter is generally taken for granted."<sup>22</sup>

Taking for granted the very point that should be proved, is no new feature in the evidence thus far examined in support of first-day observance. Although Mosheim relies on this expression of Pliny as a chief support of Sunday, yet he speaks thus of the opinion of another learned man:

"B. Just. Hen. Boehmer, would indeed have us to understand this day to have been the same with the Jewish Sabbath."<sup>23</sup>

This testimony of Pliny was written a few years subsequent to the time of the apostles. It relates to a church which probably had been founded by the apostle Peter.<sup>24</sup> It is certainly far more probable that this church, only forty years after the death of Peter, was keeping the fourth commandment, than that it was observing a day never enjoined by divine authority. It must be conceded that this testimony from Pliny proves nothing in support of Sunday observance; for it does not designate what day of the week was thus observed.

The epistles of Ignatius of Antioch so often quoted in behalf of first-day observance, next claim our attention. He is represented as saying:

"Wherefore if they who are brought up in these ancient laws came nevertheless to the newness of hope; no longer observing sabbaths, but keeping the Lord's day, in which also our life is sprung up by him, and through his death, whom yet some deny (by which mystery we have been brought to believe, and therefore wait that we may be found the disciples of Jesus Christ, our only master): how shall we be able to live different from him; whose disciples the very prophets themselves being, did by the Spirit expect him as their master."<sup>25</sup>

Two important facts relative to this quotation are worthy of particular notice: 1. That the epistles of Ignatius are acknowledged to be spurious by first-day writers of high authority; and those epistles which some of them except as possibly genuine, do not include in their number the epistle to the Magnesians from which the above quotation is made, nor do they say anything relative to first-day observance. 2. That the epistle to Magnesians would say nothing of any day, were it not that the word day had been fraudulently inserted by the translator! In support of the first of these propositions the following testimony is adduced. Dr. Killen speaks as follows:

"In the sixteenth century, fifteen letters were brought out from beneath the mantle of a hoary antiquity, and offered to the world as the productions of the pastor of Antioch. Scholars refused to receive them on the terms required, and forthwith eight of them were admitted to be forgeries. In the seventeenth century, the seven remaining letters, in a somewhat altered form, again came forth from obscurity, and claimed to be the works of Ignatius. Again discerning critics refused to acknowledge their pretensions; but curiosity was roused by this second apparition, and many expressed an earnest desire to obtain a sight of the real epistles. Greece, Syria, Palestine, and Egypt, were ransacked in

search of them, and at length three letters are found. The discovery creates general gratulation; it is confessed that four of the epistles so lately asserted to be genuine, are apocryphal; and it is boldly said that the three now forthcoming are above challenge. But truth still refuses to be compromised, and sternly disowns these claimants for her approbation. The internal evidence of these three epistles abundantly attests that, like the last three books of the Sibyl, they are only the last shifts of a grave imposture."<sup>26</sup>

The same writer thus states the opinion of Calvin:

"It is no mean proof of the sagacity of the great Calvin, that, upwards of three hundred years ago, he passed a sweeping sentence of condemnation on these Ignatian epistles."<sup>27</sup>

Of the three epistles of Ignatius still claimed as genuine, Prof. C. F. Hudson speaks as follows:

"Ignatius of Antioch was martyred probably A.D. 115. Of the eight epistles ascribed to him, three are genuine; viz., those addressed to Polycarp, the Ephesians, and the Romans."<sup>28</sup>

It will be observed that the three epistles which are here mentioned as genuine do not include that epistle from which the quotation in behalf of Sunday is taken, and it is a fact also that they contain no allusion to Sunday. Sir. Wm. Domville, an anti-Sabbatarian writer, uses the following language:

"Every one at all conversant with such matters is aware that the works of Ignatius have been more interpolated and corrupted than those of any other of the ancient fathers; and also that some writings have been attributed to him which are wholly spurious."<sup>29</sup>

Robinson, an eminent English Baptist writer of the last century, expresses the following opinion of the epistles ascribed to Ignatius, Barnabas, and others:

"If any of the writings attributed to those who are called apostolical fathers, as Ignatius, teacher at Antioch, Polycarp, at Smyrna, Barnabas, who was half a Jew, and Hermas, who was brother to Pius, teacher at Rome, if any of these be genuine, of which there is great reason to doubt, they only prove the piety and illiteracy of the good men. Some are worse, and the best not better, than the godly epistles of the lower sort of Baptists and Quakers in the time of the civil war in England. Barnabas and Hermas both mention baptism; but both of these books are contemptible reveries of wild and irregular geniuses."<sup>30</sup>

The doubtful character of these Ignatian epistles is thus sufficiently attested. The quotation in behalf of Sunday is not taken from one of the three epistles that are still claimed as genuine; and what is still further to be observed, it would say nothing in behalf of any day were it not for an extraordinary license, not to say fraud, which the translator has used in inserting the word day. This fact is shown with critical accuracy by Kitto, whose Cyclopedia is in high repute among first-day scholars. Thus he presents the original of Ignatius with comments and a translation as follows:

"We must here notice one other passage . . . as bearing on the subject of the Lord's day, though it certainly contains no mention of it. It occurs in the epistle



of Ignatius to the Magnesians (about A.D. 100.) The whole passage is confessedly obscure, and the text may be corrupt. . . . The passage is as follows:

Ei oun oi en palaios pragmasin anastrophentes eis kainoteta elpidos elthon-meketi sabbatixontes, alla kata kuriaken xoen xontes-(en e kai e xoe emon aneteilen oi autou, etc.)<sup>31</sup>

"Now many commentators assume (on what ground does not appear), that after kuriaken [Lord's] the word emeran [day] is to be understood. . . . Let us now look at the passage simply as it stands. The defect of the sentence is the want of a substantive to which autou can refer. This defect, so far from being remedied, is rendered still more glaring by the introduction of emera. Now if we take kuriake xon as simply 'the life of the Lord,' having a more personal meaning, it certainly goes nearer to supplying the substantive to autou. . . . Thus upon the whole the meaning might be given thus:

"If those who lived under the old dispensation have come to the newness of hope, no longer keeping sabbaths, but living according to our Lord's life (in which, as it were, our life has risen again through him, &c.). . . .

"On this view the passages does not refer at all to the Lord's day; but even on the opposite supposition it can not be regarded as affording any positive evidence to the early use of the term 'Lord's day' (for which it is often cited), since the material word emera [day] is purely conjectural."<sup>32</sup>

The learned Morer, a clergyman of the church of England, confirms this statement of Kitto. He renders Ignatius thus:

"If therefore they who were well versed in the works of ancient days came to newness of hope, not sabbatizing, but living according to the dominical life, &c. . . . The Medicean copy, the best and most like that of Eusebius, leaves no scruple, because xoen is expressed and determines the word dominical to the person of Christ, and not to the day of his resurrection."<sup>33</sup>

Sir Wm. Domville speaks on this point as follows:

"Judging therefore by the tenor of the epistle itself, the literal translation of the passage in discussion, 'no longer observing sabbaths, but living according to the Lord's life,' appears to give its true and proper meaning; and if this be so, Ignatius, whom Mr. Gurney<sup>34</sup> puts forward as a material witness to prove the observance of the Lord's day in the beginning of the second century, fails to prove any such fact, it appearing on a thorough examination of his testimony that he does not even mention the Lord's day, nor in any way allude to the religious observance of it, whether by that name or by any other."<sup>35</sup>

It is manifest, therefore, that this famous quotation has no reference whatever to the first day of the week, and that it furnishes no evidence that that day was known in the time of Ignatius by the title of Lord's day.<sup>36</sup> The evidence is now before the reader which must determine whether Moshieim or Neander spoke in accordance with the facts in the case. And thus it appears that in the New Testament, and in the uninspired writers of the period referred to, there is absolutely nothing to sustain the strong Sunday statement of Mosheim. When we come to the fourth century, we shall find a statement by him which essentially modifies what

he has here said. Of the epistles ascribed to Barnabas, Pliny, and Ignatius, we have found that the first is a forgery; that the second speaks of a stated day without defining what one; and that the third, which is probably a spurious document, would say nothing relative to Sunday, if the advocates of first-day sacredness had not interpolated the word day into the document! We can hardly avoid the conclusion that Mosheim spoke on this subject as a doctor of divinity, and not as a historian; and with the firmest conviction that we speak the truth, we say with Neander, "The festival of Sunday was always only a human ordinance."

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1 Maclaine's Mosheim, cent. 1, part ii. chap. iv. sec. 4. I have given Maclaine's translation, not because it is an accurate version of Mosheim, but because it is so much used in support of the first day Sabbath. Maclaine in his preface to Mosheim says: "I have sometimes taken considerable liberties with my author." And he tells us what these liberties were by saying that he had "often added a few sentences, to render an observation more striking, a fact more clear, a portrait more finished." The present quotation is an instance of these liberties. Dr. Murdock of New Haven who has given "a close, literal version" of Mosheim, gives the passage thus:

"The Christians of this century, assembled for the worship of God, and for their advancement in piety, on the first day of the week, the day on which Christ reassumed his life: for that this day was set apart for religious worship, by the apostles themselves, and that, after the example of the church of Jerusalem, it was generally observed, we have unexceptionable testimony." - Murdock's Mosheim, cent. 1, part ii. chap. iv. sec. 4.

2 Neander's Church History, translated by H. J. Rose, p. 186. To break the force of this strong statement of Neander that "the festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday," two things have been said:

1. That Neander, in a later edition of his work, retracted this declaration. It is true that in re-writing his work he omitted this sentence. But he inserted nothing of a contrary character, and the general tenor of the revised edition is in this place precisely the same as in that from which this out-spoken statement is taken.

In proof of this, we cite from the later edition of Neander his statement in this very place of what constituted Sunday observance in the early church. He says:

"Sunday was distinguished as a day of joy, by being exempted from fasts, and by the circumstance that prayer was performed on this day in a standing and not in a kneeling posture, as Christ, by his resurrection, had raised up fallen man again to Heaven." - Torrey's Neander, vol. i. p. 295, ed. 1852.

This is an accurate account of early Sunday observance, as we shall hereafter show; and that such observance was only a human ordinance, of which no feature was ever commanded by the apostles, will be very manifest to every person who attempts to find any precept for any particular of it in the New Testament.

2. But the other method of setting aside this testimony of Neander is to assert that he did not mean to deny that the apostles established a divine command for Sunday as the Christian Sabbath, but meant to assert that they did not

establish a divine command for Sunday as a Catholic festival! Those who make this assertion must know that it is false. Neander expressly denies that the apostles either constituted or recognized Sunday as a Sabbath, and he represents Sunday as a mere festival from the very first of its observance, and established only by human authority.

3 See chapters x. and xi., in which the New Testament has been carefully examined on this point.

4 Epistle of Barnabas 13:9, 10; or, as others divide the epistle, chapter 15.

5 Eccl. Hist., cent. 1, part ii. chap. ii. sect. 21.

6 Historical Commentaries, cent. 1, sect. 53.

7 Rose's Neander, p. 407.

8 Note appended to Gurney's History, Authority, and Use of the Sabbath, p. 86.

9 Ancient Church, pp. 367, 368.

10 Commentary on Acts, p. 251.

11 History of the Church, cent. 1, chap. xv.

12 Cyc. Bib. Lit., art. Lord's day, tenth ed. 1858.

13 Encyc. of Rel. Knowl., art. Barnabas' Epistle.

14 Eccl. Hist., Book iii. chap. xxv.

15 The Sabbath, or an Examination of the Six Texts commonly adduced from the New Testament in proof of a Christian Sabbath, p. 233.

16 Ancient Christianity, chap. i. sect. 2.

17 Epistle of Barnabas, 9:8. In some editions it is chap. 10.

18 Coleman's Ancient Christianity, pp. 35, 36.

19 Ancient Christianity Exemplified, chap. 26, sect. 2.

20 Buck's Theological Dictionary, art. Christians.

21 Tertullian's Apology, sect. 2.

22 Obligation of the Sabbath, p. 300.

23 Historical Commentaries, cent. 1, sect. 47.

24 1Pet.1:1. See Clarke's Commentary, preface to the epistles of Peter.

25 Ignatius to the Magnesians, 3:3-5; or, as others divide the epistle, chap. 9.

26 Ancient Church, pp. 413, 414.

27 Id. p. 427.

28 Future Life, p. 290.

29 Examination of the Six Tests, p. 237.

30 Ecclesiastical Researches, chap. vi. pp. 50, 51, ed. 1792.

31 Ignatius ad Magnesios, sect. 9.

32 Cyc. Bib. Lit., art. Lord's day.

33 Dialogues on the Lord's Day, pp. 206, 207.

34 A first-day writer, author of the "History, Authority, and Use, of the Sabbath."

35 Examination of the Six Texts, pp. 250, 251.

36 For a more full statement of the case of Ignatius, see the "Testimony of the Fathers," pp. 26-30. The quotation from Ignatius examined in this chapter is there shown, according to the connection, to relate, not to New Testament Christians, but to the ancient prophets.

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## CHAPTER 15

### EXAMINATION OF A FAMOUS FALSEHOODE

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*Were the martyrs in Pliny's time and afterward tested by the question whether they had kept Sunday or not? - Argument in the affirmative quoted from Edwards-Its origin-No facts to sustain such an argument prior to the fourth century-A single instance at the opening of that century all that can be claimed in support of the assertion-Sunday not even alluded to in that instance-Testimony of Mosheim relative to the work in which this is found.*

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Certain doctors of divinity have made a special effort to show that the "stated day" of Pliny's epistle is the first day of the week. For this purpose they adduce a fabulous narrative which the more reliable historians of the church have not deemed worthy of record. The argument is this: That in Pliny's time and afterward, that is, from the close of the first century and onward, whenever the Christians were brought before their persecutors for examination, they were asked whether they had kept the Lord's day, this term being used to designate the first day of the week. And hence two facts are asserted to be established: 1. That when Pliny says that the Christians who were examined by him were accustomed to meet on a stated day, that day was undoubtedly the first day of the week. 2. That the observance of the first day of the week was the grand test by which Christians were known to their heathen persecutors. 3. That Lord's day was the name by which the first day of the week was known in the time of Pliny, a few years after the death of John. To prove these points, Dr. Edwards makes the following statement:

"Hence the fact that their persecutors, when they wished to know whether men were Christians, were accustomed to put to them this question, viz., 'Dominicum servasti?' - 'Hast thou kept the Lord's day?' If they had they were Christians. This was the badge of their Christianity, in distinction from Jews and pagans. And if they said they had, and would not recant, they must be put to death. And what, when they continued steadfast, was their answer? 'Christianus sum; intermittere non possum;'-'I am a Christian; I cannot omit it.' It is a badge of my religion, and the man who assumes it must of course keep the Lord's day, because it is the will of his Lord; and should he abandon it, he would be an apostate from his religion."<sup>1</sup>

Mr. Gurney, an English first-day writer of some note, uses the same argument and for the same purpose.<sup>2</sup> The importance attached to this statement, and the prominence given to it by the advocates of first-day sacredness, render it proper that its merits should be examined. Dr. Edwards gives no authority for his statement; but Mr. Gurney traces the story to Dr. Andrews, bishop of Winchester, who claimed to have taken it from the Acta Martyrum, an ancient collection of the acts of the martyrs. It was in the early part of the seventeenth century that Bishop Andrews first brought this forward in his speech in the court of Star Chamber, against Thraske, who was accused before that arbitrary tribunal of maintaining the heretical opinion that Christians are bound to keep the seventh day as the Sabbath of the Lord. The story was first produced, therefore, for the purpose of confounding an observer of the Sabbath when on

trial by his enemies for keeping that day. Sir Wm. Domville, an able anti-Sabbatarian writer, thus traces out the matter:

"The bishop, as we have seen, refers to the Acta of the martyrs as justifying his assertion respecting the question, *Dominicum servasti?* but he does not cite a single instance from them in which that question was put. We are left therefore to hunt out the instances for ourselves, wherever, if anywhere, they are to be found. The most complete collection of the memoirs and legends still extant, relative to the lives and sufferings of the Christian martyrs, is that by Ruinart, entitled, '*Acta primorum Martyrum sincera et selecta.*' I have carefully consulted that work, and I take upon myself to affirm that among the questions there stated to have been put to the martyrs in and before the time of Pliny, and for nearly two hundred years afterwards, the question, *Dominicum servasti?* does not once occur; nor any equivalent question."<sup>3</sup>

This shows at once that no proof can be obtained from this quarter, either that the "stated day" of Pliny was the first day of the week, or that the martyrs of the early church were tested by the question whether they had observed it or not. It also shows the statement to be false that the martyrs of Pliny's time called Sunday the Lord's day and kept it as such. After quoting all the questions put to martyrs in and before Pliny's time, and thus proving that no such question as is alleged, was put to them, Domville says:

"This much may suffice to show that *Dominicum servasti?* was no question in Pliny's time, as Mr. Gurney intends us to believe it was. I have, however, still other proof of Mr. Gurney's unfair dealing with the subject, but I defer stating it for the present, that I may proceed in the inquiry, What may have been the authority on which bishop Andrews relied when stating that *Dominicum servasti?* was ever a usual question put by the heathen persecutors? I shall with this view pass over the martyrdoms which intervened between Pliny's time and the fourth century, as they contain nothing to the purpose, and shall come at once to that martyrdom the narrative of which was, I have no doubt, the source from which Bishop Andrews derived his question, *Dominicum servasti?* 'Hold you the Lord's day?' This martyrdom happened A.D. 304.<sup>4</sup> The sufferers were Saturninus and his four sons, and several other persons. They were taken to Carthage, and brought before the proconsul Amulinus. In the account given of their examinations by him, the phrases, '*CELEBRARE Dominicum,*' and '*AGERE Dominicum,*' frequently occur, but in no instance is the verb '*servare*' used in reference to *Dominicum*. I mention this chiefly to show that when Bishop Andrews, alluding, as no doubt he does, to the narrative of this martyrdom, says the question was, *Dominicum servasti?* it is very clear he had not his author at hand, and that in trusting to his memory, he coined a phrase of his own."<sup>5</sup>

Domville quotes at length the conversation between the proconsul and the martyrs, which is quite similar in most respects to Gurney's and Edwards's quotation from Andrews. He then adds:

"The narrative of the martyrdom of Saturninus being the only one which has the appearance of supporting the assertion of Bishop Andrews that, 'Hold you the Lord's day?' was the usual question to the martyrs, what if I should prove that even this narrative affords no support to that assertion? yet nothing is more

easy than this proof; for Bishop Andrews has quite mistaken the meaning of the word *Dominicum* in translating it 'the Lord's day.' It had no such meaning. It was a barbarous word in use among some of the ecclesiastical writers in, and subsequent to, the fourth century, to express sometimes a church, and at other times the Lord's supper, but NEVER the Lord's day.<sup>6</sup> My authorities on this point, are—

"1. Ruinart, who, upon the word *Dominicum*, in the narrative of the martyrdom of Saturninus, has a note, in which he says it is a word signifying the Lord's supper<sup>7</sup> ('*Dominicum vero desinat sacra mysteria*'), and he quotes Tertullian and Cyprian in support of this interpretation.

"2. The editors of the Benedictine edition of St. Augustine's works. They state that the word *Dominicum* has the two meanings of a church and the Lord's supper. For the former they quote among other authorities, a canon of the council of Neo Cesarea. For the latter meaning they quote Cyprian, and refer also to St. Augustine's account of his conference with the Donatists, in which allusion is made to the narrative of the martyrdom of Saturninus.<sup>8</sup>

"3. Gesner, who, in his Latin Thesaurus published in 1749, gives both meanings to the word *Dominicum*. For that of the Lord's supper he quotes Cyprian; for that of a church he quotes Cyprian and also Hillary."<sup>9</sup>

Domville states other facts of interest bearing on this point, and then pays his respects to Mr. Gurney as follows:

"It thus appearing that the reference made by Bishop Andrews to the 'Acts of Martyrs' completely fails to establish his dictum respecting the question alleged to have been put to the martyrs, and it also appearing that there existed strong and obvious reasons for not placing implicit reliance upon that dictum, what are we to think of Mr. Gurney's regard for truth, when we find he does not scruple to tell his readers that the 'stated day' mentioned in Pliny's letter as that on which the Christians held their religious assemblies, was 'clearly the first day of the week,' is proved by the very question which it was customary for the Roman persecutors to address to the martyrs, *Dominicum servasti?*- 'Hast thou kept the Lord's day?' For this unqualified assertion, prefixed as it is by the word 'clearly,' in order to make it the more impressive, Mr. Gurney is without any excuse."<sup>10</sup>

The justice of Domville's language cannot be questioned when he characterizes this favorite first-day argument as-

"One of those daring misstatements of facts so frequent in theological writings, and which, from the confident tone so generally assumed by the writers on such occasions, are usually received without examination, and allowed, in consequence, to pass current for truth."<sup>11</sup>

The investigation to which this statement has been subjected, shows,

1. That no such question as, Hast thou kept the Lord's day? is upon record as proposed to the martyrs in the time of Pliny.
2. That no such question was asked to any martyr prior to the commencement of the fourth century.
3. That a single instance of martyrdom in which any question of the kind was asked, is all that can be claimed.
4. That in this one case, which is all that has even the slightest appearance of sustaining the story under examination, a correct translation of the original Latin shows that the question had no relation whatever to the observance of Sunday! All this has been upon the assumption that the *Acta Martyrum*, in which this story is found, is an authentic work. Let Mosheim testify relative to the character of this work for veracity:

"As to those accounts which have come down to us under the title of *Acta Martyrum*, or, the Acts of the Martyrs, their authority is certainly for the most part of a very questionable nature; indeed, speaking generally, it might be coming nearer to the truth, perhaps, were we to say that they are entitled to no sort of credit whatever."<sup>12</sup>

Such is the authority of the work from which this story is taken. It is not strange that first-day historians should leave the repetition of it to theologians.

Such are the facts respecting this extraordinary falsehood. They constitute so complete an exposure of this famous historical argument for Sunday as to consign it to the just contempt of all honest men. But this is too valuable an argument to be lightly surrendered, and moreover it is as truthful as are certain other of the historical arguments for Sunday. It will not do to give up this argument because of its dishonesty; for others will have to go with it for possessing the same character.

Since the publication of Domville's elaborate work, James Gilfillan of Scotland has written a large volume entitled, "The Sabbath," which has been extensively circulated both in Europe and in America, and is esteemed a standard work by the American Tract Society and by first-day denominations in general. Gilfillan had read Domville as appears from his statements on pages 10, 142, 143, 616, of his volume. He was therefore acquainted with Domville's exposure of the fraud respecting "*Dominicum servasti?*" But though he was acquainted with this exposure, he offers not oneword in reply. On the contrary, he repeats the story with as much assurance as though it had not been proved a falsehood. But as Domville had shown up the matter from the *Acta Martyrum*, it was necessary for Gilfillan to trace it to some other authority, and so he assigns it to Cardinal Baronius. Here are Gilfillan's words:

"From the days of the apostles downwards for many years, the followers of Christ had no enemies more fierce and unrelenting than that people [the Jews], who cursed them in the synagogue, sent out emissaries into all countries to calumniate their Master and them, and were abettors wherever they could, of the martyrdom of men, such as Polycarp, of whom the world was not worthy. Among the reasons of this deadly enmity was the change of the Sabbatic day. The Romans, though they had no objection on this score, punished the Christians for the faithful observance of their day of rest, one of the testing questions put to the martyrs being, *Dominicum servasti?*- Have you kept the Lord's day? - Baron. An. Eccles., A.D. 303, Num. 35, etc."<sup>13</sup>



Gilfillan having reproduced this statement and assigned as his authority the annalist Baronius, more recent first-day writers take courage and repeat the story after him. Now they are all right, as they think. What if the *Acta Martyrum* has failed them? Domville ought to have gone to Baronius, who, in their judgment, is the true source of information in this matter. Had he done this, they say, he would have been saved from misleading his readers. But let us ascertain what evil Domville has done in this case. It all consists in the assertion of two things out of the *Acta Martyrum*.<sup>14</sup>

1. That no such question as "Dominicum servasti?" was addressed to any martyr till the early part of the fourth century, some two hundred years after the time of Pliny.
2. That the question even then did not relate to what is called the Lord's day, but to the Lord's supper.

Now it is a remarkable fact that Gilfillan has virtually admitted the truth of the first of these statements, for the earliest instance which he could find in Baronius is A.D. 303, as his reference plainly shows. It differs only one year from the date assigned in Ruinart's *Acta Martyrum*, and relates to the very case which Domville has quoted from that work! Domville's first and most important statement is therefore vindicated by Gilfillan himself, though he has not the frankness to say this in so many words.

Domville's second point is that *Dominicum*, when used as a noun, as in the present case, signifies either a church or the Lord's supper, but never signifies Lord's day. He establishes the fact by incontestable evidence. Gilfillan was acquainted with all this. He could not answer Domville, and yet he was not willing to abandon the falsehood which Domville had exposed. So he turns from the *Acta Martyrum* in which the compiler expressly defines the word to mean precisely what Domville asserts, and brings forward the great Romish annalist, Cardinal Baronius. Now, say our first-day friends, we are to have the truth from a high authority. Gilfillan has found in Baronius an express statement that the martyrs were tested by the question, "Have you kept the Lord's day?" No matter then as to the *Acta Martyrum* from which Bishop Andrews first produced this story. That, indeed, has failed us, but we have in its stead the weighty testimony of the great Baronius. To be sure he fixes this test no earlier than the fourth century, which renders it of no avail as proof that Pliny's stated day was Sunday; but it is worth much to have Baronius bear witness that certain martyrs in the fourth century were put to death because they observed the Sunday-Lord's day.

But these exultant thoughts are vain. I must state a grave fact in plain language: Gilfillan has deliberately falsified the testimony of Baronius! That historian records at length the martyrdom of Saturninus and his company in northern Africa in A.D. 303. It is the very story which Domville has cited from the *Acta Martyrum*, and Baronius repeatedly indicates that he himself copied it from that work. He gives the various questions propounded by the proconsul, and the several answers which were returned by each of the martyrs. I copy from Baronius the most important of these. They were arrested while they were celebrating the Lord's sacrament according to custom.<sup>15</sup> The following is the charge on which they were arrested: They had celebrated the *Collectam Dominicam* against the command of the emperors.<sup>16</sup> The proconsul asked the first whether he had celebrated the *Collectam*, and he replied that he was a Christian, and had done this.<sup>17</sup> Another says, "I have not only been in the *Collecta*, but I have celebrated the *Dominicum* with the brethren because I am a Christian."<sup>18</sup> Another says we have celebrated the *Dominicum*, because the *Dominicum* cannot be neglected.<sup>19</sup> Another said that the *Collecta* was made (or observed) at his house.<sup>20</sup> The

proconsul questioning again one of those already examined, received this answer: "The Dominicum cannot be disregarded, the law so commands."<sup>21</sup> When one was asked whether the Collecta was made (or observed) at his house, he answered, "In my house we have celebrated the Dominicum." He added, "Without the Dominicum we cannot be," or live.<sup>22</sup> To another, the proconsul said that he did not wish to know whether he was a Christian, but whether he participated in the Collecta. His reply was: "As if one could be a Christian without the Dominicum, or as if the Dominicum can be celebrated without the Christian."<sup>23</sup> And he said further to the proconsul: "We have observed the Collecta most sacredly; we have always convened in the Dominicum for reading the Lord's word."<sup>24</sup> Another said: "I have been in [literally, have made] the Collecta with my brethren, I have celebrated the Dominicum."<sup>25</sup> After him another proclaimed the Dominicum to be the hope and safety of the Christian, and when tortured as the others, he exclaimed, "I have celebrated the Dominicum with a devoted heart, and with my brethren I have made the collecta because I am a Christian."<sup>26</sup> When the proconsul again asked one of these whether he had conducted the Dominicum, he replied that he had because Christ was his Saviour.<sup>27</sup>

I have thus given the substance of this famous examination, and have set before the reader the references therein made to the Dominicum. It is to be observed that Collecta is used as another name for Dominicum. Now does Baronius use either of these words to signify Lord's day? It so happens that he has defined these words with direct reference to this very case no less than seven times. Now let us read these seven definitions:

When Baronius records the first question addressed to these martyrs, he there defines these words as follows: "By the words Collectam, Collectionem, and Dominicum, the author always understands the sacrifice of the Mass."<sup>28</sup> After recording the words of that martyr who said that the law commanded the observance of the Dominicum, Baronius defines his statement thus: "Evidently the Christian law concerning the Dominicum, no doubt about celebrating the sacrifice."<sup>29</sup> Baronius, by the Romish words sacrifice and Mass refers to the celebration of the Lord's supper by these martyrs. At the conclusion of the examination, he again defines the celebration of the Dominicum. He says: "It has been shown above in relating these things that the Christians were moved, even in the time of severe persecution, to celebrate the Dominicum. Evidently, as we have declared elsewhere in many places, it was a sacrifice without bloodshed, and of divine appointment."<sup>30</sup> He presently defines Dominicum again, saying, "Though it is a fact that the same expression was employed at times with reference to the temple of God, yet since all the churches upon the earth have united in this matter, and from other things related above, it has been sufficiently shown concerning the celebration of the Dominicum, that only the sacrifice of the Mass can be understood."<sup>31</sup> Observe this last statement. He says though the word has been employed to designate the temple of the Lord, yet in the things here related it can only signify the sacrifice of the Mass. These testimonies are exceedingly explicit. But Baronius has not yet finished. In the index to Tome 3, he explains these words again with direct reference to this very martyrdom. Thus under Collecta is this statement: "The Collecta, the Dominicum, the Mass, the same [A.D.] 303, xxxix."<sup>32</sup> Under Missa: "The Mass is the same as the Collecta, or Dominicum [A.D.], 303, xxxix."<sup>33</sup> Under Dominicum: "To celebrate the Dominicum is the same as to conduct the Mass [A.D.], 303. xxxix.; xlix.; li."<sup>34</sup>

It is not possible to mistake the meaning of Baronius. He says that Dominicum signifies the Mass! The celebration of the supper by these martyrs was doubtless very different from the pompous ceremony which the church of Rome now observes under the name of Mass. But it was the sacrament of the Lord's supper, concerning which they were tested, and for observing which they were put to a cruel death. The word Dominicum signifies "the sacred mysteries,"

as Ruinart defines it; and Baronius, in seven times affirming this definition, though acknowledging that it has sometimes been used to signify temple of God, plainly declares that in this record, it can have no other meaning than that service which the Romanists call the sacrifice of the Mass. Gilfillan had read all this, yet he dares to quote Baronius as saying that these martyrs were tested by the question, "Have you kept Lord's day?" He could not but know that he was writing a direct falsehood; but he thought the honor of God, and the advancement of the cause of truth, demanded this act at his hands.

Before Gilfillan wrote his work, Domville had called attention to the fact that the sentence, "Dominicum servasti?" does not occur in the *Acta Martyrum*, a different verb being used every time. But this is the popular form of this question, and must not be given up. So Gilfillan declares that Baronius uses it in his record of the martyrdoms in A.D. 303. But we have cited the different forms of question recorded by Baronius, and find them to be precisely the same with those of the *Acta Martyrum*. "Dominicum servasti?" does not occur in that historian, and Gilfillan, in stating that it does, is guilty of untruth. This, however, is comparatively unimportant. But for asserting that Baronius speaks of Lord's day under the name of Dominicum, Gilfillan stands convicted of inexcusable falsehood in matters of serious importance.

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1 Sabbath Manual, p. 120.

2 See his "History, Authority, and Use, of the Sabbath," chap. iv. pp. 87, 88.

3 Examination of the Six Texts, pp. 258-261.

4 The date in Baronius is A.D. 303.

5 Examination of the Six Texts, pp. 263-265.

6 Note by Domville. "Dominicum is not, as may at first be supposed, and adjective, of which diem [day] is the understood substantive. It is itself a substantive, neuter as appears from the passage, 'Quia non potest intermittere Dominicum; in the narrative respecting Saturninus. The Latin adjective Dominicus, when intended to refer to the Lord's day, is never, I believe, used without its substantive dies [day] being expressed. In all the narratives contained in Ruinart's *Acta Martyrum*, I find but two instances of mention being made of the Lord's day, and in both these instances the substantive dies [day] is expressed."

7 This testimony is certainly decisive. It is the interpretation of the compiler of the *Acta Martyrum*, himself, and is given with direct reference to the particular instance under discussion. An independent confirmation of Domville's authorities, may be found in Lucius's *Eccl. Hist.*, cent. 4, chap.vi: "Fit mentio aliquoties locorum istorum in quibus convenerint Christiani, in historia persecutionis sub Diocletiano & Maximino. Et apparet, ante Constantinum etiam, locos eos fuisse mediocriter exstructos atque exornatos: quos seu Tempia appellarunt seu Dominica; ut apud Eusebium (li.9.c.10) & Ruffinum (li. 1,c.3)." It is certain that Dominicum is here used as designating a place of divine worship. Dr. Twisse in his "Morality of the Fourth Commandment," p. 122, says: "The ancient fathers, both Greek and Latin, called temples by the name of dominica and kuriaka."

8 Domville cites St. Augustine's Works, vol. v. pp. 116, 117, Antwerp ed. A.D. 1700.

9 Examination of the Six Texts, pp. 267,268.

10 Id. pp. 270, 271.

11 Id. pp. 272, 273.

12 Historical Commentaries, cent. 1, sect. xxxii. Sabbath History.

13 The Sabbath, by James Gilfillan, p. vii.

14 To break the force of Domville's statement in which he exposes the story originally told by Bishop Andrews as coming from the Acta Martyrum, it is said that Domville used Ruinart's Acta Martyrum, and that Ruinart was not born till thirty-one years after Bishop Andrews' death, so that Domville did not go to the same book that was used by the bishop, and therefore failed to find what he found. Those who raise this point betray their ignorance or expose their dishonesty. The Acta Martyrum is a collection of the memoirs of the martyrs, written by their friends from age to age. Ruinart did not write a new work, but simply edited "the most valued collection" of these memoirs that has ever appeared. See McClintock and Strong's Cyclopedia, vol. i. pp. 56,57. Domville used Ruinart's edition, because, as he expresses it, it is "the most complete collection of the memoirs and legends still extant, relative to the lives and sufferings of the Christian martyrs." Domville's use of Ruinart was, therefore, in the highest degree just and right.

15 Ibique celebrantes ex more Dominica Sacramenta.-Baronius, Tome 3, p. 348, A.D. 303, No. xxxvi. Lucae, A.D. 1738.

16 Qui contra edictum Imperatorum, & Caesarum Collectam Dominicam celebrassent.-Baronius, Tome 3, p. 348, A.D. 303, No. xxxix.

17 Utrum Collectam fecisset. Qui cum se Christianum, & in Collecta fuisse profiteretur.-Id.Ib.

18 Nam & in Collecta fui, & Dominicum cum fratribus celebravi, quia Christiana sum.-Id. No. xliii. p. 344. This was spoken by a female martyr.

19 Dominicum celebravimus. Proconsul ait: Quare? respondit: Quia non potest intermittere Dominicum.-Id. No. xlii. p. 350.

20 In cujus domo Collecta facta fuit.-Id. No. xlvii. p. 350.

21 Intermitti Dominicum non potest, ait. Lex sic jubet.-Id. No. xlvii. p. 350.

22 In tua, inquit proconsul, domo Collectae factae sunt, contra praecepta Imperatorum? Cui Emeritus sancto Spiritu inundatus:  
In domo mea, inquit, egimus Dominicum. . . . Quoniam sine Dominico esse non possumus.-Id. No. xlix. pp. 350, 351.

23 Non quaero an Christianus sis sed an Collectam feceris. . . .Quasi Christianus sine Dominico esse possit.-Id. No. li. p. 351.

24 Collectam, inquit, religiosissime celebravimus; ad scripturas Dominicas legendas in Dominicum convenimus semper.-Id. Ib. p. 351.

25 Cum fratribus feci Collectam, Dominicum celebravi.-Id. No. lii. p. 351.

26 Post quem junior Felix, spem salutemque Christianorum Dominicum esse proclamans. . . Ego, inquit, devota menta celebravi Domincum; colletam cum fratribus feci, quia Christianus sum.-Id. liii.

27 Utrum egeris dominicum. Cui respondit Saturninus: Egi Dominicum, quia Salvator est christus.-Id. Ib. p. 352.

28 Per Collectam namque, and Ciollctionem, and Dominicum, intellegit semper auctor sacrificium Missae.-Baronius, Tome 3, A.D. 303, No. xxxix. p. 348.

29 Scilicet lex Christiana de Dominico, nempe sacrificio celebrando.-Id. No. xlvii. p. 350.

30 De celebratione Dominici; quod autem superuis in recitatis actis sit demonstratum, flagrantis persecutionis etiam tempore sollicitos fuisse Christianos celebrare Dominicum, nempe (ut alias pluribus declararimus) ipsum sacrosanctum sacrificium incruentum.-Id. No. lxxxiii. p. 358.

31 Quod etsi sciamus eamdem vocem pro Dei templo interdum accipi solitam; tamen quod ecclesiae omnes solo aequitatae fuissent; ex aliis superius recitatis de celebratione Dominici, nonisi sacrificium missae posse intelligo, satis est declaratum.-Id. lxxxiv. p. 359.

32 Collecta, Dominicum, Missa, idem, 303, xxxix. p. 677.

33 Missa idem quod Collecta, sive Dominicum, 303, xxxix. p. 702.

34 Dominicum celebrare idem quod Missas agere, 303, xxxix.; xlix.; li. p. 684.

## CHAPTER 16

### ORIGIN OF FIRST-DAY OBSERVANCE

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*Sunday a heathen festival from remote antiquity - Origin of the name - Reasons which induced the leaders of the church to adopt this festival - It was the day generally observed by the Gentiles in the first centuries of the Christian era - To have taken a different day would have exceedingly inconvenient - They hoped to facilitate the conversion of the Gentiles by keeping the same day that they observed - Three voluntary weekly festivals in the church in memory of the Redeemer - Sunday soon elevated above the other two - Justin Martyr - Sunday observance first found in the church of Rome - Irenaeus - First act of papal usurpation was on behalf of Sunday - Tertullian - Earliest trace of abstinence from labor on Sunday - General statement of facts - The Roman church made its first great attack upon the Sabbath by turning it into a fast.*

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The festival of Sunday is more ancient than the Christian religion, its origin being lost in remote antiquity. It did not originate, however, from any divine command nor from piety toward God: on the contrary, it was set apart as a sacred day by the heathen world in honor of their chief god, the sun. It is from this fact that the first day of the week has obtained the name of Sunday, a name by which it is known in many languages. Webster thus defines the word:

"Sunday; so called because this day was anciently dedicated to the sun or to its worship. The first day of the week; the Christian Sabbath; a day consecrated to rest from secular employments, and to religious worship; the Lord's day."

And Worcester, in his large dictionary, uses similar language:

"Sunday; so named because anciently dedicated to the sun or to its worship. The first day of the week; the Christian Sabbath, consecrated to rest from labor and to religious worship; the Lord's day."

These lexicographers call Sunday the Christian Sabbath, etc., because in the general theological literature of our language, it is thus designated, though never thus in the Bible. Lexicographers do not undertake to settle theological questions, but simply to define terms as currently used in a particular language. Though all the other days of the week have heathen names, Sunday alone was a conspicuous heathen festival in the days of the early church. The North British Review, in a labored attempt to justify the observance of Sunday by the Christian world, styles that day, "THE WILD SOLAR HOLIDAY [i.e., festival in honor of the sun] OF ALL PAGAN TIMES."<sup>1</sup>

Verstegan says:

"The most ancient Germans being pagans, and having appropriated their first day of the week to the peculiar adoration of the sun, whereof that day doth yet in our English tongue retain the name of Sunday, and appropriated the next day unto it unto the especial adoration of the moon, whereof it yet retaineth with us, the name of Monday; they ordained the next day to these most heavenly planets to the particular adoration of their great reputed god, Tuisco, whereof we do yet retain in our language the name of Tuesday."<sup>2</sup>

The same author thus speaks concerning the idols of our Saxon ancestors:

"Of these, though they had many, yet seven among the rest they especially appropriated unto the seven days of the week. . . . Unto the day dedicated unto the especial adoration of the idol of the sun, they gave the name of Sunday, as much as to say the sun's day or the day of the sun. This idol was placed in a temple, and there adored and sacrificed unto, for that they believed that the sun in the firmament did with or in this idol correspond and co-operate."<sup>3</sup>

Jennings makes this adoration of the sun more ancient than the deliverance of Israel from Egypt. For, in speaking of the time of that deliverance, he speaks of the Gentiles as,

"The idolatrous nations who in honor to their chief god, the sun, began their day at his rising."<sup>4</sup>

He represents them also as setting apart Sunday in honor of the same object of adoration:

"The day which the heathens in general consecrated to the worship and honor of their chief god, the sun, which, according to our computation, was the first day of the week."<sup>5</sup>

The North British Review thus defends the introduction of this ancient heathen festival into the Christian church:

"That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it at once their Lord's day and their Sabbath. . . . If the authority of the church is to be ignored altogether by Protestants, there is no matter; because opportunity and common expediency are surely argument enough for so ceremonial a change as the mere day of the week for the observance of the rest and holy convocation of the Jewish Sabbath. That primitive church, in fact, was shut up to the adoption of the Sunday, until it became established and supreme, when it was too late to make another alteration; and it was no irreverent nor undelightful thing to adopt it, inasmuch as the first day of the week was their own high day at any rate; so that their compliance and civility were rewarded by the redoubled sanctity of their quiet festival."<sup>6</sup>

It would seem that something more potent than "patriotism" and "expediency" would be requisite to transform this heathen festival into the Christian Sabbath, or even to justify its introduction into the Christian church. A further statement of the reasons which prompted its introduction, and a brief notice of the earlier steps toward transforming it into a Christian institution, will occupy the remainder of this chapter. Chafie, a clergyman of the English Church, in 1652, published a work in vindication of first-day observance, entitled, "The Seventh-day Sabbath." After showing the general observance of Sunday by the heathen world in the early ages of the church, Chafie thus states the reasons which forbid the Christians attempting to keep any other day:

"1. Because of the contempt, scorn, and derision they thereby should be had in, among all the Gentiles with whom they lived. . . . How grievous would be their taunts and reproaches against the poor Christians living with them and under their power for their new set sacred day, had the Christians chosen any other than the Sunday . . . 2. Most Christians then were either servants or of the poorer sort of people; and the Gentiles, most probably, would not give their

servants liberty to cease from working on any other set day constantly, except on their Sunday. . . . 3. Because had they assayed such a change it would have been but labor in vain; . . . they could never have brought it to pass."<sup>7</sup>

Thus it is seen that at the time when the early church began to apostatize from God and to foster in its bosom human ordinances, the heathen world - as they had long done - very generally observed the first day of the week in honor of the sun. Many of the early fathers of the church had been heathen philosophers. Unfortunately they brought with them into the church many of their old notions and principles. Particularly did it occur to them that by uniting with the heathen in the day of weekly celebration they should greatly facilitate their conversion. The reasons which induced the church to adopt the ancient festival of the heathen as something made ready to hand, are thus stated by Morer:-

"It is not to be denied but we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshiped the sun, and as a standing memorial of their veneration, dedicated this day to him. And we find by the influence of their examples, other nations, and among them the Jews themselves, doing him homage;<sup>8</sup> yet these abuses did not hinder the fathers of the Christian church simply to repeal, or altogether lay by, the day or its name, but only to sanctify and improve both, as they did also the pagan temples polluted before with idolatrous services, and other instances wherein those good men were always tender to work any other change than what was evidently necessary, and in such things as were plainly inconsistent with the Christian religion; so that Sunday being the day on which the Gentiles solemnly adored that planet, and called it Sunday, partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it), the Christians thought fit to keep the same day and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater prejudice than might be otherwise taken against the gospel."<sup>9</sup>

In the time of Justin Martyr, Sunday was a weekly festival, widely celebrated by the heathen in honor of their god, the sun. And so, in presenting to the heathen emperor of Rome an "Apology" for his brethren, Justin takes care to tell him thrice that the Christians held their assemblies on this day of general observance.<sup>10</sup> Sunday therefore makes its first appearance in the Christian church as an institution identical in time with the weekly festival of the heathen, and Justin, who first mentions this festival, had been a heathen philosopher. Sixty years later, Tertullian acknowledges that it was not without an appearance of truth that men declared the sun to be the god of the Christians. But he answered that though they worshiped toward the east like the heathen, and devoted Sunday to rejoicing, it was for a reason far different from sun-worship.<sup>11</sup> And on another occasion, in defending his brethren from the charge of sun-worship, he acknowledges that these acts, prayer toward the east, and making Sunday a day of festivity, did give men a chance to think the sun was the God of the Christians.<sup>12</sup> Tertullian is therefore a witness to the fact that Sunday was a heathen festival when it obtained a foothold in the Christian church, and that the Christians, in consequence of observing it, were taunted with being sun-worshippers. It is remarkable that in his replies he never claims for their observance any divine precept or apostolic example. His principal point was that they had as good a right to do it as the heathen had. One hundred and twenty one years after Tertullian, Constantine, while yet a heathen, put forth his famous edict in behalf of the heathen festival of the sun, which day he pronounced "venerable." And this heathen law caused the day to be observed everywhere throughout the Roman Empire, and firmly established it both in Church



and State. It is certain, therefore, that at the time of its entrance into the Christian church, Sunday was an ancient weekly festival of the heathen world.

That this heathen festival was upon the day of Christ's resurrection doubtless powerfully contributed to aid "patriotism" and "expediency" in transforming it into the Lord's day or Christian Sabbath. For, with pious motives, as we may reasonably conclude, the professed people of God early paid a voluntary regard to several days, memorable in the history of the Redeemer. Mosheim, whose testimony in behalf of Sunday has been presented already, uses the following language relative to the crucifixion day:

"It is also probable that Friday, the day of Christ's crucifixion, was early distinguished by particular honors from the other days of the week."<sup>13</sup>

And of the second century, he says:

"Many also observed the fourth day of the week, on which Christ was betrayed; and the sixth, which was the day of his crucifixion."<sup>14</sup>

Dr. Peter Heylyn says of those who chose Sunday:

"Because our Saviour rose that day from amongst the dead, so chose they Friday for another, by reason of our saviour's passion; and Wednesday on the which he had been betrayed: the Saturday, or ancient Sabbath, being meanwhile retained in the eastern churches."<sup>15</sup>

Of the comparative sacredness of these three voluntary festivals, the same writer testifies:

"If we consider either the preaching of the word, the ministration of the sacraments, or the public prayers: the Sunday in the eastern churches had no great prerogative above other days, especially above the Wednesday and the Friday, save that the meetings were more solemn, and the concourse of people greater than at other times, as is most likely."<sup>16</sup>

And besides these three weekly festivals, there were also two annual festivals of great sacredness. These were the Passover and the Pentecost. And it is worthy of special notice that although the Sunday festival can be traced no higher in the church than Justin Martyr, A.D. 140, the Passover can be traced to a man who claimed to have received it from the apostles. See chapter thirteen. Among these festivals, considered simply as voluntary memorials of the Redeemer, Sunday had very little pre-eminence. For it is well stated by Heylyn:-

"Take which you will, either the fathers or the moderns, and we shall find no Lord's day instituted by any apostolical mandate; no Sabbath set on foot by them upon the first day of the week."<sup>17</sup>

Domville bears the following testimony, which is worthy of lasting remembrance:

"Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to his apostles."<sup>18</sup>

"Patriotism" and "expediency," however, ere long elevated immeasurably above its fellows that one of these voluntary festivals which corresponded to "the wild solar holiday" of the heathen world, making that day at last "the Lord's day" of the Christian church. The earliest testimony in behalf of first-day observance that has any claim to be regarded as genuine is that of Justin Martyr, written about A.D. 140. Before his conversion, he was a heathen

philosopher. The time, place, and occasion of his first Apology or Defense of the Christians, addressed to the Roman Emperor, is thus stated by an eminent Roman Catholic historian. He says that Justin Martyr

"Was at Rome when the persecution that was raised under the reign of Antoninus Pius, the successor of Adrian, began to break forth, where he composed an excellent apology in behalf of the Christians."<sup>19</sup>

Of the works ascribed to Justin Martyr, Milner says:

"Like many of the ancient fathers he appears to us under the greatest disadvantage. Works really his have been lost; and others have been ascribed to him, part of which are not his; and the rest, at least, of ambiguous authority."<sup>20</sup>

If the writings ascribed to him are genuine, there is little propriety in the use made of his name by the advocates of the first-day Sabbath. He taught the abrogation of the Sabbatic institution; and there is no intimation in his words that the Sunday festival which he mentions was other than a voluntary observance. Thus he addresses the emperor of Rome:

"And upon the day called Sunday, all that live either in city or country meet together at the same place, where the writings of the apostles and prophets are read, as much as time will give leave; when the reader has done, the bishop makes a sermon, wherein he instructs the people, and animates them to the practice of such lovely precepts: at the conclusion of this discourse, we all rise up together and pray; and prayers being over, as I now said, there is bread and wine and water offered, and the bishop, as before, sends up prayers and thanksgivings, with all the fervency he is able, and the people conclude all with the joyful acclamation of Amen. Then the consecrated elements are distributed to, and partaken of, by all that are present, and sent to the absent by the hands of the deacons. But the wealthy and the willing, for every one is at liberty, contribute as they think fitting; and this collection is deposited with the bishop, and out of this he relieves the orphan and the widow, and such as are reduced to want by sickness or any other cause, and such as are in bonds, and strangers that come from far; and, in a word, he is the guardian and almoner to all the indigent. Upon Sunday we all assemble, that being the first day in which God set himself to work upon the dark void, in order to make the world, and in which Jesus Christ our Saviour rose again from the dead; for the day before Saturday he was crucified, and the day after, which is Sunday, he appeared unto his apostles and disciples, and taught them what I have now proposed to your consideration."<sup>21</sup>

This passage, if genuine, furnishes the earliest reference to the observance of Sunday as a religious festival in the Christian church. It should be remembered that this language was written at Rome, and addressed directly to the emperor. It shows therefore what was the practice of the church in that city and vicinity, but does not determine how extensive this observance was. It contains strong incidental proof that apostasy had made progress at Rome; the institution of the Lord's supper being changed in part already to a human ordinance; water being now as essential to the Lord's supper as the wine or the bread. And what is still more dangerous as perverting the institution of Christ, the consecrated elements were sent to the absent, a step which speedily resulted in their becoming objects of superstitious veneration,

and finally of worship. Justin tells the emperor that Christ thus ordained; but such a statement is a grave departure from the truth of the New Testament.

This statement of reasons for Sunday observance is particularly worthy of attention. He tells the emperor that they assembled upon the day called Sunday. This was equivalent to saying to him, We observe the day on which our fellow-citizens offer their adoration to the sun. Here both "patriotism" and "expediency" discover themselves in the words of Justin, which were addressed to a persecuting emperor in behalf of the Christians. But as if conscious that the observance of a heathen festival as the day of Christian worship was not consistent with their profession as worshipers of the Most High, Justin bethinks himself for reasons in defense of this observance. He assigns no divine precept nor apostolic example for this festival. For his reference to what Christ taught his disciples, as appears from the connection, was to the general system of the Christian religion, and not to the observance of Sunday. If it be said that Justin might have learned from tradition what is not to be found in the New Testament relative to Sunday observance, and that after all Sunday may be a divinely-appointed festival, it is sufficient to answer, 1. That this plea would show only tradition in favor of the Sunday festival. 2. That Justin Martyr is a very unsafe guide; his testimony relative to the Lord's supper differs from that of the New Testament. 3. That the American Tract Society, in a work which it publishes against Romanism, bears the following testimony relative to the point before us:

"Justin Martyr appears indeed peculiarly unfitted to lay claim to authority. It is notorious that he supposed a pillar erected on the island of the Tiber to Semo Sanchus, an old Sabine deity, to be a monument erected by the Roman people in honor of the impostor Simon Magus. Were so gross a mistake to be made by a modern writer in relating a historical fact, exposure would immediately take place, and his testimony would thenceforward be suspected. And assuredly the same measure should be meted to Justin Martyr, who so egregiously errs in reference to a fact alluded to by Livy the historian."<sup>22</sup>

Justin assigns the following reasons in support of Sunday observance: "That being the first day in which God set himself to work upon the dark void in order to make the world, and in which Jesus Christ our Saviour rose again from the dead." Bishop Jeremy Taylor most fittingly replies to this:

"The first of these looks more like an excuse than a just reason; for if anything of the creation were made the cause of a Sabbath, it ought to be the end, not the beginning; it ought to be the rest, not the first part of the work; it ought to be that which God assigned, not [that] which man should take by way of after justification."<sup>23</sup>

It is to be observed, therefore, that the first trace of Sunday as a Christian festival is found in the church of Rome. Soon after this time, and thenceforward, we shall find "the bishop" of that church making vigorous efforts to suppress the Sabbath of the Lord, and to elevate in its stead the festival of Sunday.

It is proper to note the fact also that Justin was a decided opponent of the ancient Sabbath. In his "Dialogue with Trypho the Jew" he thus addressed him:

"This new law teaches you to observe a perpetual Sabbath; and you, when you have spent one day in idleness, think you have discharged the duties of religion. . . . If any one is guilty of adultery, let him repent, then he hath kept

the true and delightful Sabbath unto God. . . . For we really should observe that circumcision which is in the flesh, and the Sabbath, and all the feasts, if we had not known the reason why they were imposed upon you, namely, upon the account of your iniquities. . . . It was because of your iniquities, and the iniquities of your fathers, that God appointed you to observe the Sabbath. . . . You see that the heavens are not idle, nor do they observe the Sabbath. Continue as ye were born. For if before Abraham there was no need of circumcision, nor of the sabbaths, nor of feasts, nor of offerings before Moses; so now in like manner there is no need of them, since Jesus Christ, the Son of God, was by the determinate counsel of God, born of a virgin of the seed of Abraham without sin."<sup>24</sup>

This reasoning of Justin deserves no reply. It shows, however, the unfairness of Dr. Edwards, who quotes Justin Martyr as a witness for the change of the Sabbath;<sup>25</sup> whereas Justin held that God made the Sabbath on account of the wickedness of the Jews, and that he totally abrogated it in consequence of the first advent of Christ; the Sunday festival of the heathen being evidently adopted by the church at Rome from motives of "expediency" and perhaps of "patriotism." The testimony of Justin, if genuine, is peculiarly valuable in one respect. It shows that as late as A.D. 140 the first day of the week had acquired no title of sacredness; for Justin several times mentions the day: thrice as "the day called Sunday;" and twice as "the eighth day;" and by other terms also, but never by any sacred name.<sup>26</sup>

The next important witness in behalf of first-day sacredness is thus presented by Dr. Edwards:

"Hence Irenaeus, bishop of Lyons, a disciple of Polycarp, who had been the companion of the apostles, A.D. 167, says that the Lord's day was the Christian Sabbath. His words are, 'On the Lord's day every one of us Christians keeps the Sabbath, meditating on the law and rejoicing in the works of God.' "<sup>27</sup>

This testimony is highly valued by first-day writers, and is often and prominently set forth in their publications. Sir Wm. Domville, whose elaborate treatise on the Sabbath has been several times quoted, states the following important fact relative to this quotation:

"I have carefully searched through all the extant works of Irenaeus and can with certainty state that no such passage, or any one at all resembling it, is there to be found. The edition I consulted was that by Massuet (Paris, 1710); but to assure myself still further, I have since looked to the editions by Erasmus (Paris, 1563), and Grabe (Oxford, 1702), and in neither do I find the passage in question."<sup>28</sup>

It is a remarkable fact that those who quote this as the language of Irenaeus, if they give any reference, cite their readers to Dwight's Theology instead of referring them to the place in the works of Irenaeus where it is to be found. It was Dr. Dwight who first enriched the theological world with this invaluable quotation. Where, then, did Dwight obtain this testimony which has so many times been given as that of Irenaeus? On this point Domville remarks:

"He had the misfortune to be afflicted with a disease in his eyes from the early age of twenty-three, a calamity (says his biographer) by which he was deprived of the capacity for reading and study. . . . The knowledge which he gained from books after the period above mentioned [by which the editor must mean

his age of twenty-three] was almost exclusively at second hand, by the aid of others."<sup>29</sup>

Domville states another fact which gives us unquestionably the origin of this quotation:

"But although not to be found in Irenaeus, there are in the writings ascribed to another father, namely, in the interpolated epistle of Ignatius to the Magnesians, and in one of its interpolated passages, expressions so clearly resembling those of Dr. Dwight's quotation as to leave no doubt of the source from which he quoted."<sup>30</sup>

Such, then, is the end of this famous testimony of Irenaeus, who had it from Polycarp, who had it from the apostles! It was furnished the world by a man whose eyesight was impaired; who in consequence of this infirmity took at second hand an interpolated passage from an epistle falsely ascribed to Ignatius, and published it to the world as the genuine testimony of Irenaeus. Loss of eyesight, as we may charitably believe, led Dr. Dwight into the serious error which he has committed; but by the publication of this spurious testimony, which seemed to come in a direct line from the apostles, he has rendered multitudes as incapable of reading aright the fourth commandment, as he, by loss of natural eyesight, was of reading Irenaeus for himself. This case admirably illustrates tradition as a religious guide; it is the blind leading the blind until both fall into the ditch.

Nor is this all that should be said in the case of Irenaeus. In all his writings there is no instance in which he calls Sunday the Lord's day! And what is also very remarkable, there is no sentence extant written by him in which he even mentions the first day of the week!<sup>31</sup> It appears, however, from several statements in ancient writers, that he did mention the day, though no sentence of his in which it is mentioned is in existence. He held that the Sabbath was a typical institution, which pointed to the seventh thousand years as the great day of rest to the church;<sup>32</sup> he said that Abraham was "without observance of Sabbaths;"<sup>33</sup> and yet he makes the origin of the Sabbath to be the sanctification of the seventh day.<sup>34</sup> But he expressly asserts the perpetuity and authority of the ten commandments, declaring that they are identical with the law of nature implanted from the beginning in mankind, that they remain permanently with us, and that if any one does not observe them he has no salvation."<sup>35</sup>

It is a remarkable fact that the first instance upon record in which the bishop of Rome attempted to rule the Christian church was by AN EDICT IN BEHALF OF SUNDAY. It had been the custom of all the churches to celebrate the passover, but with this difference: that while the eastern churches observed it upon the fourteenth day of the first month, no matter what day of the week this might be, the western churches kept it upon the Sunday following that day; or rather, upon the Sunday following Good Friday. Victor, bishop of Rome, in the year 196,<sup>36</sup> took upon him to impose the Roman custom upon all the churches; that is, to compel them to observe the passover upon Sunday. "This bold attempt," says Bower, "we may call the first essay of papal usurpation."<sup>37</sup> And Dowling terms it the "earliest instance of Romish assumption."<sup>38</sup> The churches of Asia Minor informed Victor that they could not comply with his lordly mandate. Then, says Bower:

"Upon the receipt of this letter, Victor, giving the reins to an impotent and ungovernable passion, published bitter invectives against all the churches of Asia, declared them cut off from his communion, sent letters of excommunication to their respective bishops; and, at the same time, in order to have them cut off from the communion of the whole church, wrote to the other

bishops, exhorting them to follow his example, and forbear communicating with their refractory brethren of Asia."<sup>39</sup>

The historian informs us that "not one followed his example or advice; not one paid any sort of regard to his letters, or showed the least inclination to second him in such a rash and uncharitable attempt." He further says:

"Victor being thus baffled in his attempt, his successors took care not to revive the controversy; so that the Asiatics peaceably followed their ancient practice till the Council of Nice, which out of complaisance to Constantine the Great, ordered the solemnity of Easter to be kept everywhere on the same day, after the custom of Rome."<sup>40</sup>

The victory was not obtained for Sunday in this struggle, as Heylyn testifies,

"Till the great Council of Nice [A.D. 325] backed by the authority of as great an emperor [Constantine] settled it better than before; none but some scattered schismatics, now and then appearing, that durst oppose the resolution of that famous synod."<sup>41</sup>

Constantine, by whose powerful influence the Council of Nice was induced to decide this question in favor of the Roman bishop that is, to fix the passover upon Sunday, urged the following strong reason for the measure:

"Let us then have nothing in common with the most hostile rabble of the Jews."<sup>42</sup>

This sentence is worthy of notice. A determination to have nothing in common with the Jews had very much to do with the suppression of the Sabbath in the Christian church. Those who rejected the Sabbath of the Lord and chose in its stead the more popular and more convenient Sunday festival of the heathen, were so infatuated with the idea of having nothing in common with the Jews, that they never even questioned the propriety of a festival in common with the heathen.

This festival was not weekly, but annual; but the removal of it from the fourteenth of the first month to the Sunday following Good Friday was the first legislation attempted in honor of Sunday as a Christian festival; and as Heylyn quaintly expresses it, "The Lord's day found it no small matter to obtain the victory."<sup>43</sup> In a brief period after the Council of Nice, by the laws of Theodosius, capital punishment was inflicted upon those who should celebrate the feast of the passover upon any other day than Sunday.<sup>44</sup> The Britons of Wales were long able to maintain their ground against this favorite project of the Roman church, and as late as the sixth century "obstinately resisted the imperious mandates of the Roman pontiffs."<sup>45</sup>

Four years after the commencement of the struggle just narrated, bring us to the testimony of Tertullian, the oldest of the Latin fathers, who wrote about A.D. 200. Dr. Clarke tells us that the fathers "blow hot and cold." Tertullian is a fair example of this. He places the origin of the Sabbath at the creation, but elsewhere says that the patriarchs did not keep it. He says that Joshua broke the Sabbath at Jericho, and afterward shows that he did not break it. He says that Christ broke the Sabbath, and in another place proves that he did not. He represents the eighth day as more honorable than the seventh, and elsewhere states the reverse. He states that the law is abolished, and in other places teaches its perpetuity and authority. He declares that the Sabbath was abrogated by Christ, and afterward asserts that "Christ did not at all rescind the Sabbath," but imparted "an additional sanctity" to "the Sabbath day itself, which from the

beginning had been consecrated by the benediction of the Father." And he goes on to say that Christ "furnished to this day divine safeguards - a course which his adversary would have pursued for some other days, to avoid honoring the Creator's Sabbath."

This last statement is very remarkable. The Saviour furnished additional safeguards to the Creator's Sabbath. But "his adversary" would have done this to some other days. Now it is plain, first, that Tertullian did not believe that Christ sanctified some other day to take the place of the Sabbath; and second, that he believed the consecration of another day to be the work of the adversary of God! When he wrote these words he certainly did not believe in the sanctification of Sunday by Christ. But Tertullian and his brethren found themselves observing as a festival that day on which the sun was worshipped, and they were, in consequence, taunted with being worshipers of the sun. Tertullian denies the charge, though he acknowledges that there was some appearance of truth in it. He says:

"Others, again, certainly with more information and greater verisimilitude, believe that the sun is our God. We shall be counted Persians, perhaps, though we do not worship the orb of day painted on a piece of linen cloth, "having himself everywhere in his own disk. The idea, no doubt, has originated from our being known to turn to the east in prayer. But you, many of you, also, under pretense sometimes of worshiping the heavenly bodies, move your lips in the direction of the sunrise. In the same way, if we devote Sunday to rejoicing, from a far different reason than sun-worship, we have some resemblance to those of you who devote the day of Saturn to ease and luxury, though they, too, go far away from Jewish ways, of which they are ignorant."<sup>46</sup>

Tertullian pleads no divine command nor apostolic example for this practice. In fact, he offers no reason for the practice, though he intimates that he had one to offer. But he finds it necessary in another work to repel this same charge of sun-worship, because of Sunday observance. In this second answer to this charge he states the ground of defense more distinctly, and here we shall find his best reason. These are his words:

"Others, with greater regard to good manners, it must be confessed, suppose that the sun is the god of the Christians, because it is a well-known fact that we pray toward the east, or because we make Sunday a day of festivity. What then? Do you do less than this? Do not many among you, with an affectation of sometimes worshiping the heavenly bodies likewise, move your lips in the direction of the sunrise? It is you, at all events, who have even admitted the sun into the calendar of the week; and you have selected its day (Sunday), in preference to the preceding day, as the most suitable in the week for either an entire abstinence for the bath, or for its postponement until the evening, or for taking rest, and for banqueting. By resorting to these customs, you deliberately deviate from your own religious rites to those of strangers."<sup>47</sup>

Tertullian, in this discourse, addresses himself to the nations still in idolatry. With some of these, Sunday was an ancient festival; with others, it was of comparatively recent date. But some of these heathen reproached the Sunday Christians with being sun-worshipers. And now observe the answer. He does not say, "We Christians are commanded to celebrate the first day of the week in honor of Christ's resurrection." His answer is doubtless the best that he knew how to frame. It is a mere retort, and consists in asserting, first, that the Christians had done no more than their accusers, the heathen; and second, that they had as good a right to make Sunday a day of festivity as had the heathen!

The origin of first-day observance has been the subject of inquiry in this chapter. We have found that Sunday from remote antiquity was a heathen festival in honor of the sun, and that in the first centuries of the Christian era this ancient festival was in general veneration in the heathen world. We have learned that patriotism and expediency, and a tender regard for the conversion of the Gentile world, caused leaders of the church to adopt as their religious festival the day observed by the heathen, and to retain the same name which the heathen had given it. We have seen that the earliest instance upon record of the actual observance of Sunday in the Christian church, is found in the church of Rome about A.D. 140. The first great effort in its behalf, A.D. 196, is by a singular coincidence the first act of papal usurpation. The first instance of a sacred title being applied to this festival, and the earliest trace of abstinence from labor on that day, are found in the writings of Tertullian at the close of the second century. The origin of the festival of Sunday is now before the reader; the steps by which it has ascended to supreme power will be pointed out in their proper order and place.

One fact of deep interest will conclude this chapter. The first great effort made to put down the Sabbath was the act of the church of Rome in turning it into a fast while Sunday was made a joyful festival. While the eastern churches retained the Sabbath, a portion of the western churches, with the church of Rome at their head, turned it into a fast. As a part of the western churches refused to comply with this ordinance, a long struggle ensued, the result of which is thus stated by Heylyn:

"In this difference it stood a long time together, till in the end the Roman church obtained the cause, and Saturday became a fast almost through all the parts of the western world. I say the western world, and of that alone: the eastern churches being so far from altering their ancient custom that in the sixth council of Constantinople, A.D. 692, they did admonish those of Rome to forbear fasting on that day upon pain of censure."<sup>48</sup>

Wm. James, in a sermon before the University of Oxford, thus states the time when this fast originated:

"The western church began to fast on Saturday at the beginning of the third century."<sup>49</sup>

Thus it is seen that this struggle began with the third century, that is, immediately after the year 200. Neander thus states the motive of the Roman church:

"In the western churches, particularly the Roman, where opposition to Judaism was the prevailing tendency, this very opposition produced the custom of celebrating the Saturday in particular as a fast day."<sup>50</sup>

By Judaism, Neander meant the observance of the seventh day as the Sabbath. Dr. Charles Hase, of Germany, states the object of the Roman church in very explicit language:

"The Roman church regarded Saturday as a fast day in direct opposition to those who regarded it as a Sabbath. Sunday remained a joyful festival in which all fasting and worldly business was avoided as much as possible, but the original commandment of the decalogue respecting the Sabbath was not then applied to that day."<sup>51</sup>

Lord King attests this fact in the following words:



"Some of the western churches, that they might not seem to Judaize, fasted on Saturday, as Victorinus Petavionensis writes: We use to fast on the seventh day. And it is our custom then to fast, that we may not seem, with the Jews, to observe the Sabbath."<sup>52</sup>

Thus the Sabbath of the Lord was turned into a fast in order to render it despicable before men. Such was the first great effort of the Roman church toward the suppression of the ancient Sabbath of the Bible.

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1 Vol. xviii. p. 409.

2 Verstegan's Antiquities, p. 10, London, 1628.

3 Antiquities, p. 68.

4 Jewish Antiquities, book iii. chap. i. See also McClintock and Strong's Cyclopedia, 4, 472, article Idolatry; Dr. A. Clarke on Job 1:26; and Dr. Gill on the same; Webster under the word Sabianism, and Worcester, under Sabian.

5 Id. book iii. chap. iii.

6 1 Vol. xviii. p. 409.

7 Pp. 61, 62.

8 2Kings 23:5; Jer.43:13, margin.

9 Dialogues on the Lord's day, pp. 22, 23.

10 Apology, chap. lxvii.; Testimony of the Fathers, pp. 34, 35.

11 Apology, sect. 16; Testimony of the Fathers, pp. 64, 65.

12 Ad Nationes, book i. chap. xiii.; Testimony of the Fathers, p. 70.

13 Eccl. Hist., cent. 1, part ii. chap. iv. note + to sect. 4.

14 Eccl. Hist. cent. 2, part ii. chap. i. sect. 12.

15 History of the Sabbath, part ii. chap. i. sect. 12.

16 Id. part ii. chap. iii. sect. 4.

17 Hist. of the Sabbath, part ii. chap. i. sect. 10.

18 Examination of the Six Texts, Supplement, pp. 6, 7.

19 Du Pin's Eccl. Hist. vol. i. p. 50.

20 Hist. Church, cent. 2, chap. iii.

21 Justin Martyr's First Apology, translated by Wm. Reeves, p. 127, sects. 87, 88, 89.

22 The Spirit of Popery, pp. 44, 45.

23 Ductor Dubitantium, part i. book ii. chap. ii. rule 6, sect. 45.

- 24 Brown's Translation, pp. 48, 44, 52, 59, 63, 64.
- 25 Sabbath Manual, p. 121.
- 26 Dialogue with Trypho, p. 65.
- 27 Sabbath Manual, p. 114.
- 28 Examination of the Six Texts, pp. 131, 132.
- 29 Id. p. 128.
- 30 Id. p. 130.
- 31 See his full testimony in the Testimony of the Fathers, pp.. 44-52.
- 32 Against Heresies, book iv. chap. xvi. sects. 1, 2; Id. book v. chap.. xxviii. sect. 3.
- 33 Id. book iv. chap. xvi. sects 1, 2.
- 34 Id. book v. chap. xxxiii. sect. 2.
- 35 Against Heresies, book iv. chap. xv. sect. 1; chap. xiii. sect. 4.
- 36 Bower's History of the Popes, vol. i. pp. 18, 19; Rose's Neander, pp. 188-190; Dowling's History of Romanism, book i, chap. ii. sect. 9.
- 37 History of the Popes, vol. i. p. 18.
- 38 History of Romanism, heading of page 32.
- 39 History of the Popes, vol. i. p. 18.
- 40 Id. pp. 18, 19; Giesler's Eccl. Hist. vol. i. sect. 57.
- 41 History of the Sabbath, part ii. chap. ii. sects. 4, 5.
- 42 Boyle's Historical View of the Council of Nice, p. 52, ed. 1842.
- 43 Hist. Sab. part ii. chap. ii. sect. 5.
- 44 Decline and Fall of the Roman Empire, chap. xxvii.
- 45 Id. chap. xxxviii.
- 46 Tertullian's Apology, sect. 16.
- 47 Tertullian Ad Nationes, book i. chap. xiii.
- 48 History of the Sabbath, part 2, chap. ii. sect. 3.
- 49 Sermons on the Sacraments and Sabbath, p. 166.
- 50 Neander, p. 186.
- 51 Ancient Church History, part i. div. 2, A.D. 100-312. sect. 69.
- 52 Enquiry into the Constitution of the Primitive Church, part ii. chap.. vii. sect. 11. See also Schaff's "History of the Christian Church," vol. i. p. 373

## CHAPTER 17

### THE NATURE OF EARLY FIRST-DAY OBSERVANCE

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*The history of first-day observance compared with that of the popes - First-day observance defined in the very words of each of the early fathers who mention it - The reasons which each had for its observance stated in his own words - Sunday in their judgment of no higher sacredness than Easter or Whitsunday, or even than the fifty days between those festivals - Sunday not a day of abstinence from labor - The reasons which are offered by those of them who rejected the Sabbath stated in their own words.*

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The history of first-day observance in the Christian church may be fitly illustrated by that of the bishops of Rome. The Roman bishop now claims supreme power over all the churches of Christ. He asserts that this power was given to Peter, and by him was transmitted to the bishops of Rome; or rather that Peter was the first Roman bishop, and that a succession of such bishops from his time to the present have exercised this absolute power in the church. They are able to trace back their line to apostolic times, and they assert that the power now claimed by the pope was claimed and exercised by the first pastors of the church of the Romans. Those who now acknowledge the supremacy of the pope believe this assertion, and with them it is a conclusive evidence that the pope is by divine right possessed of supreme power. But the assertion is absolutely false. The early pastors, or bishops, or elders, of the church of the Romans were modest, unassuming ministers of Christ, wholly unlike the arrogant bishop of Rome, who now usurps the place of Christ as the head of the Christian church.

The first day of the week now claims to be the Christian Sabbath, and enforces its authority by means of the fourth commandment, having set aside the seventh day, which that commandment enjoins, and usurped its place. Its advocates assert that this position and this authority were given to it by Christ. As no record of such gift is found in the Scriptures, the principal argument in its support is furnished by tracing first-day observance back to the early Christians, who, it is said, would not have hallowed the day if they had not been instructed to do it by the apostles; and the apostles would not have taught them to do it if Christ had not, in their presence, changed the Sabbath.

But first-day observance can be traced no nearer to apostolic times than A.D. 140, while the bishops of Rome can trace their line to the very times of the apostles. Herein is the papal claim to apostolic authority better than is that of the first-day Sabbath. But with this exception, the historical argument in behalf of each is the same. Both began with very moderate pretensions, and gradually gaining in power and sacredness, grew up in strength together.

Let us now go to those who were the earliest observers of Sunday and learn from them the nature of that observance at its commencement. We shall find, first, that no one claimed for first-day observance any divine authority; second, that none of them had ever heard of change of the Sabbath, and none believed the first-day festival to be a continuation of the Sabbatic institution; third, that labor on that day is never set forth as sinful, and that abstinence from labor is never mentioned as a feature of its observance, nor even implied, only so far as necessary in order to spend a portion of the day in worship; fourth, that if we put together all

the hints respecting Sunday observance, which are scattered through the fathers of the first three centuries, for no one of them gives more than two of these, and generally a single hint is all that is found in one writer, we shall find just four items: (1) an assembly on that day in which the Bible was read and expounded, and the supper celebrated and money collected; (2) that the day must be one of rejoicing; (3) that it must not be a day of fasting; (4) that the knee must not be bent in prayer on that day.

The following are all the hints respecting the nature of first-day observance during the first three centuries. The epistle falsely ascribed to Barnabas simply says: "We keep the eighth day with joyfulness."<sup>1</sup> Justin Martyr, in words already quoted at full length, describes the kind of meeting which they held at Rome and in that vicinity on that day, and this is all that he connects with its observance.<sup>2</sup> Irenaeus taught that to commemorate the resurrection, the knee must not be bent on that day, and mentions nothing else as essential to its honor. This act of standing in prayer was a symbol of the resurrection, which was to be celebrated only on that day, as he held.<sup>3</sup> Bardesanes the Gnostic represents the Christians as everywhere meeting for worship on that day, but he does not describe that worship, and he gives no other honor to the day.<sup>4</sup> Tertullian describes Sunday observance as follows: "We devote Sunday to rejoicing," and he adds, "We have some resemblance to those of you who devote the day of Saturn to ease and luxury."<sup>5</sup> In another work he gives us a further idea of the festive character of Sunday. Thus he says to his brethren: "If any indulgence is to be granted to the flesh, you have it. I will not say your own days, but more too; for to the heathens each festive day occurs but once annually; you have a festive day every eighth day."<sup>6</sup> Dr. Heylyn spoke the truth when he said:

"Tertullian tells us that they did devote the Sunday partly unto mirth and recreation, not to devotion altogether; when in a hundred years after Tertullian's time there was no law or constitution to restrain men from labor on this day in the Christian church."<sup>7</sup>

The Sunday festival in Tertullian's time was not like the modern first-day Sabbath, but was essentially the German festival of Sunday, a day for worship and for recreation, and one on which labor was not sinful. But Tertullian speaks further respecting Sunday observance, and the words now to be quoted have been used as proof that labor on that day was counted sinful. This is the only statement that can be found prior to Constantine's Sunday law that has such an appearance, and the proof is decisive that such was not its meaning. Here are his words:

"We, however (just as we have received), only on the day of the Lord's resurrection, ought to guard, not only against kneeling, but every posture and office of solicitude, deferring even our businesses, lest we give any place to the devil. Similarly, too, in the period of Pentecost; which period we distinguish by the same solemnity of exultation."<sup>8</sup>

He speaks of "deferring even our businesses;" but this does not necessarily imply anything more than its postponement during the hours devoted to religious services. It falls very far short of saying that labor on Sunday is a sin. But we will quote Tertullian's next mention of Sunday observance before noticing further the words last quoted. Thus he says:

"We count fasting or kneeling in worship on the Lord's day to be unlawful. We rejoice in the same privilege also from Easter to Whitsunday."<sup>9</sup>

These two things, fasting and kneeling, are the only acts which the fathers set down as unlawful on Sunday, unless, indeed, mourning may be included by some in the list. It is

certain that labor is never thus mentioned. And observe that Tertullian repeats the important statement of the previous quotation that the honor due to Sunday pertains also to the "period of Pentecost," that is, to the fifty days between Easter and Passover and Whitsunday or Pentecost. If, therefore, labor on Sunday was in Tertullian's estimation sinful, the same was true for the period of Pentecost, a space of fifty days! But this is not possible. We can conceive of the deferral of business for one religious assembly each day for fifty days, and also that men should neither fast nor kneel during that time, which was precisely what the religious celebration of Sunday actually was. But to make Tertullian assert that labor on Sunday was a sin is to make him declare that such was the case for fifty days together, which no one will venture to say was the doctrine of Tertullian.

In another work Tertullian gives us one more statement respecting the nature of Sunday observance: "We make Sunday a day of festivity. What then? Do you do less than this?"<sup>10</sup> His language is very extraordinary when it is considered that he was addressing heathen. It seems that Sunday as a Christian festival was so similar to the festival which these heathen observed that he could challenge them to show wherein the Christians went further than did these heathen whom he here addressed.

The next father who gives us the nature of early Sunday observance is Peter of Alexandria. He says: "But the Lord's day we celebrate as a day of joy, because on it he rose again, on which day we have received it for a custom not even to bow the knee."<sup>11</sup> He marks two things essential. It must be a day of joy, and Christians must not kneel on that day. Zonaras, an ancient commentator on these words of Peter, explains the day of joy by saying, "We ought not to fast; for it is a day of joy for the resurrection of the Lord."<sup>12</sup> Next in order, we quote the so-called Apostolical Constitutions. These command Christians to assemble for worship every day, "but principally on the Sabbath day. And on the day of our Lord's resurrection, which is the Lord's day, meet more diligently, sending praise to God," etc. The object of assembling was "to hear the saving word concerning the resurrection," to "pray thrice standing," to have the prophets read, to have preaching and also the supper.<sup>13</sup> These "Constitutions" not only give the nature of the worship on Sunday as just set forth, but they also give us an idea of Sunday as a day of festivity:

"Now we exhort you, brethren and fellow-servants, to avoid vain talk and obscene discourses, and jestings, drunkenness, lasciviousness, luxury, unbounded passions, with foolish discourses, since we do not permit you so much as on the Lord's days, which are days of joy, to speak or act anything unseemly."<sup>14</sup>

This language plainly implies that the so-called Lord's day was a day of greater mirth than the other days of the week. Even on the Lord's day they must not speak or act anything unseemly, though it is evident that their license on that day was greater than on other days. Once more these "Constitutions" give us the nature of Sunday observance: "Every Sabbath day excepting one, and every Lord's day hold your solemn assemblies, and rejoice; for he will be guilty of sin who fasts on the Lord's day."<sup>15</sup> But no one can read so much as once that "he is guilty of sin who performs work on this day."

Next we quote the epistle to the Magnesians in its longer form, which though not written by Ignatius was actually written about the time that the Apostolical Constitutions were committed to writing. Here are the words of this epistle:

"And after the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all the days."<sup>16</sup>

The writer of the Syriac Documents concerning Edessa comes last, and he defines the services of Sunday as follows: "On the first [day] of the week, let there be service, and the reading of the Holy Scriptures, and the oblation."<sup>17</sup> These are all the passages in the writings of the first three centuries which describe early first-day observance. Let the reader judge whether we have correctly stated the nature of that observance. Next we invite attention to the several reasons offered by these fathers for celebrating the festival of Sunday.

The reputed epistle of Barnabas supports the Sunday festival by saying that it was the day "on which Jesus rose again from the dead," and it intimates that it prefigures the eighth thousand years, when God shall create the world anew.<sup>18</sup>

Justin Martyr has four reasons:

1. "It is the first day on which God having wrought a change in the darkness and matter, made the world."<sup>19</sup>
2. "Jesus Christ our Saviour on the same day rose from the dead."<sup>20</sup>
3. "It is possible for us to show how the eighth day possessed a certain mysterious import, which the seventh day did not possess, and which was promulgated by God through these rites,"<sup>21</sup> i.e., through circumcision.
4. "The command of circumcision, again, bidding [them] always circumcise the children on the eighth day, was a type of the true circumcision, by which we are circumcised from deceit and iniquity through Him who rose from the dead on the first day after the Sabbath."<sup>22</sup>

Clement, of Alexandria, appears to treat solely a mystical eighth day or Lord's day. It is perhaps possible that he has some reference to Sunday. We therefore quote what he says in behalf of this day, calling attention to the fact that he produces his testimony, not from the Bible, but from a heathen philosopher. Thus he says:

"And the Lord's day Plato prophetically speaks of in the tenth book of the Republic, in these words: 'And when seven days have passed to each of them in the meadow on the eighth day they are to set out and arrive in four days.'"<sup>23</sup>

Clement's reasons for Sunday are found outside the Scriptures. The next father will give us a good reason for Clement's action in this case. Tertullian is the next writer who gives reasons for the Sunday festival. He is speaking of "offerings for the dead," the manner of Sunday observance, and the use of the sign of the cross upon the forehead. Here is the ground on which these observances rest:

"If, for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom, as their strengthener, and faith, as their observer. That reason will support tradition, and custom, and faith, you will either yourself perceive, or learn from some one who has."<sup>24</sup>

Tertullian's frankness is to be commended. He had no Scripture to offer, and he acknowledges the fact. He depended on tradition, and he was not ashamed to confess it. The next of the fathers who gives Scripture evidence in support of the Sunday festival, is Origen. Here are his words:

"The manna fell on the Lord's day, and not on the Sabbath to show the Jews that even then the Lord's day was preferred before it."<sup>25</sup>

Origen seems to have been of Tertullian's judgment as to the inconclusiveness of the arguments adduced by his predecessors. He therefore coined an original argument which seems to have been very conclusive in his estimation as he offers this alone. But he must have forgotten that the manna fell on all the six working days, or he would have seen that while his argument does not elevate Sunday above the other five working days, it does make the Sabbath the least reputable day of the seven! And yet the miracle of the manna was expressly designed to set forth the sacredness of the Sabbath and to establish its authority before the people. Cyprian is the next father who gives an argument for the Sunday festival. He contents himself with one of Justin's old arguments, viz., that one drawn from circumcision. Thus he says:

"For in respect of the observance of the eighth day in the Jewish circumcision of the flesh, a sacrament was given beforehand in shadow and in usage; but when Christ came, it was fulfilled in truth. For because the eighth day, that is, the first day after the Sabbath, was to be that on which the Lord should rise again, and should quicken us, and give us circumcision of the Spirit, the eighth day, that is, the first day after the Sabbath, and the Lord's day, went before in the figure; which figure ceased when by and by the truth came, and spiritual circumcision was given to us."<sup>26</sup>

Such is the only argument adduced by Cyprian in behalf of the first-day-day festival. The circumcision of infants when eight days old was, in his judgment, a type of infant baptism. But circumcision on the eighth day of the child's life, in his estimation, did not signify that baptism need to be deferred till the infant is eight days old, but, as here stated, did signify that the eighth day was to be the Lord's day! But the eighth day, on which circumcision took place, was not the first day of the week, but the eighth day of each child's life, whatever day of the week that might be.

The next father who gives a reason for celebrating Sunday as a day of joy, and refraining from kneeling on it, is Peter of Alexandria, who simply says, "Because on it he rose again."<sup>27</sup>

Next in order come the Apostolic Constitutions, which assert that the Sunday festival is a memorial of the resurrection:

"But keep the Sabbath, and the Lord's day festival; because the former is a memorial of the creation, and the latter of the resurrection."<sup>28</sup>

The writer, however, offers no proof that Sunday was set apart by divine authority in memory of the resurrection. But the next person who gives his reasons for keeping Sunday "as a festival" is the writer of the longer form of the reputed epistle of Ignatius to the Magnesians. He finds the eighth day prophetically set forth in the title to the sixth and twelfth psalms! In the margin, the word Sheminith is translated "the eighth." Here is this writer's argument for Sunday:

"Looking forward to this, the prophet declared, 'To the end for the eighth day,' on which our life both sprang up again, and the victory over death was obtained in Christ."<sup>29</sup>

There is yet another of the fathers of the first three centuries who gives the reasons then used in support of the Sunday festival.

This is the writer of the Syriac Documents concerning Edessa. He comes next in order and closes the list. Here are four reasons:

1. "Because on the first day of the week our Lord rose from the place of the dead."<sup>30</sup>
2. "On the first day of the week he arose upon the world,"<sup>31</sup> i.e., he was born upon Sunday.
3. "On the first day of the week he ascended upon to Heaven."<sup>32</sup>
4. "On the first day of the week he will appear at last with the angels of Heaven."<sup>33</sup>

The first of these reasons is as good a one as man can devise out of his own heart for doing what God never commanded; the second and fourth are mere assertions of which mankind know nothing; while the third is a positive untruth, for the ascension was upon Thursday.

We have now presented every reason for the Sunday festival which can be found in all the writings of the first three centuries. Though generally very trivial, and sometimes worse than trivial, they are nevertheless worthy of careful study. They constitute a decisive testimony that the change of the Sabbath by Christ or by his apostles from the seventh to the first day of the week was absolutely unknown during that entire period. But were it true that such change had been made they must have known it. Had they believed that Christ changed the Sabbath to commemorate his resurrection, how emphatically would they have stated that fact instead of offering reasons for the festival of Sunday which are so worthless as to be, with one or two exceptions, entirely discarded by modern first-day writers. Or had they believed that the apostles honored Sunday as the Sabbath or Lord's day, how would they have produced these facts in triumph! But Tertullian said that they had no positive Scripture injunction for the Sunday festival, and the others, by offering reasons that were only devised in their own hearts, corroborated his testimony, and all of them together establish the fact that even in their own estimation the day was only sustained by the authority of the church. They were totally unacquainted with the modern doctrine that the seventh day in the commandment means simply one day in seven, and that the Saviour, to commemorate his resurrection, appointed that the first day of the week should be that one of the seven to which the commandment should apply!

We have given every statement in the fathers of the first three centuries in which the manner of celebrating the Sunday festival is set forth. We have also given every reason for that observance which is to be found in any of them. These two classes of testimonies show clearly that ordinary labor was not one of the things which were forbidden on that day. We now offer direct proof that other days which on all hands are accounted nothing but church festivals were expressly declared by the fathers to be equal if not superior in sacredness to the Sunday festival.



The "Lost Writings of Irenaeus" gives us his mind concerning the relative sacredness of the festival of Sunday and that of either Easter or Pentecost. This is the statement:

"Upon which [feast] we do not bend the knee, because it is of equal significance with the Lord's day, for the reason already alleged concerning it."<sup>34</sup>

Tertullian in a passage already quoted, which by omitting the sentence we are about to quote, has been used as the strongest testimony to the first-day Sabbath in the fathers, expressly equals in sacredness the period of Pentecost - a space of fifty days - with the festival which he calls Lord's day. Thus he says:

"Similarly, too, in the period of Pentecost; which period we distinguish by the same solemnity of exaltation."<sup>35</sup>

He states the same fact in another work:

"We count fasting or kneeling in worship on the Lord's day to be unlawful. We rejoice in the same privilege also from Easter to Whitsunday."<sup>36</sup>

Origen classes the so-called Lord's day with three other church festivals:

"If it be objected to us on this subject that we ourselves are accustomed to observe certain days, as for example the Lord's day, the Preparation, the Passover, or Pentecost, I have to answer, that to the perfect Christian, who is ever in his thoughts, words, and deeds, serving his natural Lord, God the Word, all his days are the Lord's, and he is always keeping the Lord's day."<sup>37</sup>

Irenaeus and Tertullian make the Sunday Lord's day equal in sacredness with the period from the Passover to the Pentecost; but Origen, after classing the day with several church festivals, virtually confesses that it has no pre-eminence above other days.

Commodianus, who once uses the term Lord's day, speaks of the Catholic festival of the Passover as "Easter, that day of ours most blessed."<sup>38</sup> This certainly indicates that in his estimation no other sacred day was superior in sanctity to Easter.

The "Apostolical Constitutions" treat the Sunday festival in the same manner that it is treated by Irenaeus and Tertullian. They make it equal to the sacredness of the period from Easter to the Pentecost. Thus they say:

"He will be guilty of sin who fasts on the Lord's day, being the day of the resurrection, or during the time of Pentecost, or in general, who is sad on a festival day to the Lord."<sup>39</sup>

These testimonies prove conclusively that the festival of Sunday, in the judgment of such men as Irenaeus, Tertullian, and others, stood in the same rank with that of Easter, or Whitsunday. They had no idea that one was commanded by God, while the others were only ordained by the church. Indeed, Tertullian, as we have seen, expressly declares that there is no precept for Sunday observance.<sup>40</sup>

Besides these important facts, we have decisive evidence that Sunday was not a day of abstinence from labor, and our first witness is Justin, the earliest witness to the Sunday festival in the Christian church. Trypho the Jew said to Justin, by way of reproof, "You observe no festivals or Sabbaths."<sup>41</sup> This was exactly adapted to bring out from Justin the

statement that, though he did not observe the seventh day as the Sabbath, he did thus rest on the first day of the week, if it were true that that day was with him a day of abstinence from labor. But he gives no such answer. He sneers at the very idea of abstinence from labor, declaring that "God does not take pleasure in such observances." Nor does he intimate that this is because the Jews did not rest upon the right day, but he condemns the very idea of refraining from labor for a day, stating that "the new law," which has taken the place of the commandments given on Sinai<sup>42</sup> requires a perpetual Sabbath, and this is kept by repenting of sin and refraining from its commission. Here are his words:

"The new law requires you to keep a perpetual Sabbath, and you, because you are idle for one day, suppose you are pious, not discerning why this has been commanded you; and if you eat unleavened bread, you say the will of God has been fulfilled. The Lord our God does not take pleasure in such observances: if there is any perjured person or a thief among you, let him cease to be so; if any adulterer, let him repent; then he has kept the sweet and true Sabbaths of God."<sup>43</sup>

This language plainly implies that Justin did not believe that any day should be kept as a Sabbath by abstinence from labor, but that all days should be kept as sabbaths by abstinence from sin. This testimony is decisive, and it is in exact harmony with the facts already adduced from the fathers, and with others yet to be presented. Moreover, it is confirmed by the express testimony of Tertullian. He says:

"By us (to whom Sabbaths are strange, and the new moons, and festivals formerly beloved by God) the saturnalia and new year's and mid-winter's festivals and Matronalia are frequented."<sup>44</sup>

And he adds in the same paragraph, in words already quoted:

"If any indulgence is to be granted to the flesh, you have it. I will not say your own days, but more too; for to the heathens each festive day occurs but once annually; you have a festive day every eighth day."<sup>45</sup>

Tertullian tells his brethren in plain language that they kept no sabbaths, but did keep many heathen festivals. If the Sunday festival, which was a day of "indulgence" to the flesh, and which he here mentions as the "eighth day," was kept by them as the Christian Sabbath in place of the ancient seventh day, then he would not have asserted that to us "sabbaths are strange."

But Tertullian has precisely the same Sabbath as Justin Martyr. He does not keep the first day in place of the seventh, but he keeps a "perpetual sabbath," in which he professes to refrain from sin every day, and actually abstains from labor on none. Thus, after saying that the Jews teach that "from the beginning God sanctified the seventh day" and therefore observe that day, he says:

"Whence we [Christians] understand that we still more ought to observe a Sabbath from all 'servile work' always, and not only every seventh day, but through all time."<sup>46</sup>

Tertullian certainly had no idea that Sunday was the Sabbath in any other sense than were all the seven days of the week. We shall find a decisive confirmation of this when we come to quote Tertullian respecting the origin of the Sabbath. We shall also find that Clement expressly makes Sunday a day of labor.

Several of the early fathers wrote in opposition to the observance of the seventh day. We now give the reasons assigned by each for that opposition. The writer called Barnabas did not keep the seventh day, not because it was a ceremonial ordinance unworthy of being observed by a Christian, but because it was so pure an institution that even Christians cannot truly sanctify it till they are made immortal. Here are his words:

"Attend, my children, to the meaning of this expression, 'He finished in six days.' This implieth that the Lord will finish all things in six thousand years, for a day is with him a thousand years. And he himself testifieth, saying, 'Behold, to-day will be as a thousand years.' Therefore, my children, in six days, that is, in six thousand years, all things will be finished. 'And he rested on the seventh day.' This meaneth: When his Son, coming [again], shall destroy the time of the wicked man, and judge the ungodly, and change the sun, and the moon, and the stars, then shall he truly rest on the seventh day. Moreover, he says, 'Thou shalt sanctify it with pure hands and a pure heart.' If, therefore, any one can now sanctify the day which God hath sanctified, except he is pure in heart in all things, we are deceived. Behold, therefore: certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves. Further he says to them, 'Your new moons and your sabbaths I cannot endure.' Ye perceive how he speaks: Your present sabbaths are not acceptable to me, but that is which I have made [namely this], when giving rest to all things, I shall make a beginning of the eighth day, that is, a beginning of another world, wherefore, also, we keep the eighth day with joyfulness, the day, also, on which Jesus rose again from the dead."<sup>47</sup>

Observe the points embodied in this statement of doctrine: 1. He asserts that the six days of creation prefigure the six thousand years which our world shall endure in its present state of wickedness. 2. He teaches that at the end of that period Christ shall come again and make an end of wickedness, and "then shall he truly rest on the seventh day." 3. That no "one can now sanctify the day which God hath sanctified, except he is pure in heart in all things." 4. But that cannot be the case until the present world shall pass away, "when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves." Men cannot, therefore, keep the Sabbath while this wicked world lasts. 5. Therefore, he says, "Your present sabbaths are not acceptable," not because they are not pure, but because you are not now able to keep them as purely as their nature demands. 6. That is to say, the keeping of the day which God has sanctified is not possible in such a wicked world as this. 7. But though the seventh day cannot now be kept, the eighth day can be, and ought to be, because when the seven thousand years are past, there will be at the beginning of the eighth thousand, the new creation. 8. Therefore, he did not attempt to keep the seventh day, which God had sanctified; for that is too pure to be kept in the present wicked world, and can only be kept after the Saviour comes at the commencement of the seventh thousand years; but he kept the eighth day, with joyfulness on which Jesus arose from the dead. 9. So it appears that the eighth day which God never sanctified, is exactly suitable for observance in our world during its present state of wickedness. 10. But when all things have been made new, and we are able to work righteousness, and wickedness no longer exists, then we shall be able to sanctify the seventh day, having first been sanctified ourselves.

The reason of Barnabas for not observing the Sabbath of the Lord is not that the commandment enjoining it is abolished, but that the institution is so pure that men in their present imperfect state cannot acceptably sanctify it. They will keep it, however, in the new creation, but in the meantime they keep with joyfulness the eighth day, which having never been sanctified by God is not difficult to keep in the present state of wickedness.

Justin Martyr's reasons for not observing the Sabbath are not at all like those of the so-called Barnabas, for Justin seems to have heartily despised the Sabbatic institution. He denies that it was obligatory before the time of Moses, and affirms that it was abolished by the advent of Christ. He teaches that it was given to the Jews because of their wickedness, and he expressly affirms the abolition of both the Sabbath and the law. So far is he from teaching the change of the Sabbath from the seventh to the first day of the week, or from making the Sunday festival a continuation of the ancient Sabbatic institution, that he sneers at the very idea of days of abstinence from labor, or days of idleness, and though God gives as his reason for the observance of the Sabbath, that that was the day on which he rested from all his work, Justin gives as his first reason for the Sunday festival that that was the day on which God began his work! Of abstinence from labor as an act of obedience to the Sabbath, Justin says:

"The Lord our God does not take pleasure in such observances."<sup>48</sup>

A second reason for not observing the Sabbath is thus stated by him:

"For we too would observe the fleshly circumcision, and the Sabbaths, and in short, all the feasts, if we did not know for what reason they were enjoined you - namely, on account of your transgressions and the hardness of your hearts."<sup>49</sup>

As Justin never discriminates between the Sabbath of the Lord and the annual sabbaths he doubtless here means to include it as well as them. But what a falsehood is it to assert that the Sabbath was given to the Jews because of their wickedness! The truth is, it was given to the Jews because of the universal apostasy of the Gentiles.<sup>50</sup> But in the following paragraph Justin gives three more reasons for not keeping the Sabbath:

"Do you see that the elements are not idle, and keep no Sabbaths? Remain as you were born. For if there was no need of circumcision before Abraham, or of the observance of Sabbaths, of feasts and sacrifices, before Moses; no more need is there of them now, after that, according to the will of God, Jesus Christ the Son of God has been born without sin, of a virgin sprung from the stock of Abraham."<sup>51</sup>

Here are three reasons: 1. "That the elements are not idle, and keep no Sabbaths." Though this reason is simply worthless as an argument against the seventh day, it is a decisive confirmation of the fact already proven, that Justin did not make Sunday a day of abstinence from labor. 2. His second reason here given is that there was no observance of Sabbath before Moses, and yet we do know that God at the beginning did appoint the Sabbath to a holy use, a fact to which as we shall see quite a number of the fathers testify, and we also know that in that age were men who kept all the precepts of God. 3. There is no need of Sabbatic observance since Christ. Though this is mere assertion, it is by no means easy for those to meet it fairly who represent Justin as maintaining the Christian Sabbath.

Another argument by Justin against the obligation of the Sabbath is that God "directs the government of the universe on this day equally as on all others!"<sup>52</sup> as though this were inconsistent with the present sacredness of the Sabbath, when it is also true that God thus

governed the world in the period when Justin acknowledges the Sabbath to have been obligatory. Though this reason is trivial as an argument against the Sabbath, it does show that Justin could have attached no Sabbatic character to Sunday. But he has yet one more argument against the Sabbath. The ancient law has been done away by the new and final law, and the old covenant has been superseded by the new.<sup>53</sup> But he forgets that the design of the new covenant was not to do away with the law of God, but to put that law into the heart of every Christian. And many of the fathers, as we shall see expressly repudiate this doctrine of the abrogation of the Decalogue.

Such were Justin's reasons for rejecting the ancient sabbath.

But though he was a decided asserter of the abrogation of the law, and of the Sabbatic institution itself, and kept Sunday only as a festival, modern first-day writers cite him as a witness in support of the doctrine that the first day of the week should be observed as the Christian Sabbath on the authority of the fourth commandment.

Now let us learn what stood in the way of Irenaeus' observance of the Sabbath. It was not that the commandments were abolished, for we shall presently learn that he taught their perpetuity. Nor was it that he believed in the change of the Sabbath, for he gives no hint of such an idea. The Sunday festival in his estimation appears to have been simply of "equal significance" with the Pentecost.<sup>54</sup> Nor was it that Christ broke the Sabbath, for Irenaeus says that he did not.<sup>55</sup> But because the Sabbath is called a sign he regarded it as significant of the future kingdom, and appears to have considered it no longer obligatory, though he does not expressly say this. Thus he sets forth the meaning of the Sabbath as held by him:

"Moreover the Sabbaths of God, that is, the kingdom, was, as it were, indicated by created things," etc.<sup>56</sup>

"These [promises to the righteous] are [to take place] in the times of the kingdom, that is, upon the seventh day which has been sanctified, in which God rested from all the works which he created, which is the true Sabbath of the righteous,"<sup>57</sup> etc.

"For the day of the Lord is as a thousand years: and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year."<sup>58</sup>

But Irenaeus did not notice that the Sabbath as a sign does not point forward to the restitution, but backward to the creation, that it may signify that the true God is the Creator.<sup>59</sup> Nor did he observe the fact that when the Kingdom of God shall be established under the whole heaven all flesh shall hallow the Sabbath.<sup>60</sup>

But he says that those who lived before Moses were justified "without observance of Sabbaths," and offers as proof that the covenant at Horeb was not made with the fathers. Of course if this proves that the patriarchs were free from obligation toward the fourth commandment, it is equally good as proof that they might violate any other. These things indicate that Irenaeus was opposed to Sabbatic observance, though he did not in express language assert its abrogation, and did in most decisive terms assert the continued obligation of the ten commandments.

Tertullian offers numerous reasons for not observing the Sabbath, but there is scarcely one of these that he does not in some other place expressly contradict. Thus he asserts that the patriarchs before Moses did not observe the Sabbath.<sup>61</sup> But he offers no proof, and he

elsewhere dates the origin of the Sabbath at the creation,<sup>62</sup> as we shall show hereafter. In several places he teaches the abrogation of the law, and seems to set aside moral law as well as ceremonial. But elsewhere, as we shall show, he bears express testimony that the ten commandments are still binding as the rule of the Christian's life.<sup>63</sup> He quotes the words of Isaiah in which God is represented as hating the feasts, new-moons, and sabbaths observed by the Jews,<sup>64</sup> as proof that the seventh-day Sabbath was a temporary institution which Christ abrogated. But in another place he says: "Christ did not at all rescind the Sabbath: he kept the law thereof."<sup>65</sup> And he also explains this very text by stating that God's aversion toward the Sabbaths observed by the Jews was "because they were celebrated without the fear of God by a people full of iniquities," and adds that the prophet, in a later passage speaking of Sabbaths celebrated according to God's commandment, "declares them to be true, delightful, and inviolable."<sup>66</sup> Another statement is that Joshua violated the Sabbath in the siege of Jericho.<sup>67</sup> Yet he elsewhere explains this very case, showing that the commandment forbids our own work, not God's. Those who acted at Jericho did not do their own work, but God's, which they executed, and that, too, from his express commandment."<sup>68</sup> He also both asserts and denies that Christ violated the Sabbath.<sup>69</sup> Tertullian was a double-minded man. He wrote much against the law and the Sabbath, but he also contradicted and exposed his own errors.

Origen attempts to prove that the ancient Sabbath is to be understood mystically or spiritually, and not literally. Here is his argument:

" 'Ye shall sit, every one in your dwelling: no one shall move from his place on the Sabbath day.' Which precept it is impossible to observe literally; for no man can sit a whole day so as not to move from the place where he sat down."<sup>70</sup>

Great men are not always wise. There is no such precept in the Bible. Origen referred to that which forbade the people to go out for manna on the Sabbath, but which did not conflict with another that commanded holy convocations or assemblies for worship on the Sabbath.<sup>71</sup>

Victorinus is the latest of the fathers before Constantine who offers reasons against the observance of the Sabbath. His first reason is that Christ said by Isaiah that his soul hated the Sabbath; which Sabbath he in his body abolished; and these assertions we have seen answered by Tertullian.<sup>72</sup> His second reason is that "Jesus [Joshua] the son of Nave [Nun], the successor of Moses, himself broke the Sabbath day,"<sup>73</sup> which is false. His third reason is that "Matthias [a Maccabean] also, prince of Judah, broke the Sabbath,"<sup>74</sup> which is doubtless false, but is of no consequence as authority. His fourth argument is original, and may fitly close the list of reasons assigned in the early fathers for not observing the Sabbath. It is given in full without an answer:

"And in Matthew we read, that it is written Isaiah also and the rest of his colleagues broke the Sabbath."<sup>75</sup>

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1 Epistle of Barnabas, chap. xv.

2 Justin Martyr's First Apology, chap. 1xvii.

3 Lost Writings of Irenaeus, Fragments 7 and 50.

4 Book of the Laws of Countries.

5 Tertullian's Apology, sect. 16.

- 6 On Idolatry, chap. xiv.
- 7 Hist. Sab. part 2, chap. viii. sect. 13.
- 8 On Prayer, chap. xxiii.
- 9 De Corona, sect. 3.
- 10 Ad Nationes, book i. chap. xiii.
- 11 Canon 15.
- 12 Ante-Nicene Library, vol. xiv. p. 322.
- 13 Apostolical Constitutions, book ii. sect. 7, par. 59.
- 14 Id. book v. sect. ii. par. 10.
- 15 Id. book v. sect. iii. par. 20.
- 16 Epistle to the Magnesians (longer form), chap. ix.
- 17 Syriac Documents, p. 38.
- 18 Epistle of Barnabas, chap. xv.
- 19 Justin's First Apology, chap. lxvii.
- 20 Id.Ib.
- 21 Dialogue with Trypho, chap. xxiv.
- 22 Id. chap. xli.
- 23 Clement's Miscellanies, book v. chap. xiv.
- 24 De Corona, sect. 4.
- 25 Origen's Opera. Tome ii. p. 158, Paris, A.D. 1733, "Quod si ex Divinis Scripturis hoc constat, quod die Dominica Deus pluit manna de caelo et in Sabbato non pluit, intelligent Judaei jam tunc praelatam esse Dominicam nostram Judaico Sabbato."
- 26 Cyprian's Epistle, No. lviii. sect. 4.
- 27 Peter's Canons, No. xv.
- 28 Apostolical Constitutions, book vii. sect. ii. par. 23.
- 29 Epistle to the Magnesians, chap. ix.
- 30 Syriac Documents, p. 38.
- 31 Id.Ib.
- 32 Id.Ib.
- 33 Id.Ib.

- 34 Fragment 7.
- 35 Tertullian on Prayer, chap. xxiii.
- 36 De Corona, sect. 3.
- 37 Origen against Celsus, book viii. chap. xxii.
- 38 Instructions of Commodianus, sect. 75.
- 39 Apostolical Constitutions, book v. sect. 3, par. 20.
- 40 De Corona, sects. 3 and 4.
- 41 Dialogue with Trypho, chap. x.
- 42 Dialogue with Trypho, chap. xi.
- 43 Id. Chap. xii.
- 44 Tertullian on Idolatry, chap. xiv.
- 45 Id.Ib.
- 46 Tertullian Against the Jews, chap. iv.
- 47 Epistle of Barnabas, chap. xv.
- 48 Dialogue with Trypho, chap. xii.
- 49 Id. chap. xviii.
- 50 See the third chapter of this History.
- 51 Dialogue with Trypho, chap. xxiii.
- 52 Id. chap. xxix.
- 53 Id. chap. xi.
- 54 Lost Writings of Irenaeus, Fragment 7.
- 55 Against Heresies, book iv. chap. viii. sect. 2.
- 56 Id. book iv. chap. xvi. sect. 1.
- 57 Irenaeus against Heresies, book v. chap. xxxiii. sect. 2.
- 58 Id. book. v. chap. xxviii. sect. 3.
- 59 Ex.31:17; Eze.20:12,20.
- 60 Isa.66:22,23; Dan.7:18,27.
- 61 Answer to the Jews, chap. ii.
- 62 Tertullian against Marcion, book iv. chap. xii.



63 Compare his works as follows: Answer to the Jews, chaps. ii, iii,, iv, vi; Against Marcion, book i. chap. xx; book v. chaps. iv, xix.. with De Anima, Chap. xxxvii.; and, On Modesty, chap. v.

64 Isa.1:13,14.

65 Answer to the Jews, chap. iv.; Against Marcion, book iv. chap.. xii.

66 Isa.56:2; 58:13.

67 Answer to the Jews, chap. iv.; Against Marcion, book iv. chap.. xii.

68 Against Marcion, book ii. chap. xxi.

69 Against Marcion, book iv. chap. xii.

70 De Principiis, book iv. chap. i. sect. 17.

71 Ex.16:29; Lev.23:3.

72 Creation of the World, sect. 4.

73 Id. sect. 5.

74 Id.Ib.

75 Creation of the World, sect. 5.

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## CHAPTER 18

### THE SABBATH IN THE RECORD OF THE EARLY FATHERS

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**The first reasons for neglecting the Sabbath are now mostly obsolete - A portion of the early fathers taught the perpetuity of the decalogue, and made it the standard of moral character - What they say concerning the origin of the Sabbath at Creation - Their testimony concerning the perpetuity of the ancient Sabbath, and concerning its observance - Enumeration of the things which caused the suppression of the Sabbath and the elevation of Sunday.**

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The reasons offered by the early fathers for neglecting the observance of the Sabbath show conclusively that they had no special light on the subject by reason of living in the first centuries, which we in this later age do not possess. The fact is, so many of the reasons offered by them are manifestly false and absurd that those who in these days discard the Sabbath, do also discard the most of the reasons offered by these fathers for this same course. We have also learned from such of the early fathers as mention first-day observance, the exact nature of the Sunday festival, and all the reasons which in the first centuries were offered in its support. Very few indeed of these reasons are now offered by modern first-day writers.

But some of the fathers bear emphatic testimony to the perpetuity of the ten commandments, and make their observance the condition of eternal life. Some of them also distinctly assert the origin of the Sabbath at creation. Several of them moreover either bear witness to the existence of Sabbath-keepers, or bear decisive testimony to the perpetuity and obligation of the Sabbath, or define the nature of proper Sabbatic observance, or connect the observance of the Sabbath and first day together. Let us now hear the testimony of those who assert the authority of the ten commandments. Irenaeus asserts their perpetuity, and makes them a test of Christian character. Thus he says:

"For God at the first, indeed, warning them [the Jews] by means of natural precepts, which from the beginning he had implanted in mankind, that is, by means of the DECALOGUE (which, if any one does not observe, he has no salvation,) did then demand nothing more of them."<sup>1</sup>

This is a very strong statement. He makes the ten commandments the law of nature implanted in man's being at the beginning; and so inherited by all mankind. This is no doubt true. It is the presence of the carnal mind or law of sin and death, implanted in man by the fall, that has partially obliterated this law, and made the work of the new covenant a necessity.<sup>2</sup> He again asserts the perpetuity and authority of the ten commandments:

"Preparing man for this life, the Lord himself did speak in his own person to all alike the words of the Decalogue: and therefore, in the like manner, do they remain permanently with us, receiving, by means of his advent in the flesh, extension and increase, but not abrogation."<sup>3</sup>

By the "extension" of the decalogue, Irenaeus doubtless means the exposition which the Saviour gave of the meaning of the commandments in his sermon on the mount.<sup>4</sup> Theophilus speaks in like manner concerning the decalogue:-

"For God has given us a law and holy commandments; and every one who keeps these can be saved, and, obtaining the resurrection, can inherit incorruption."<sup>5</sup>

"We have learned a holy law; but we have as lawgiver him who is really God, who teaches us to act righteously, and to be pious, and to do good."<sup>6</sup>

"Of this great and wonderful law which tends to all righteousness, the TEN HEADS are such as we have already rehearsed."<sup>7</sup>

Tertullian calls the ten commandments "the rules of our regenerate life," that is to say, the rules which govern the life of a converted man:

"They who theorize respecting numbers, honor the number ten as the parent of all the others, and as imparting perfection to the human nativity. For my own part, I prefer viewing this measure of time in reference to God, as if implying that the ten months rather initiated man into the ten commandments; so that the numerical estimate of the time needed to consummate our natural birth should correspond to the numerical classification of the rules of our regenerate life."<sup>8</sup>

In showing the deep guilt involved in the violation of the seventh commandment, Tertullian speaks of the sacredness of the commandments which precede it, naming several of them in particular, and among them the fourth, and then says of the precept against adultery that

It stands "in the very forefront of the most holy law, among the primary counts of the celestial edict."<sup>9</sup>

Clement of Rome, or rather the author whose works have been ascribed to this father, speaks thus of the decalogue as a test:

"On account of those, therefore, who, by neglect of their own salvation, please the evil one, and those who, by study of their own profit, seek to please the good One, ten things have been prescribed as a test to this present age, according to the number of the ten plagues which were brought upon Egypt."<sup>10</sup>

Novation, who wrote about A.D. 250, is accounted the founder of the sect called Cathari or Puritans. He wrote a treatise on the Sabbath, which is not extant. There is no reference to Sunday in any of his writings. He makes the following striking remarks concerning the moral law:

"The law was given to the children of Israel for this purpose, that they might profit by it, and RETURN to those virtuous manners which, although they had received them from their fathers, they had corrupted in Egypt by reason of their intercourse with a barbarous people. Finally, also, those ten commandments on the tables teach nothing new, but remind them of what had been obliterated - that righteousness in them, which had been put to sleep, might revive again as it were by the afflatus of the law, after the manner of a fire [nearly extinguished]."<sup>11</sup>

It is evident that in the judgment of Novation, the ten commandments enjoined nothing that was not sacredly regarded by the patriarchs before Jacob went down into Egypt. It follows, therefore, that, in his opinion, the Sabbath was made, not at the fall of the Manna, but when God sanctified the seventh day, and that holy men from the earliest ages observed it.

The Apostolical Constitutions, written about the third century, give us an understanding of what was widely regarded in the third century as apostolic doctrine. They speak thus of the ten commandments:

"Have before thine eyes the fear of God, and always remember the ten commandments of God, - to love the one and only Lord God with all thy strength; to give no heed to idols, or any other beings, as being lifeless gods, or irrational beings or demons."<sup>12</sup>

"He gave a plain law to assist the law of nature, such a one as is pure, saving, and holy, in which his own name was inscribed, perfect, which is never to fail, being complete in ten commands, unspotted, converting souls."<sup>13</sup>

This writer, like Irenaeus, believed in the identity of the decalogue with the law of nature. These testimonies show that in the writings of the early fathers are some of the strongest utterances in behalf of the perpetuity and authority of the ten commandments. Now let us hear what they say concerning the origin of the Sabbath at creation. The epistle ascribed to Barnabas, says:

"And he says in another place, 'If my sons keep the Sabbath, then will I cause my mercy to rest upon them.' The Sabbath is mentioned at the beginning of the creation [thus]: 'And God made in six days the works of his hands, and made an end on the seventh day, and rested on it, and sanctified it.' "<sup>14</sup>

Irenaeus seems plainly to connect the origin of the Sabbath with the sanctification of the seventh day:

"These [things promised] are [to take place] in the times of the kingdom, that is, upon the seventh day, which has been sanctified, in which God rested from all his works which he created, which is the true Sabbath, in which they shall not be engaged in any earthly occupation."<sup>15</sup>

Tertullian, likewise, refers the origin of the Sabbath to "the benediction of the Father:"

"But inasmuch as birth is also completed with the seventh month, I more readily recognize in this number than in the eighth the honor of numerical agreement with the Sabbatical period; so that the month in which Gods' image is sometimes produced in a human birth, shall in its number tally with the day on which God's creation was completed and hallowed."<sup>16</sup>

"For even in the case before us he [Christ] fulfilled the law, while interpreting its condition; [moreover] he exhibits in a clear light the different kinds of work, while doing what the law excepts from the sacredness of the Sabbath, [and] while imparting to the Sabbath day itself which from the beginning had been consecrated by the benediction of the Father, an additional sanctity by his own beneficent action."<sup>17</sup>

Origen, who, as we have seen, believed in a mystical Sabbath, did nevertheless fix its origin at the sanctification of the seventh day:

"For he [Celsus] knows nothing of the day of the Sabbath and rest of God, which follows the completion of the worlds creation, and which lasts during the duration of the world, and in which all those will keep festival with God who have done all their works in their six days."<sup>18</sup>

The testimony of Novation which has been given relative to the sacredness and authority of the decalogue plainly implies the existence of the Sabbath in the patriarchal ages, and its observance by those holy men of old. It was given to Israel that they might

"RETURN to those virtuous manners which, although they had received them from their fathers, they had corrupted in Egypt."

And he adds,

"Those ten commandments on the tables teach nothing new, but remind them of what had been obliterated."<sup>19</sup>

He did, not, therefore, believe the Sabbath to have originated at the fall of the manna, but counted it one of those things which were practiced by their fathers before Jacob went down to Egypt.

Lactantius places the origin of the Sabbath at creation:

"God completed the world and this admirable work of nature in the space of six days (as is contained in the secrets of holy Scripture) and CONSECRATED the seventh day on which he had rested from his works. But this is the Sabbath day, which, in the language of the Hebrews, received its name from the number, whence the seventh is the legitimate and complete number."<sup>20</sup>

In a poem on Genesis written about the time of Lactantius, but by an unknown author, we have an explicit testimony to the divine appointment of the seventh day to a holy use while man was yet in Eden, the garden of God:

"The seventh came, when God  
At his work's end did rest, DECREEING IT  
SACRED UNTO THE COMING AGE'S JOYS."<sup>21</sup>

The Apostolical Constitution, while teaching the present obligation of the Sabbath, plainly indicate its origin to have been at creation:

"O Lord Almighty, thou hast created the world by Christ, and hast appointed the Sabbath in memory thereof, because that on that day thou hast made up rest from our works, for the meditation upon thy laws."<sup>22</sup>

Such are the testimonies of the early fathers to the primeval origin of the Sabbath, and to the sacredness and perpetual obligation of the ten commandments. We now call attention to what they say relative to the perpetuity of the Sabbath, and to its observance in the centuries during which they lived. Tertullian defines Christ's relation to the Sabbath:

"He was called 'Lord of the Sabbath' because he maintained the Sabbath as his own institution."<sup>23</sup>

He affirms that Christ did not abolish the Sabbath:

"Christ did not at all rescind the Sabbath: he kept the law thereof, and both in the former case did a work which was beneficial to the life of his disciples (for he indulged them with the relief of food when they were hungry), and in the present instance cured the withered hand; in each case intimating by facts, 'I came not to destroy the law, but to fulfill it.' "<sup>24</sup>

Nor can it be said that while Tertullian denied that Christ abolished the Sabbath he did believe that he transferred its sacredness from the seventh day of the week to the first, for he continues thus:

"He [Christ] exhibits in a clear light the different kinds of work, while doing what the law excepts from the sacredness of the Sabbath, [and] while imparting to the Sabbath day itself, which from the beginning had been consecrated by the benediction of the Father, an additional sanctity by his own beneficent action. For he furnished to this day DIVINE SAFEGUARDS - a course which his adversary would have pursued for some other days, to avoid honoring the Creator's Sabbath, and restoring to the Sabbath the works which were proper for it." <sup>25</sup>

This is a very remarkable statement. The modern doctrine of the change of the Sabbath was unknown in Tertullian's time. Had it then been in existence, there could be no doubt that in the words last quoted he was aiming at it a heavy blow; for the very thing which he asserts Christ's adversary, Satan, would have had him do, that modern first-day writers assert he did do in consecrating another day instead of adding to the sanctity of his Father's Sabbath.

Archelaus of Cascar in Mesopotamia emphatically denies the abolition of the Sabbath:

"Again, as to the assertion that the Sabbath has been abolished, we deny that he has abolished it plainly; for he was himself also Lord of the Sabbath." <sup>26</sup>

Justin Martyr, as we have seen, was an outspoken opponent of Sabbatic observance, and of the authority of the law of God. He was by no means always candid in what he said. He has occasion to refer to those who observed the seventh day, and he does it with contempt. Thus he says:

"But if some, through weak-mindedness, wish to observe such institutions as were given by Moses (from which they expect some virtue, but which we believe were appointed by reason of the hardness of the people's hearts), along with their hope in this Christ, and [wish to perform] the eternal and natural acts of righteousness and piety, yet choose to live with the Christians and the faithful, as I said before, not inducing them either to be circumcised like themselves, or to keep the Sabbath, or to observe any other such ceremonies, then I hold that we ought to join ourselves to such, and associate with them in all things as kinsmen and brethren." <sup>27</sup>

These words are spoken of Sabbath-keeping Christians. Such of them as were of Jewish descent no doubt generally retained circumcision. But there were many Gentile Christians who observed the Sabbath, as we shall see, and it is not true that they observed circumcision. Justin speaks of this class as acting from "weak-mindedness," yet he inadvertently alludes to the keeping of the commandments as the performance of "the ETERNAL and NATURAL ACTS OF RIGHTEOUSNESS," a most appropriate designation indeed. Justin would

fellowship those who act thus, provided they would fellowship him in the contrary course. But though Justin, on this condition could fellowship these "week-minded" brethren, he says that there are those who "do not venture to have any intercourse with, or to extend hospitality to, such persons; but I do not agree with them."<sup>28</sup> This shows the bitter spirit which prevailed in some quarters toward the Sabbath, even as early as Justin's time. Justin has no word of condemnation for these intolerant professors; he is only solicitous lest those persons who perform "the eternal and natural acts of righteousness and piety" should condemn those who do not perform them.

Clement of Alexandria, though a mystical writer, bears an important testimony to the perpetuity of the ancient Sabbath, and to man's present need thereof. He comments thus on the fourth commandment:

"And the fourth word is that which intimates that the world was created by God, and that he gave us the seventh day as a rest, on account of the trouble that there is in life. For God is incapable of weariness, and suffering, and want. But we who bear flesh need rest. The seventh day therefore, is proclaimed a rest - abstraction from ills - preparing for the primal day, our true rest."<sup>29</sup>

Clement recognized the authority of the moral law; for he treats of the ten commandments, one by one, and shows what each enjoins. He plainly teaches that the Sabbath was made for man, and that he now needs it as a day of rest, and his language implies that it was made at the creation. But in the next paragraph, he makes some curious suggestions, which deserve notice:

"Having reached this point, we must mention these things by the way; since the discourse has turned on the seventh and the eighth. For the eighth may possibly turn out to be properly the seventh, and the seventh manifestly the sixth, and the latter properly the Sabbath, and the seventh a day of work. For the creation of the world was concluded in six days."<sup>30</sup>

This language has been adduced to show that Clement called the eighth day, or Sunday, the Sabbath. But first-day writers in general have not dared to commit themselves to such an interpretation, and some of them have expressly discarded it. Let us notice this statement with especial care. He speaks of the ordinals seventh and eighth in the abstract, but probably with reference to the days of the week. Observe then,

1. That he does not intimate that the eighth day has become the Sabbath in place of the seventh which was once such, but he says that the eighth day may possibly turn out to be properly the seventh.
2. That in Clement's time, A.D. 194, there was not any confusion in the minds of men as to which day was the ancient Sabbath, and which one was the first day of the week, or eighth day, as it was often called, nor does he intimate that there was.
3. But Clement, from some cause, says that possibly the eighth day should be counted the seventh, and the seventh day the sixth. Now, if this should be done, it would change the numbering of the days, not only as far back as the resurrection of Christ, but all the way back to the creation.
4. If, therefore, in this place, designed to teach that Sunday is the Sabbath, he must also have held that it always had been such.

5. But observe that, while he changes the numbering of the days of the week, he does not change the Sabbath from one day to another. He says the eighth may possibly be the seventh, and the seventh, properly the sixth, and the latter, or this one [Greek, *e men kurios einai sabbaton*], properly the Sabbath, and the seventh a day of work.

6. By the latter must be understood the day last mentioned, which he says should be called, not the seventh, but the sixth; and by the seventh must certainly be intended that day which he says is not the eighth, but the seventh, that is to say, Sunday.

There remains but one difficulty to be solved, and that is why he should suggest the changing of the numbering of the days of the week by striking one from the count of each day, thus making the Sabbath the sixth day in the count instead of the seventh; and making Sunday the seventh day in the count instead of the eighth. The answer seems to have eluded the observation of the first-day and anti-Sabbatarian writers who have sought to grasp it. But there is a fact which solves the difficulty. Clement's commentary on the fourth commandment, from which these quotations are taken, is principally made up of curious observations on "the perfect number six," "the number seven motherless and childless," and the number eight, which is "a cube," and the like matters, and is taken with some change of arrangement almost word for word from Philo Judaeus, a teacher who flourished at Alexandria about one century before Clement. Whoever will take pains to compare these two writers will find in Philo nearly all the ideas and illustrations which Clement has used, and the very language also in which he has expressed them.<sup>31</sup> Philo was a mystical teacher to whom Clement looked up as to a master. A statement which we find in Philo, in immediate connection with several curious ideas, which Clement quotes from him, gives, beyond all doubt, the key to Clement's suggestion that possibly the eighth day should be called the seventh, and the seventh day called the sixth. Philo said that, according to God's purpose, the first day of time was not to be numbered with the other days of the creation week. Thus he says:

"And he allotted each of the six days to one of the portions of the whole, **TAKING OUT THE FIRST DAY** which he does not even call the first day, that it may not be numbered with the others, but entitling it **ONE**, he names it rightly, perceiving in it, and ascribing to it, the nature and appellation of the limit."<sup>32</sup>

This would simply change the numbering of the days, as counted by Philo, and afterward partially adopted by Clement, and make the Sabbath, not the seventh day, but the sixth, and Sunday, not the eighth day, but the seventh; but it would still leave the Sabbath day and the Sunday the same identical days as before. It would, however, give to the Sabbath the name of sixth day, because the first of the six days of creation was not counted; and it would cause the eighth day, so called in the early church because of its coming next after the Sabbath, to be called seventh day. Thus the Sabbath would be the sixth day, and the seventh a day of work, and yet the Sabbath would be the identical day that it had ever been, and the Sunday, though called seventh day, would still, as ever before, remain a day on which ordinary labor was lawful. Of course, Philo's idea that the first day of time should not be counted, is wholly false; for there is not one fact in the Bible to support it, but many which expressly contradict it, and even Clement, with all deference to Philo, only timidly suggests it. But when the matter is laid open, it shows that Clement had no thought of calling Sunday the Sabbath, and that he does



expressly confirm what we have fully proved out of other of the fathers, that Sunday was a day on which, in their judgment, labor was not sinful.

Tertullian, at different periods of his life, held different views respecting the Sabbath, and committed them all to writing. We last quoted from him a decisive testimony to the perpetuity of the Sabbath, coupled with an equally decisive testimony against the sanctification of the first day of the week. In another work, from which we have already quoted his statement that Christians should not kneel on Sunday, we find another statement that "some few" abstained from kneeling on the Sabbath. This has probable reference to Carthage, where Tertullian lived. He speaks thus:

"In the matter of kneeling also, prayer is subject to diversity of observance, through the act of some few who abstain from kneeling on the Sabbath; and since this dissension is particularly on its trial before the churches, the Lord will give his grace that the dissentients may either yield, or else indulge their opinion without offense to others."<sup>33</sup>

The act of standing in prayer was one of the chief honors conferred upon Sunday. Those who refrained from kneeling on the seventh day, without doubt did it because they desired to honor that day. This particular act is of no consequence; for it was adopted in imitation of those who, from tradition and custom, thus honored Sunday; but we have in this an undoubted reference to Sabbath-keeping Christians. Tertullian speaks of them, however, in a manner quite unlike that of Justin in his reference to the commandment-keepers of his time.

Origen, like many other of the fathers, was far from being consistent with himself. Though he has spoken against Sabbatic observance, and has honored the so-called Lord's day as something better than the ancient Sabbath, he has nevertheless given a discourse expressly designed to teach Christians the proper method of observing the Sabbath. Here is a portion of this sermon:

"But what is the feast of the Sabbath except that of which the apostle speaks, 'There remaineth therefore a Sabbatism,' that is, the observance of the Sabbath by the people of God? Leaving the Jewish observances of the Sabbath, let us see how the Sabbath ought to be observed by a Christian. On the Sabbath day all worldly labors ought to be abstained from. If, therefore, you cease from all secular works, and execute nothing worldly, but give yourselves up to spiritual exercises, repairing to church, attending to sacred reading and instruction, thinking of celestial things, solicitous for the future, placing the Judgment to come before your eyes, not looking to things present and visible, but to those which are future and invisible, this is the observance of the Christian Sabbath."<sup>34</sup>

This is by no means a bad representation of the proper observance of the Sabbath. Such a discourse addressed to Christians is a strong evidence that many did then hallow that day. Some, indeed, have claimed that these words were spoken concerning Sunday. They would have it that he contrasts the observance of the first day with that of the seventh. But the contrast is not between the different methods of keeping two days, but between two methods of observing one day. The Jews in Origen's time spent the day mainly in mere abstinence from labor, and often added sensuality to idleness. But the Christians were to observe it in divine worship, as well as sacred rest. What day he intends cannot be doubtful. It is *DIES SABBATI*, a term which can signify only the seventh day. Here is the first instance of the

term Christian Sabbath, Sabbati Christiani, and it is expressly applied to the seventh day observed by Christians.

The longer form of the reputed epistle of Ignatius to the Magnesians was not written till after Origen's time, but, though not written by Ignatius, it is valuable for the light which it sheds upon the existing state of things at the time of its composition, and for marking the progress which apostasy had made with respect to the Sabbath. Here is its reference to the Sabbath and first day:-

"Let us therefore no longer keep the Sabbath after the Jewish manner, and rejoice in days of idleness; for 'he that does not work, let him not eat.' For say the [holy] oracles, 'In the sweat of thy face shalt thou eat thy bread.' But let every one of you keep the Sabbath after a spiritual manner, rejoicing in meditation on the law, not in relaxation of the body, admiring the workmanship of God, and not eating things prepared the day before, nor using lukewarm drinks, and walking within a prescribed space, nor finding delight in dancing and plaudits which have no sense in them. And after the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all the days [of the week]. Looking forward to this, the prophet declared, 'To the end, for the eighth day,' on which our life both sprang up again, and the victory over death was obtained in Christ."<sup>35</sup>

This writer specifies the different things which made up the Jewish observance of the Sabbath. They may be summed up under two heads. 1. Strict abstinence from labor. 2. Dancing and carousal. Now, in the light of what Origen has said, we can understand the contrast which this writer draws between the Jewish and Christian observance of the Sabbath. The error of the Jews in the first part of this was that they contented themselves with mere bodily relaxation, without raising their thoughts to God, the Creator, and this mere idleness soon gave place to sensual folly.

The Christian, as Origen draws the contrast, refrains from labor on the Sabbath that he may raise his heart in grateful worship. Or, as this writer draws it, the Christian keeps the Sabbath in a spiritual manner, rejoicing in meditation on the law; but to do thus, he must hallow it in the manner which that law commands, that is, in the observance of a sacred rest which commemorates the rest of the Creator. The writer evidently believed in the observance of the Sabbath as an act of obedience to that law on which they were to meditate on that day. And the nature of the epistle indicates that it was observed, at all events, in the country where it was written. But mark the work of apostasy. The so-called Lord's day for which the writer could offer nothing better than an argument drawn from the title of the sixth psalm (see its marginal reading) is exalted above the Lord's holy day, and made the queen of all days!

The Apostolical Constitutions, though not written in apostolic times, were in existence as early as the third century, and were then very generally believed to express the doctrine of the apostles. They do therefore furnish important historical testimony to the practice of the church at that time, and also indicate the great progress which apostasy had made. Guericke speaks thus of them:

"This is a collection of ecclesiastical statutes purporting to be the work of the apostolic age, but in reality formed gradually in the second, third, and fourth centuries, and is of much value in reference to the history of polity, and Christian archaeology generally."<sup>36</sup>

Mosheim says of them:

"The matter of this work is unquestionably ancient; since the manners and discipline of which it exhibits a view are those which prevailed amongst the Christians of the second and third centuries, especially those resident in Greece and the oriental regions."<sup>37</sup>

These Constitutions indicate that the Sabbath was extensively observed in the third century. They also show the standing of the Sunday festival in that century. After solemnly enjoining the sacred observance of the ten commandments, they thus enforce the Sabbath:

"Consider the manifold workmanship of God, which received its beginning through Christ. Thou shalt observe the Sabbath, on account of Him who ceased from his work of creation, but ceased not from his work of providence: it is a rest for meditation of the law, not for idleness of the hands."<sup>38</sup>

This is sound Sabbatarian doctrine. To show how distinctly these Constitutions recognize the decalogue as the foundation of Sabbatic authority we quote the words next preceding the above, though we have quoted them on another occasion:

"Have before thine eyes the fear of God, and always remember the ten commandments of God, - to love the one and only Lord God with all thy strength; to give no heed to idols, or any other beings, as being lifeless gods, or irrational beings or daemons."<sup>39</sup>

But though these Constitutions thus recognize the authority of the decalogue and the sacred obligation of the seventh day, they elevate the Sunday festival in some respects to higher honor than the Sabbath, though they claim for it no precept of the Scriptures. Thus they say:

"But keep the Sabbath, and the Lord's day festival; because the former is the memorial of the creation, and the latter of the resurrection."<sup>40</sup>

"For the Sabbath is the ceasing of the creation, the completion of the world, the inquiry after laws, and the grateful praise to God for the blessings he has bestowed upon men. All which the Lord's day excels, and shows the Mediator himself, the Provider, the Law-giver, the Cause of the resurrection, the First-born of the whole creation."<sup>41</sup>

"So that the Lord's day commands us to offer unto thee, O Lord, thanksgiving for all. For this is the grace afforded by thee, which, on account of its greatness, has obscured all other blessings."<sup>42</sup>

Tested by his own principles, the writer of these Constitutions was far advanced in apostasy; for he held a festival, for which he claimed no divine authority, more honorable than one which he acknowledged to be ordained of God. There could be but one step more in this course, and that would be to set aside the commandment of God for the ordinance of man, and this step was not very long afterward actually taken. One other point should be noticed. It is said:

"Let the slaves work five days; but on the Sabbath day and the Lord's day let them have leisure to go to church for instruction in piety."<sup>43</sup>

The question of the sinfulness of labor on either of these days is not here taken into the account; for the reason assigned is that the slaves may have leisure to attend public worship. But while these Constitutions elsewhere forbid labor on the Sabbath on the authority of the decalogue, they do not forbid it upon the first day of the week. Take the following as an example:

"O Lord Almighty, thou hast created the world by Christ, and hast appointed the Sabbath in memory thereof, because that on that day thou hast made us rest from our works, for the meditation upon thy laws."<sup>44</sup>

The Apostolical Constitutions are valuable to us, not as authority respecting the teaching of the apostles, but as giving us a knowledge of the views and practices which prevailed in the third century. As these Constitutions were extensively regarded as embodying the doctrine of the apostles, they furnish conclusive evidence that, at the time when they were put in writing, the ten commandments were very generally revered as the immutable rule of right, and that the Sabbath of the Lord was by many observed as an act of obedience to the fourth commandment, and as the divine memorial of the creation. They also show that the first-day festival had, in the third century, attained such strength and influence as to clearly indicate that ere long it would claim the entire ground. But observe that the Sabbath and the so-called Lord's day were then regarded as distinct institutions, and that no hint of the change of the Sabbath from the seventh day to the first is even once given.

Thus much out of the fathers concerning the authority of the decalogue, and concerning the perpetuity and observance of the ancient Sabbath. The suppression of the Sabbath of the Bible, and the elevation of Sunday to its place, has been shown to be in no sense the work of the Saviour. But so great a work required the united action of powerful causes, and these causes we now enumerate.

1. Hatred toward the Jews. This people, who retained the ancient Sabbath, had slain Christ. It was easy for men to forget that Christ, as Lord of the Sabbath, had claimed it as his own institution, and to call the Sabbath a Jewish institution which Christians should not regard.<sup>45</sup>

2. The hatred of the church of Rome toward the Sabbath, and its determination to elevate Sunday to the highest place. This church, as the chief in the work of apostasy, took the lead in the earliest effort to suppress the Sabbath by turning it into a fast. And the very first act of papal aggression was by an edict in behalf of Sunday. Thenceforward, in every possible form, this church continued this work until the pope announced that he had received a divine mandate for Sunday observance [the very thing lacking] in a roll which fell from Heaven.

3. The voluntary observance of memorable days. In the Christian church, almost from the beginning, men voluntarily honored the fourth, the sixth, and the first days of the week, and also the anniversary of the Passover and the Pentecost, to commemorate the betrayal, the death, and the resurrection, of Christ, and the descent of the Holy Spirit, which acts in themselves could not be counted sinful.

4. The making of tradition of equal authority with the Scriptures. This was the great error of the early church, and the one to which that church was specially exposed, as having in it those who had seen the apostles, or who had seen

those who had seen them. It was this which rendered the voluntary observance of memorable days a dangerous thing. For what began as a voluntary observance became, after the lapse of a few years, a standing custom, established by tradition, which must be obeyed because it came from those who had seen the apostles, or from those who had seen others who had seen them. This is the origin of the various errors of the great apostasy.

5. The entrance of the no-law heresy. This is seen in Justin Martyr, the earliest witness to the Sunday festival, and in the church of Rome of which he was then a member.

6. The extensive observance of Sunday as a heathen festival. The first day of the week corresponded to the widely observed heathen festival of the sun. It was therefore easy to unite the honor of Christ in the observance of the day of his resurrection with the convenience and worldly advantage of his people in having the same festival day with their heathen neighbors, and to make it a special act of piety in that the conversion of the heathen was thereby facilitated, while the neglect of the ancient Sabbath was justified by stigmatizing that divine memorial as a Jewish institution with which Christians should have no concern.

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1 Irenaeus Against Heresies, book iv. chap. xv. sect. 1.

2 Jer.31:33; Rom.7:21-25; 8:1-7.

3 Irenaeus Against Heresies, book iv. chap. xvi. sect. 4.

4 Matt. Chapters 5, 6, 7.

5 Theophilus to Autolycus, book ii. chap. xxvii.

6 Id. BOOK III. CHAP IX.

7 Id.Ib.

8 De Anima, chap. xxxvii.

9 On Modesty, chap. v.

10 Recognitions of Clement, book iii. chap. lv.

11 Novation on the Jewish Meats, chap. iii.

12 Apostolical Constitutions, book ii. sect. 4. par. 36.

13 Id. book vi. sect. 4, par. 19.

14 Epistle of Barnabas, chap. xv.

15 Irenaeus Against Heresies, book v. chap. xxxiii. sect. 2.

16 De Anima, chap. xxxvii.

17 Tertullian Against Marcion, book iv, chap. xii.

- 18 Origen Against Celsus, book vi. chap. lxi.
- 19 Novatian on the Jewish Meats, chap. iii.
- 20 Divine Institutes of Lactantius, book vii. chap. xiv.
- 21 Poem on Genesis, Lines 51-53.
- 22 Apostolical Constitutions, book vii. sect. 2, par. 36.
- 23 Tertullian Against Marcion, book iv. chap. xii.
- 24 Id.Ib.
- 25 Tertullian Against Marcion, book iv. chap. xii.
- 26 Disputation with Manes, sect. 42.
- 27 Dialogue with Trypho, chap. xlvii.
- 28 Id.Ib.
- 29 Clement's Miscellanies, book vi. chap. xvi.
- 30 Id.Ib.
- 31 Compare Clement of Alexandria, vol. ii. pp. 386-390, Ante-Nicene library edition, or the Miscellanies of Clement, book vi. chap. xvi. with Bohn's edition of Philo, vol. i. pp. 3, 4, 29, 30, 31, 32, 54, 55; vol. iii. p. 159; vol. iv. p. 452.
- 32 Bohn's edition of Philo Judaeus, vol. i. p. 4.
- 33 Tertullian on Prayer, chap. xxiii.
- 34 Origen's Opera, Tome 2, p. 358, Paris, 1733, "Quo est autem festivitas Sabbati nisi illa de qua Apostolus dicit, 'relinqueretur ergo Sabbatismus,' hoc est, Sabbati observatio, 'populo Dei?' Relinquentes ergo Judaicas Sabbati observationes, qualis debeat esse Christiano Sabbati observatio, videamus. Die Sabbati nihil ex omnibus mundi actibus oportet operari. Si ergo desinas ab omnibus saecularibus operibus, et nihil mundanum geras, sed spiritualibus operibus vaces, ad ecclesiam convenias, lectionibus divinis et tractatibus aurem praebeas, et de ecclestibus cogites, de futura spe sollicitudinem geras, venturum judicium prae oculis habeas, non respicias ad prae sentia et visibilia, sed ad invisibilia et futura, haec est observatio Sabbati Christiani." - Origenis in Numeras Homilia 23.
- 35 Epistle to the Magnesians (longer form) chap. ix.
- 36 Ancient church, p. 212.
- 37 Historical Commentaries, cent. 1. sect. 51.
- 38 Apostolical Constitutions, book ii. sect. 4, par. 36.
- 39 Id.Ib.
- 40 Id. book. vii. sect. 2, par. 23.

41 Id. book vii. sect. 2, par. 36.

42 Apostolical Constitutions, book ii, sec. 4. par. 36.

43 Id. book viii. sect. 4, par. 33.

44 Id. book vii. sect. 2, par. 36.

45 Victorinus says, "Let the sixth day become a rigorous fast, lest we should appear to observe any Sabbath with the Jews." - On the creation of the World, sect. 4. And Constantine says, "It becomes us to have nothing in common with the perfidious Jews." -Socrates' Eccl. Hist. book v. chap. xxii.

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## CHAPTER 19

### THE SABBATH AND FIRST-DAY DURING THE FIRST FIVE CENTURIES

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*Origin of the Sabbath and of the festival of the sun contrasted - Entrance of that festival into the church - The Moderns with the Ancients - The Sabbath observed by the early Christians - Testimony of Morer - Of Twisse - Of Giesler - Of Mosheim - Of Coleman - Of Bishop Tayler - The Sabbath loses ground before the Sunday festival - Several bodies of decided Sabbatarians - Testimony of Brerewood - Constantine's Sunday law - Sunday a day of labor with the primitive church - Constantine's edict a heathen law, and himself at that time a heathen - The bishop of Rome authoritatively confers the name of Lord's day upon Sunday - Heylyn narrates the steps by which Sunday arose to power - A marked change in the history of that institution - Paganism brought into the church - The Sabbath weakened by Constantine's influence - Remarkable facts concerning Eusebius - The Sabbath recovers strength again - The council of Laodicea pronounces a curse upon the Sabbath-keepers - The progress of apostasy marked - Authority of church councils considered - Chrysostom - Jerome - Augustine - Sunday edicts - Testimony of Socrates relative to the Sabbath about the middle of the fifth century - Of Sozomen - Effectual suppression of the Sabbath at the close of the fifth century.*

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The origin of the Sabbath and of the festival of Sunday is now distinctly understood. When God made the world, he gave to man the Sabbath that he might not forget the Creator of all things. When men apostatized from God, Satan turned them to the worship of the sun, and, as a standing memorial of their veneration for that luminary, caused them to dedicate to his honor the first day of the week. When the elements of apostasy had sufficiently matured in the Christian church, this ancient festival stood forth as a rival to the Sabbath of the Lord. The manner in which it obtained a foothold in the Christian church has been already shown; and many facts which have an important bearing upon the struggle between these rival institutions have also been given. We have, in the preceding chapters, given the statements of the most ancient Christian writers respecting the Sabbath and first-day in the early church. As we now trace the history of these two days during the first five centuries of the Christian era, we shall give the statements of modern church historians, covering the same ground with the early fathers, and shall also quote in continuation of the ancient writers the testimonies of the earliest church historians. The reader can thus discover how nearly the ancients and moderns agree. Of the observance of the Sabbath in the early church, Morer speaks thus:

"The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the apostles themselves, as appears by several scriptures to that purpose; who, keeping both that day and the first of the week, gave occasion to the succeeding ages to join them together, and make it one festival, though there was not the same reason for the continuance of the custom as there was to begin it."<sup>1</sup>



A learned English first-day writer of the seventeenth century, William Twisse, D. D., thus states the early history of these two days:

"Yet for some hundred years in the primitive church, not the Lord's day only, but the seventh day also, was religiously observed, not by Ebion and Cerinthus only, but by pious Christians also, as Baronius writeth, and Gomarus confesseth, and Rivet also, that we are bound in conscience under the gospel, to allow for God's service a better proportion of time, than the Jews did under the law, rather than a worse."<sup>2</sup>

That the observance of the Sabbath was not confined to Jewish converts, the learned Giesler explicitly testifies:

"While the Jewish Christians of Palestine retained the entire Mosaic law, and consequently the Jewish festivals, the Gentile Christians observed also the Sabbath and the passover,<sup>3</sup> with reference to the last scenes of Jesus' life, but without Jewish superstition. In addition to these, Sunday, as the day of Christ's resurrection, was devoted to religious services."<sup>4</sup>

The statement of Mosheim may be thought to contradict that of Giesler. Thus he says:

"The seventh day of the week was also observed as a festival, not by the Christians in general, but by such churches only as were principally composed of Jewish converts, nor did the other Christians censure this custom as criminal and unlawful."<sup>5</sup>

It will be observed that Mosheim does not deny that the Jewish converts observed the Sabbath. He denies that this was done by the Gentile Christians. The proof on which he rests this denial is thus stated by him:

"The churches of Bithynia, of which Pliny speaks, in his letter to Trajan, had only one stated day for the celebration of public worship; and that was undoubtedly the first day of the week, or what we call the Lord's day."<sup>6</sup>

The proposition to be proved is this: The Gentile Christians did not observe the Sabbath. The proof is found in the following fact: The churches of Bithynia assembled on a stated day for the celebration of divine worship. It is seen therefore that the conclusion is gratuitous, and wholly unauthorized by the testimony.<sup>7</sup> But this instance shows the dexterity of Mosheim in drawing inferences, and gives us some insight into the kind of evidence which supports some of these sweeping statements in behalf of Sunday. Who can say that this "stated day" was not the very day enjoined in the fourth commandment? Of the Sabbath and first day in the early ages of the church, Coleman speaks as follows:

"The last day of the week was strictly kept in connection with that of the first day, for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."<sup>8</sup>

This is a most explicit acknowledgment that the Bible Sabbath was long observed by the body of the Christian church. Coleman is a first-day writer, and therefore not likely to state the case too strongly in behalf of the seventh day. He is a modern writer, but we have already proved his statements true out of the ancients. It is true that Coleman speaks also of the first day of

the week, yet his subsequent language shows that it was a long while before this became a sacred day. Thus he says:

"During the early ages of the church it was never entitled 'the Sabbath,' this word being confined to the seventh day of the week, the Jewish Sabbath, which, as we have already said, continued to be observed for several centuries by the converts to Christianity."<sup>9</sup>

This fact is made still clearer by the following language, in which this historian admits Sunday to be nothing but a human ordinance:

"No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath, or the institution of the Lord's day, or the substitution of the first for the seventh day of the week."<sup>10</sup>

Coleman does not seem to realize that in making this truthful statement he has directly acknowledged that the ancient Sabbath is still in full force as a divine institution, and that first-day observance is only authorized by the traditions of men. He next relates the manner in which this Sunday festival which had been nourished in the bosom of the church usurped the place of the Lord's Sabbath; a warning to all Christians of the tendency of human institutions, if cherished by the people of God, to destroy those which are divine. Let this important language be carefully pondered. He speaks thus:

"The observance of the Lord's day was ordered while yet the Sabbath of the Jews was continued; nor was the latter superseded until the former had acquired the same solemnity and importance, which belonged, at first, to that great day which God originally ordained and blessed. . . . But in time, after the Lord's day was fully established, the observance of the Sabbath of the Jews was gradually discontinued, and was finally denounced as heretical."<sup>11</sup>

Thus is seen the result of cherishing this harmless Sunday festival in the church. It only asked toleration at first; but gaining strength by degrees, it gradually undermined the Sabbath of the Lord, and finally denounced its observance as heretical.

Jeremy Taylor, a distinguished bishop of the Church of England, and a man of great erudition, but a decided opponent of Sabbatic obligation, confirms the testimony of Coleman. He affirms that the Sabbath was observed by the Christians of the first three hundred years, but denies that they did this out of respect to the authority or the law of God. But we have shown from the fathers that those who hallowed the Sabbath did it as an act of obedience to the fourth commandment, and that the decalogue was acknowledged as of perpetual obligation, and as the perfect rule of right. As Bishop T. denies that this was their ground of observance, he should have shown some other, which he has not done. Thus he says:

"The Lord's day did not succeed in the place of the Sabbath, but the Sabbath was wholly abrogated, and the Lord's day was merely an ecclesiastical institution. It was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment; but they did it also without any opinion of prime obligation, and therefore they did not suppose it moral."<sup>12</sup>

That such an opinion relative to the obligation of the fourth commandment had gained ground extensively among the leaders of the church, as early at least as the fourth century, and probably in the third, is sufficiently attested by the action of the council of Laodicea, A.D. 364, which anathematized those who should observe the Sabbath, as will be noticed in its

place. That this loose view of the morality of the fourth commandment was resisted by many, is shown by the existence of various bodies of steadfast Sabbatharians in that age, whose memory has come down to us; and also by the fact that that council made such a vigorous effort to put down the Sabbath. Coleman has clearly portrayed the gradual depression of the Sabbath, as the first-day festival arose in strength, until Sabbath-keeping became heretical, when, by ecclesiastical authority, the Sabbath was suppressed, and the festival of Sunday became fully established as a new and different institution. The natural consequence of this is seen in the rise of distinct sects, or bodies, who were distinguished for their observance of the seventh day. That they should be denounced as heretical and falsely charged with many errors is not surprising, when we consider that their memory has been handed down to us by their opponents, and that Sabbath-keepers in our own time are not unfrequently treated in this very manner. The first of these ancient Sabbatharian bodies was the Nazarenes. Of these, Morer testifies that,

They "retained the Sabbath; and though they pretended to believe as Christians, yet they practiced as Jews, and so were in reality neither one nor the other."<sup>13</sup>

And Dr. Frances White, lord bishop of Ely, mentions the Nazarenes as one of the ancient bodies of Sabbath-keepers who were condemned by the church leaders for that heresy; and he classes them with heretics as Morer has done.<sup>14</sup> Yet the Nazarenes have a peculiar claim to our regard, as being in reality the apostolic church of Jerusalem, and its direct successors. Thus Gibbon testifies:

"The Jewish converts, or, as they were afterwards called, the Nazarenes, who had laid the foundations of the church, soon found themselves overwhelmed by the increasing multitudes, that from all the various religions of polytheism enlisted under the banner of Christ . . . The Nazarenes retired from the ruins of Jerusalem to the little town of Pella beyond the Jordan, where that ancient church languished above sixty years in solitude and obscurity."<sup>15</sup>

It is not strange that that church which fled out of Judea at the word of Christ<sup>16</sup> should long retain the Sabbath, as it appears that they did, even as late as the fourth century. Morer mentions another class of Sabbath-keepers in the following language:

"About the same time were the Hypsistarii who closed with these as to what concerned the Sabbath, yet would by no means accept circumcision as too plain a testimony of ancient bondage. All these were heretics, and so adjudged to be by the Catholic church. Yet their hypocrisy and industry were such as gained them a considerable footing in the Christian world."<sup>17</sup>

The bishop of Ely names these also as a body of Sabbath-keepers whose heresy was condemned by the church.<sup>18</sup> The learned Joseph Bingham, M. A. gives the following account of them:

"There was another sect which called themselves Hypsistarians, that is, worshipers of the most high God, whom they worshiped as the Jews only in one person. And they observed their Sabbaths and used distinction of meats, clean and unclean, though they did not regard circumcision, as Gregory Nazianzen, whose father was once one of this sect, gives the account of them."<sup>19</sup>

It must ever be remembered that these people, whom the Catholic church adjudged to be heretics, are not speaking for themselves: their enemies who condemned them have transmitted to posterity all that is known of their history. It would be well if heretics, who meet with little mercy at the hand of ecclesiastical writers, could at least secure the impartial justice of a truthful record.

Another class are thus described by Cox in his elaborate work entitled "Sabbath Laws and Sabbath Duties:"

"In this way [that is, by presenting the testimony of the Bible on the subject] arose the ancient Sabbatarians, a body it is well known of very considerable importance in respect both to numbers and influence, during the greater part of the third and the early part of the next century,"<sup>20</sup>

The close of the third century witnessed the Sabbath much weakened in its hold upon the church in general, and the festival of Sunday, although possessed of no divine authority, steadily gaining in strength and in sacredness. The following historical testimony from a member of the English Church, Edward Brerewood, professor in Gresham College, London, gives a good general view of the matter, though the author's anti-Sabbatarian views are mixed with it. He says:

"The ancient Sabbath did remain and was observed together with the celebration of the Lord's day by the Christians of the east church above three hundred years after our Saviour's death; and besides that, no other day for more hundreds of years than I spake of before, was known in the church by the name of Sabbath but that: let the collection thereof and conclusion of all be this: The Sabbath of the seventh day as touching the alligations of God's solemn worship to time was ceremonial; that Sabbath was religiously observed in the east church three hundred years and more after our Saviour's passion. That church being the great part of Christendom, and having the apostles' doctrine and example to instruct them, would have restrained it if it had been deadly."<sup>21</sup>

Such was the case in the eastern churches at the end of the third century; but in such of the western churches as sympathized with the church of Rome, the Sabbath had been treated as a fast from the beginning of that century, to express their opposition toward those who observed it according to the commandment.

In the early part of the fourth century occurred an event which could not have been foreseen, but which threw an immense weight in favor of Sunday into the balances already trembling between the rival institutions, the Sabbath of the Lord and the festival of the sun. This was nothing less than an edict from the throne of the Roman Empire in behalf of "the venerable day of the sun." It was issued by the emperor Constantine in A.D. 321, and is thus expressed:

"Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven. Given the seventh day of March; Crispus and Constantine being consuls, each of them for the second time."<sup>22</sup>

Of this law, a high authority thus speaks:

"It was Constantine the Great who first made a law for the proper observance of Sunday; and who, according to Eusebius, appointed it should be regularly celebrated throughout the Roman Empire. Before him, and even in his time, they observed the Jewish Sabbath, as well as Sunday; both to satisfy the law of Moses, and to imitate the apostles who used to meet together on the first day. By Constantine's law, promulgated in 321, it was decreed that for the future the Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work."<sup>23</sup>

Another eminent authority thus states the purport of this law:

"Constantine the Great made a law for the whole empire (A.D. 321) that Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work on that day."<sup>24</sup>

Thus the fact is placed beyond all dispute that this decree gave full permission to all kinds of agricultural labor. The following testimony of Mosheim is therefore worthy of strict attention:

"The first day of the week, which was the ordinary and stated time for the public assemblies of the Christians, was in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been."<sup>25</sup>

What will the advocates of first-day sacredness say to this? They quote Mosheim respecting Sunday observance in the first century - which testimony has been carefully examined in this work<sup>26</sup> - and they seem to think that his language in support of first-day sacredness is nearly equal in authority to the language of the New Testament; in fact, they regard it as supplying an important omission in that book. Yet Mosheim states respecting Constantine's Sunday law, promulgated in the fourth century, which restrained merchants and mechanics, but allowed all kinds of agricultural labor on that day, that it caused the day to be "observed with greater solemnity than it had formerly been." It follows, therefore, on Mosheim's own showing, that Sunday, during the first three centuries, was not a day of abstinence from labor in the Christian church. On this point, Bishop Taylor thus testifies:

"The primitive Christians did all manner of works upon the Lord's day, even in the times of persecution, when they are the strictest observers of all the divine commandments; but in this they knew there was none; and therefore when Constantine the emperor had made an edict against working upon the Lord's day, yet he excepts and still permitted all agriculture or labors of the husbandman whatsoever."<sup>27</sup>

Morer tells us respecting the first three centuries, that is to say, the period before Constantine, that

"The Lord's day had no command that it should be sanctified, but it was left to God's people to pitch on this or that day for the public worship. And being taken up and made a day of meeting for religious exercises, yet for three hundred years there was no law to bind them to it, and for want of such a law, the day was not wholly kept in abstaining from common business; nor did they any longer rest from their ordinary affairs (such was the necessity of those times) than during the divine service."<sup>28</sup>

And Sir Wm. Domville says:

"Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A.D. 321."<sup>29</sup>

What these able modern writers set forth as to labor on Sunday before the edict of Constantine was promulgated, we have fully proved in the preceding chapters out of the most ancient ecclesiastical writers. That such an edict could not fail to strengthen the current already strongly set in favor of Sunday, and greatly to weaken the influence of the Sabbath, cannot be doubted. Of this fact, an able writer bears witness:

"Very shortly after the period when Constantine issued his edict enjoining the general observance of Sunday throughout the Roman Empire, the party that had contended for the observance of the seventh day dwindled into insignificance. The observance of Sunday as a public festival, during which all business, with the exception of rural employments, was intermitted, came to be more and more generally established ever after this time, throughout both the Greek and the Latin churches. There is no evidence however that either at this, or at a period much later, the observance was viewed as deriving any obligation from the fourth commandment; it seems to have been regarded as an institution corresponding in nature with Christmas, Good Friday, and other festivals of the church; and as resting with them on the ground of ecclesiastical authority and tradition."<sup>30</sup>

This extraordinary edict of Constantine caused Sunday to be observed with greater solemnity than it had formerly been. Yet we have the most indubitable proof that this law was a heathen enactment; that it was put forth in favor of Sunday as a heathen institution and not as a Christian festival; and that Constantine himself not only did not possess the character of a Christian, but was at that time in truth a heathen. It is to be observed that Constantine did not designate the day which he commanded men to keep, as Lord's day, Christian Sabbath, or the day of Christ's resurrection; nor does he assign any reason for its observance which would indicate it as a Christian festival. On the contrary, he designates the ancient heathen festival of the sun in language that cannot be mistaken. Dr. Hessey thus sustains this statement:

"Others have looked at the transaction in a totally different light, and refused to discover in the document, or to suppose in the mind of the enactor, any recognition of the Lord's day as a matter of divine obligation. They remark, and very truly, that Constantine designates it by its astrological or heathen title, Dies Solis, and insist that the epithet venerabilis with which it is introduced has reference to the rites performed on that day in honor of Hercules, Apollo, and Mithras."<sup>31</sup>

On this important point, Milman, the learned editor of Gibbon, thus testifies:

"The rescript commanding the celebration of the Christian Sabbath, bears no allusion to its peculiar sanctity as a Christian institution. It is the day of the sun which is to be observed by the general veneration; the courts were to be closed, and the noise and tumult of public business and legal litigation were no longer to violate the repose of the sacred day. But the believer in the new paganism, of which the solar worship was the characteristic, might acquiesce without scruple in the sanctity of the first day of the week."<sup>32</sup>

And he adds in a subsequent chapter:

"In fact, as we have before observed, the day of the sun would be willingly hallowed by almost all the pagan world, especially that part which had admitted any tendency towards the Oriental theology."<sup>33</sup>

On the seventh day of March, Constantine published his edict commanding the observance of that ancient festival of the heathen, the venerable day of the sun. On the following day, March eighth,<sup>34</sup> he issued a second decree in every respect worthy of its heathen predecessor.<sup>35</sup> The purport of it was this: That if any royal edifice should be struck by lightning, the ancient ceremonies of propitiating the deity should be practiced, and the haruspices were to be consulted to learn the meaning of the awful portent.<sup>36</sup> The haruspices were soothsayers who foretold future events by examining the entrails of beasts slaughtered in sacrifice to the gods!<sup>37</sup> The statute of the seventh of March enjoining the observance of the venerable day of the sun, and that of the eighth of the same month commanding the consultation of the haruspices, constitute a noble pair of well-matched heathen edicts. That Constantine himself was a heathen at the time these edicts were issued, is shown not only by the nature of the edicts themselves, but by the fact that his nominal conversion to Christianity is placed by Mosheim two years after his Sunday law. Thus he says:

"After well considering the subject, I have come to the conclusion, that subsequently to the death of Licinius in the years 323 when Constantine found himself sole emperor, he became an absolute Christian, or one who believes no religion but the Christian to be acceptable to God. He had previously considered the religion of one God as more excellent than the other religions, and believed that Christ ought especially to be worshiped: yet he supposed there were also inferior deities, and that to these some worship might be paid, in the manner of the fathers, without fault or sin. And who does not know, that in those times, many others also combined the worship of Christ with that of the ancient gods, whom they regarded as the ministers of the supreme God in the government of human and earthly affairs."<sup>38</sup>

As a heathen, Constantine was the worshiper of Apollo or the sun, a fact that sheds much light upon his edict enjoining men to observe the venerable day of the sun. Thus Gibbon testifies:

"The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. . . . The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelar deity. . . . The sun was universally celebrated as the invincible guide and protector of Constantine."<sup>39</sup>

His character as a professor of Christianity is thus described:

"The sincerity of the man, who in a short period effected such amazing changes in the religious world, is best known to Him who searches the heart. Certain it is that his subsequent life furnished no evidence of conversion to God. He waded without remorse through seas of blood, and was a most tyrannical prince."<sup>40</sup>

A few words relative to his character as a man will complete our view of his fitness to legislate for the church. This man, when elevated to the highest place of earthly power, caused his eldest son, Crispus, to be privately murdered, lest the fame of the son should eclipse that of the father. In the same ruin was involved his nephew Licinius, "whose rank was his only crime," and this was followed by the execution "perhaps of a guilty wife."<sup>41</sup>

Such was the man who elevated Sunday to the throne of the Roman Empire; and such the nature of the institution which he thus elevated. A recent English writer says of Constantine's Sunday law that it "would seem to have been rather to promote heathen than Christian worship." And he shows how this heathen emperor became a Christian, and how this heathen statute became a Christian law. Thus he says:

"At a LATER PERIOD, carried away by the current of opinion, he declared himself a convert to the church. Christianity, then, or what he was pleased to call by that name, became the law of the land, and the edict of A.D. 321, being unrevoked, was enforced as a Christian ordinance."<sup>42</sup>

Thus it is seen that a law, enacted in support of a heathen institution, after a few years came to be considered a Christian ordinance; and Constantine himself, four years after his Sunday edict, was able to control the church, as represented in the general council of Nice, so as to cause the members of that council to establish their annual festival of the passover upon Sunday.<sup>43</sup> Paganism had prepared the institution from ancient days, and had now elevated it to supreme power; its work was accomplished.

We have proved that the Sunday festival in the Christian church had no Sabbatical character before the time of Constantine. We have also shown that heathenism, in the person of Constantine, first gave to Sunday its Sabbatical character, and, in the very act of doing it, designated it as a heathen, and not as a Christian, festival, thus establishing a heathen Sabbath. It was now the part of popery authoritatively to effect its transformation into a Christian institution; a work which it was not slow to perform. Sylvester was the bishop of Rome while Constantine was emperor. How faithfully he acted his part in transforming the festival of the sun into a Christian institution is seen in that, by his apostolic authority, he changed the name of the day, giving it the imposing title of LORD'S DAY.<sup>44</sup> To Constantine and to Sylvester, therefore, the advocates of first-day observance are greatly indebted. The one elevated it as a heathen festival to the throne of the empire, making it a day of rest from most kinds of business; the other changed it into a Christian institution, giving it the dignified appellation of Lord's day. It is not a sufficient reason for denying that Pope Sylvester, not far from A.D. 325, authoritatively conferred on Sunday the name of Lord's day, to say that one of the fathers, as early as A.D. 200, calls the day by that name, and that some seven different writers, between A.D. 200 and A.D. 325, viz., Tertullian, Origen, Cyprian, Anatolius, Commodianus, Victorinus, and Peter of Alexandria, can be adduced, who give this name to Sunday.

No one of these fathers ever claims for this title any apostolic authority; and it has been already shown that they could not have believed the day to be the Lord's day by divine appointment. So far, therefore, is the use of this term by these persons as a name for Sunday from conflicting with the statement that Sylvester, by his apostolic authority, established this name as the rightful title of that day, that it shows the act of Sylvester to be exactly suited to the circumstances of the case. Indeed, Nicephorus asserts that Constantine, who considered himself quite as much the head of the church as was the pope, "directed that the day which the Jews considered the first day of the week, and which the Greeks dedicated to the sun, should



be called the Lord's day."<sup>45</sup> The circumstances of the case render the statements of Lucius and Nicephorus in the highest degree probable. They certainly do not indicate that the pope would deem such act on his part unnecessary. Take a recent event in papal history as an illustration of this case. Only a few years since, Pius IX. decreed that the virgin Mary was born without sin. This had long been asserted by many distinguished writers in the papal church, but it lacked authority as a dogma of that church until the pope, A.D. 1854, gave it his official sanction.<sup>46</sup> It was the work of Constantine and of Sylvester in the early part of the fourth century to establish the festival of the sun, to be a day of rest, by the authority of the empire, and to render it a Christian institution by the authority of St. Peter.

The following from Dr. Heylyn, a distinguished member of the Church of England, is worthy of particular attention. In most forcible language, he traces the steps by which the Sunday festival arose to power, contrasting it in this respect with the ancient Sabbath of the Lord; and then, with equal truth and candor, he acknowledges that, as the festival of Sunday was set up by the emperor and the church, the same power can take it down whenever it sees fit. Thus he says:

"Thus do we see upon what grounds the Lord's day stands; ON CUSTOM FIRST, and VOLUNTARY consecration of it to religious meetings; that custom countenance by the authority of the church of God, which TACITLY approved the same; and FINALLY CONFIRMED and RATIFIED BY CHRISTIAN PRINCES throughout their empires. And as the day for rest from labors and restraint from business upon that day, [it] received its greatest strength from the supreme magistrate as long as he retained that power which to him belongs; as after from the canons and decree of councils, the decretals of popes and orders of particular prelates, when the sole managing of ecclesiastical affairs was committed to them.

"I hope it was not so with the former Sabbath, which neither took original from custom, that people being not so forward to give God a day; nor required any countenance or authority from the kings of Israel to confirm and ratify it. The Lord had spoke the word, that he would have one day in seven, precisely the seventh day from the world's creation, to be a day of rest unto all his people; which said, there was no more to do but gladly to submit and obey his pleasure. . . . But thus it was not done in our present business. The Lord's day had no such command that it should be sanctified, but was left plainly to God's people to pitch on this, or any other, for the public use. And being taken up amongst them and made a day of meeting in the congregation for religious exercises; yet for three hundred years there was neither law to bind them to it, nor any rest from labor or from worldly business required upon it.

"And when it seemed good unto Christian princes, the nursing fathers of God's church, to lay restraints upon their people, yet at the first they were not general; but only thus that certain men in certain places should lay aside their ordinary and daily works, to attend God's service in the church; those whose employments were most toilsome and most repugnant to the true nature of a Sabbath, being allowed to follow and pursue their labors because most necessary to the commonwealth.

"And in the following times, when as the prince and prelate, in their several places endeavored to restrain them from that also, which formerly they had

permitted, and interdicted almost all kinds of bodily labor upon that day; it was not brought about without much struggling and an opposition of the people; more than a thousand years being past, after Christ's ascension, before the Lord's day had attained that state in which now it standeth. . . . And being brought into that state, wherein now it stands, it doth not stand so firmly and on such sure grounds, but that those powers which raised it up may take it lower if they please, yea take it quite away as unto the time, and settle it on any other day as to them seems best."<sup>47</sup>

Constantine's edict marks a signal change in the history of the Sunday festival. Dr. Heylyn thus testifies:

"Hitherto have we spoken of the Lord's day as taken up by the common consent of the church; not instituted or established by any text of Scripture, or edict of emperor, or decree of council. . . . In that which followeth, we shall find both emperors and councils very frequent in ordering things about this day and the service of it."<sup>48</sup>

After his professed conversion to Christianity, Constantine still further exerted his power in behalf of the venerable day of the sun, now happily transformed into the Lord's day, by the apostolic authority of the Roman bishop. Heylyn thus testifies:

"So natural a power it is in a Christian prince to order things about religion, that he not only took upon him to command the day, but also to prescribe the service."<sup>49</sup>

The influence of Constantine powerfully contributed to the aid of those church leaders who were intent upon bringing the forms of pagan worship into the Christian church. Gibbon thus places upon record the motives of these men, and the result of their action:

"The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstition of paganism, if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved in less than a century, the final conquest of the Roman Empire: but the victors themselves were insensibly subdued by the arts of their vanquished rivals."<sup>50</sup>

The body of nominal Christians, which resulted from this strange union of pagan rites with Christian worship, arrogated to itself the title of catholic church, while the true people of God, who resisted these dangerous innovations, were branded as heretics, and cast out of the church.

It is not strange that the Sabbath should lose ground in such a body, in its struggle with its rival, the festival of the sun. Indeed, after a brief period, the history of the Sabbath will be found only in the almost obliterated records of those whom the Catholic church cast out and stigmatized as heretics. Of the Sabbath in Constantine's time, Heylyn says:

"As for the Saturday, that retained its wonted credit in the eastern churches, little inferior to the Lord's day, if not plainly equal; not as a Sabbath, think not so; but as a day designed unto sacred meetings."<sup>51</sup>

There is no doubt that, after the great flood of worldliness which entered the church at the time of Constantine's pretended conversion, and after all that was done by himself and by

Sylvester in behalf of Sunday, the observance of the Sabbath became, with many, only a nominal thing. But the action of the council of Laodicea, to which we shall presently come, proves conclusively that the Sabbath was still observed, not simply as a festival, as Heylyn would have it, but as a day of abstinence from labor, as enjoined in the commandment. The work of Constantine, however, marks an epoch in the history of the Sabbath and of Sunday. Constantine was hostile to the Sabbath, and his influence told powerfully against it with all those who sought worldly advancement. The historian Eusebius was the special friend and eulogist of Constantine. This fact should not be overlooked in weighing his testimony concerning the Sabbath. He speaks of it as follows:

"They [the patriarchs] did not, therefore, regard circumcision, nor observe the Sabbath, nor do we; neither do we abstain from certain foods, nor regard other injunctions, which Moses subsequently delivered to be observed in types and symbols, because such things as these do not belong to Christians."<sup>52</sup>

This testimony shows precisely the views of Constantine and the imperial party relative to the Sabbath. But it does not give the views of Christians as a whole; for we have seen that the Sabbath had been extensively retained up to this point, and we shall soon have occasion to quote other historians, the contemporaries and successors of Eusebius, who record its continued observance. Constantine exerted a controlling influence in the church, and was determined to "have nothing in common with that most hostile rabble of the Jews." Happy would it have been had his aversion been directed against the festivals of the heathen rather than against the Sabbath of the Lord.

Before Constantine's time, there is no trace of the doctrine of the change of the Sabbath. On the contrary, we have decisive evidence that Sunday was a day on which ordinary labor was considered lawful and proper. But Constantine, while yet a heathen, commanded that every kind of business excepting agriculture should be laid aside on that day. His law designated the day as a heathen festival, which it actually was. But within four years after its enactment, Constantine had become, not merely a professed convert to the Christian religion, but, in many respects, practically the head of the church, as the course of things at the council of Nice plainly showed. His heathen Sunday law, being unrevoked, was thenceforward enforced in behalf of that day as a Christian festival. This law gave to the Sunday festival, for the first time, something of a Sabbatic character. It was now a rest-day from most kinds of business by the law of the Roman Empire. God's rest-day was thenceforward more in the way than ever before.

But now we come to a fact of remarkable interest. The way having been prepared, as we have just seen, for the doctrine of the change of the Sabbath, and the circumstances of the case demanding its production, it was at this very point brought forward for the first time. Eusebius, the special friend and flatterer of Constantine, was the man who first put forth this doctrine. In his "Commentary on the Psalms," he makes the following statement on Psalm xcii. respecting the change of the Sabbath:

"Wherefore as they [the Jews] rejected it [the Sabbath law] the Word [Christ], by the new covenant, TRANSLATED and TRANSFERRED the feast of the Sabbath to the morning light, and gave us the symbol of true rest, viz., the saving Lord's day, the first [day] of the light, in which the Saviour of the world, after all his labors among men, obtained the victory over death, and passed the portals of Heaven, having achieved a work superior to the six-days' creation."<sup>53</sup>

"On this day, which is the first [day] of light and of the true Sun, we assemble, after an interval of six days, and celebrate holy and spiritual Sabbaths, even all nations redeemed by him throughout the world, and do those things according to the spiritual law, which were decreed for the priests to do on the Sabbath."<sup>54</sup>

"And all things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day, as more appropriately belonging to it, because it has a precedence and is first in rank, and more honorable than the Jewish Sabbath."<sup>55</sup>

Eusebius was under the strongest temptation to please and even to flatter Constantine; for he lived in the sunshine of imperial favor. On one occasion, he went so far as to say that the city of Jerusalem, which Constantine had rebuilt, might be the New Jerusalem predicted in the prophecies!<sup>56</sup> But perhaps there was no act of Eusebius that could give Constantine greater pleasure than his publication of such doctrine as this respecting the change of the Sabbath. The emperor had, by the civil law, given to Sunday a Sabbatical character. Though he had done this while yet a heathen, he found it to his interest to maintain this law after he obtained a commanding position in the Catholic Church. When, therefore, Eusebius came out and declared that Christ transferred the Sabbath to Sunday, a doctrine never before heard of, and in support of which he had no Scripture to quote, Constantine could not but feel in the highest degree flattered that his own Sabbatical edict pertained to the very day which Christ had ordained to be the Sabbath in place of the seventh. It was a convincing proof that Constantine was divinely called to his high position in the Catholic church, that he should thus exactly identify his work with that of Christ, though he had no knowledge at the time that Christ had done any work of the kind.

As no writer before Eusebius had ever hinted at the doctrine of the change of the Sabbath, and as there is the most convincing proof, as we have shown, that before his time Sunday possessed no Sabbatic character, and as Eusebius does not claim that this doctrine is asserted in the Scriptures, nor in any preceding ecclesiastical writer, it is certain that he was the father of the doctrine. This new doctrine was not put forth without some motive. That motive could not have been to bring forward some neglected passages of the Scriptures; for he does not quote a single text in its support. But the circumstances of the case plainly reveal the motive. The new doctrine was exactly adapted to the new order of things introduced by Constantine. It was, moreover, peculiarly suited to flatter that emperor's pride, the very thing which Eusebius was under the strongest temptation to do.

It is remarkable, however, that Eusebius, in the very connection in which he announces this new doctrine, unwittingly exposes its falsity. He first asserts that Christ changed the Sabbath, and then virtually contradicts it by indicating the real authors of the change. Thus he says:

"All things whatsoever that it was duty to do on the Sabbath, these WE have transferred to the Lord's day."<sup>57</sup>

The persons here referred to as the authors of this work are the Emperor Constantine, and such bishops as Eusebius, who loved the favor of princes, and Sylvester, the pretended successor of Saint Peter. Two facts refute the assertion of Eusebius that Christ changed the Sabbath: 1. That Eusebius, who lived three hundred years after the alleged change, is the first man who mentions such change; 2. That Eusebius testifies that himself and others made this change, which they could not have done had Christ made it at the beginning. But though the doctrine of the change of the Sabbath was thus announced by Eusebius, it was not seconded

by any writer of that age. The doctrine had never been heard of before, and Eusebius had simply his own assertion, but no passage of the Holy Scriptures to offer in its support.

But after Constantine, the Sabbath began to recover strength, at least in the eastern churches. Prof. Stuart, in speaking of the period from Constantine to the council of Laodicea, A.D. 364, says:

"The practice of it [the keeping of the Sabbath] was continued by Christians who were jealous for the honor of the Mosaic law, and finally because, as we have seen, predominant throughout Christendom. It was supposed at length that the fourth commandment did require the observance of the seventh-day Sabbath (not merely a seventh part of time), and reasoning as Christians of the present day are wont to do, viz., that all which belonged to the ten commandments was immutable and perpetual, the churches in general came gradually to regard the seventh-day Sabbath as altogether sacred."<sup>58</sup>

Prof. Stuart, however, connects with this the statement that Sunday was honored by all parties. But the council of Laodicea struck a heavy blow at this Sabbath-keeping in the eastern church. Thus Mr. James, in addressing the University of Oxford, bears witness:

"When the practice of keeping Saturday Sabbaths, which had become so general at the close of this century, was evidently gaining ground in the eastern church, a decree was passed in the council held at Laodicea [A.D. 364] 'that members of the church should not rest from work on the Sabbath like Jews, but should labor on that day, and preferring in honor the Lord's day, then if it be in their power should rest from work as Christians.'<sup>59</sup>

This shows conclusively that at that period the observance of the Sabbath according to the commandment was extensive in the eastern churches. But the Laodicean council, not only forbade the observance of the Sabbath, they even pronounced a curse on those who should obey the fourth commandment! Prynne thus testifies:

"It is certain that Christ himself, his apostles, and the primitive Christians for some good space of time, did constantly observe the seventh-day Sabbath; . . . the evangelists and St. Luke in the Acts ever styling it the Sabbath day . . . and making mention of its . . . solemnization by the apostles and other Christians, . . . it being still solemnized by many Christians after the apostles' times, even till the council of Laodicea [A.D. 364], as ecclesiastical writers and the twenty-ninth canon of that council testify, which runs thus:<sup>60</sup> 'Because Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day (which many did refuse at that time to do). But preferring in honor the Lord's day (there being then a great controversy among Christians which of these two days . . . should have precedency) if they desired to rest they should do this as Christians. Wherefore if they shall be found to Judaize, let them be accursed from Christ.' . . . The seventh-day Sabbath was . . . solemnized by Christ, the apostles and primitive Christians, till the Laodicean council did in a manner quite abolish the observation of it. . . . The council of Laodicea [A. D. 364] . . . first settled the observation of the Lord's day, and prohibited . . . the keeping of the Jewish Sabbath under an anathema."<sup>61</sup>

The action of this council did not extirpate the Sabbath from the eastern churches, though it did materially weaken its influence, and cause its observance to become with many only a

nominal thing, while it did most effectually enhance the sacredness and the authority of the Sunday festival. That it did not wholly extinguish Sabbath-keeping is thus certified by an old English writer, John Ley:

"From the apostles' time until the council of Laodicea, which was about the year 364, the holy observation of the Jews' Sabbath continued, as may be proved out of many authors; yes, notwithstanding the decree of that council against it."<sup>62</sup>

And Gregory, Bishop of Nyssa, about A.D. 372, uses this expostulation:

"With what eyes can you behold the Lord's day, when you despise the Sabbath? Do you not perceive that they are sisters, and that in slighting the one, you affront the other?"<sup>63</sup>

This testimony is valuable in that it marks the progress of apostasy concerning the Sabbath. The Sunday festival entered the church, not as a divine institution, but as a voluntary observance. Even as late as A.D. 200, Tertullian said that it had only tradition and custom in its support.<sup>64</sup>

But in A.D. 372, this human festival had become the sister and equal of that day which God hallowed in the beginning and solemnly commanded in the moral law. How worthy to be called the sister of the Sabbath the Sunday festival actually was, may be judged from what followed. When this self-styled sister had gained an acknowledged position in the family, she expelled the other, and trampled her in the dust. In our days, the Sunday festival claims to be the very day intended in the fourth commandment.

The following testimonies exhibit the authority of church councils in its true light. Jortin is quoted by Cox as saying:

"In such assemblies, the best and the most moderate men seldom have the ascendant, and they are often led or driven by others who are far inferior to them in good qualities."<sup>65</sup>

The same writer gives us Baxter's opinion of the famous Westminster Assembly. Baxter says:

"I have lived to see an assembly of ministers, where three or four leading men were so prevalent as to form a confession in the name of the whole party, which had that in it which particular members did disown. And when about a controverted article, one man hath charged me deeply with questioning the words of the church, others, who were at the forming of that article have laid it all on that same man, the rest being loath to strive much against him; and so it was he himself was the church whose authority he so much urged."<sup>66</sup>

Such has been the nature of councils in all ages; yet they have ever claimed infallibility, and have largely used that infallibility in the suppression of the Sabbath and the establishment of the festival of Sunday. Of first-day sacredness prior to, and as late as, the time of Chrysostom, Kitto thus testifies:

"Though in later times we find considerable reference to a sort of consecration of the day, it does not seem at any period of the ancient church to have assumed the form of such an observance as some modern religious communities have contended for. Nor do these writers in any instance pretend

to allege any divine command, or even apostolic practice, in support of it . . . Chrysostom (A.D. 360) concludes one of his Homilies by dismissing his audience to their respective ordinary occupations."<sup>67</sup>

It was reserved for modern theologians to discover the divine or apostolic authority for Sunday observance. The ancient doctors of the church were unaware that any such authority existed; and hence they deemed it lawful and proper to engage in usual worldly business on that day when their religious worship was concluded. Thus, Heylyn bears witness concerning St. Chrysostom that he

"Confessed it to be lawful for a man to look unto his worldly business on the Lord's day, after the congregation was dismissed."<sup>68</sup>

St. Jerome, a few years after this, at the opening of the fifth century, in his commendation of the lady Paula, shows his own opinion of Sunday labor. Thus he says:

"Paula, with the women, as soon as they returned home on the Lord's day, they sat down severally to their work, and made clothes for themselves and others."<sup>69</sup>

Morer justifies this Sunday labor in the following terms:

"If we read they did any work on the Lord's day, it is to be remembered that this application to their daily tasks was not till their worship was quite over, when they might with innocency enough resume them, because the length of time or the number of hours assigned for piety was not then so well explained as in after ages. The state of the church is vastly different from what it was in those early days. Christians then for some centuries of years were under persecution and poverty; and besides their own wants, they had many of them severe masters who compelled them to work, and made them bestow less time in spiritual matters than they otherwise would. In St. Jerome's age their condition was better, because Christianity had got into the throne as well as into the empire. Yet for all this, the entire sanctification of the Lord's day proceeded slowly; and that it was the work of time to bring it to perfection, appears from the several steps the church made in her constitutions, and from the decrees of emperors and other princes, wherein the prohibitions from servile and civil business advanced by degrees from one species to another, till the day had got a considerable figure in the world. Now, therefore, the case being so much altered, the most proper use of citing those old examples is only, in point of doctrine, to show that ordinary work, as being a compliance with providence for the support of natural life, is not sinful even on the Lord's day, when necessity is loud, and the laws of that church and nation where we live are not against it. This is what the first Christians had to say for themselves, in the works they did on that day. And if those works had been then judged a prophanation of the festival, I dare believe, they would have suffered martyrdom rather than been guilty."<sup>70</sup>

The bishop of Ely thus testifies:

"In St Jerome's days, and in the very place where he was residing, the devoutest Christians did ordinarily work upon the Lord's day, when the service of the church was ended."<sup>71</sup>

St. Augustine, the contemporary of Jerome, gives a synopsis of the argument in that age for Sunday observance, in the following words:

"It appears from the sacred Scriptures, that this day was a solemn one; it was the first day of the age, that is of the existence of our world; in it the elements of the world were formed; on it the angels were created; on it Christ rose also from the dead; on it the Holy Spirit descended from Heaven upon the apostles as manna had done in the wilderness. For these and other such circumstances the Lord's day is distinguished; and therefore the holy doctors of the church have decreed that all the glory of the Jewish Sabbath is transferred to it. Let us therefore keep the Lord's day as the ancients were commanded to do the Sabbath."<sup>72</sup>

It is to be observed that Augustine does not assign among his reasons for first-day observance, the change of the Sabbath by Christ or his apostles, or that the apostles observed that day, or that John had given it the name of Lord's day. These modern first-day arguments were unknown to Augustine. He gave the credit of the work, not to Christ or his inspired apostles, but to the holy doctors of the church, who, of their own accord, had transferred the glory of the ancient Sabbath to the venerable day of the sun. The first day of the week was considered in the fifth century the most proper day for giving holy orders, that is, for ordinations, and about the middle of the century, says Heylyn,

"A law [was] made by Leo then Pope of Rome, and generally since taken up in the western church, that they should be conferred upon no day else."<sup>73</sup>

According to Dr. Justin Edwards, this same pope made also this decree in behalf of Sunday:

"WE ORDAIN, according to the true meaning of the Holy Ghost, and of the apostles as thereby directed, that on the sacred day wherein our own integrity was restored, all do rest and cease from labor."<sup>74</sup>

Soon after this edict of the pope, the emperor Leo, A.D. 469, put forth the following decree:

"It is our will and pleasure, that the holy days dedicated to the most high God, should not be spent in sensual recreations, or otherwise prophaned by suits of law, especially the Lord's day, which we decree to be a venerable day, and therefore free it of all citations, executions, pleadings, and the like avocations. Let not the circus or theater be opened, nor combating with wild beasts be seen on it. . . . If any will presume to offend in the premises, if he be a military man, let him lose his commission; or if other, let his estate or goods be confiscated."<sup>75</sup>

And this emperor determined to mend the breach in Constantine's law, and thus prohibit agriculture on Sunday. So he adds:

"We command therefore all, as well husbandmen as others, to forbear work on this day of our restoration."<sup>76</sup>

The holy doctors of the church had by this time very effectually despoiled the Sabbath of its glory, transferring it to the Lord's day of Pope Sylvester; as Augustine testifies; yet was not Sabbatical observance wholly extinguished even in the Catholic church. The historian Socrates, who wrote about the middle of the fifth century, thus testifies:



"For although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do this. The Egyptians in the neighborhood of Alexandria, and the inhabitants of Thebais, hold their religious meetings on the Sabbath, but do not participate of the mysteries in the manner usual among Christians in general - for after having eaten and satisfied themselves with food of all kinds, in the evening, making their oblations, they partake of the mysteries."<sup>77</sup>

As the church of Rome had turned the Sabbath into a fast some two hundred years before this, in order to oppose its observance, it is probable that this was the ancient tradition referred to by Socrates. And Sozomen, the contemporary of Socrates, speaks on the same point as follows:

"The people of Constantinople, and of several other cities, assemble together on the Sabbath, as well as on the next day; which custom is never observed at Rome, or at Alexandria. There are several cities and villages in Egypt where, contrary to the usages established elsewhere, the people meet together on Sabbath evenings; and although they have dined previously, partake of the mysteries."<sup>78</sup>

On the statement of these historians, Cox remarks:

"It was their practice to Sabbatize on Saturday, and to celebrate Sunday as a day of rejoicing and festivity. While, however, in some places a respect was thus generally paid to both of these days, the Judaizing practice of observing Saturday was by the leading churches expressly condemned, and all the doctrines connected with it steadfastly resisted." - Sabbath Laws, p. 280.

The time had now come, when, as stated by Coleman, the observance of the Sabbath was deemed heretical; and the close of the fifth century witnessed its effectual suppression in the great body of the Catholic church.

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1 Dialogues on the Lord's Day, p. 189.

2 Morality of the Fourth Commandment, p. 9, London, 1641.

3 1Cor.5:6-8.

4 Eccl. Hist. vol. i. chap. ii. sect. 30.

5 Eccl. Hist. book i. cent. 1. part ii. chap. iv. sect. 4. Dr. Murdock's translation is more accurate than that above by Maclaine. He gives it thus:- "Moreover, those congregations, which either lived intermingled with Jews, or were composed in great measure of Jews, were accustomed also to observe the seventh day of the week, as a SACRED day: for doing which, the other Christians taxed them with no wrong.

6 Id. margin.

7 See chap. xiv. of this History.

8 Ancient Christianity Exemplified, chap. xxvi. sect. 2.

9 Anc. Christ. Exem. Chap. xxvi. sect. 2.

10 Id.Ib.

11 Id.Ib.

12 Ductor Dubitantium, part i. book ii. rule 6, sect. 51.

13 Dialogues on the Lord's day, p. 66.

14 A Treatise of the Sabbath Day, containing a "Defence of the Orthodoxal Doctrine of the Church of England against Sabbatarian Novelty," p. 8. It was written in 1635 at the command of the king in reply to Brabourne, a minister of the established church, whose work, entitled "A Defense of that most Ancient and Sacred Ordinance of God's, the Sabbath Day," was dedicated to the king with a request that he would restore the Bible Sabbath! See the preface to Dr. White's Treatise.

15 Dec. and Fall, chap. xv.

16 See chap. x.

17 Dialogues on the Lord's Day, p. 67.

18 Treatise of the Sabbath Day, p. 8.

19 Antiquities of the Christian Church, book xvi, chap. vi. sect. 2.

20 Page 280. Cox here quotes the work, entitled "The Modern Sabbath Examined.

21 Learned Treatise of the Sabbath, p. 77. Oxford, 1631.

22 This edict is the original fountain of first-day authority, and in many respects answers to the festival of Sunday, what the fourth commandment is to the Sabbath of the Lord. The original of this edict may be seen in the library of Harvard College, and is as follows:

IMP. CONSTANT. A. ELPIDIO.

Omnes Judices, urbanaeque plebes, et cunctarum artium officia venerabili die solis quiscant. Ruri tamen positi agrorum culturae libere licenterque inserviant: quoniam frequenter evenit, ut non aptius alio die frumenta sulcis, aut vineae scrobibus mandentur, ne occasione momenti pereat commoditas coelesti provisione concessa. Dat, Nonis Mart. Crispo.2 & Constantino 2. Coss. 321. Corpus Juris Civilis Condictis lib. iii tit. 12.3.

23 Encyc. Brit. art. Sunday, seventh edition, 1842.

24 Encyc. Am. art. Sabbath.

25 Eccl. Hist. cent. iv. part ii. chap. iv. sect. 5.

26 Chap. xiv.

27 Duct. Dubitant. part i. book ii. chap. ii. rule 6, sect. 59.

28 Dialogues on the Lord's Day, p. 233.

29 Examination of the Six Texts, p. 291.

30 Cox's Sabbath Laws, &c. pp. 280, 281. He quotes *The Modern Sabbath Examined*.

31 Hessey's Bampton Lectures, p. 60.

32 History of Christianity, book iii. chap. i.

33 Id. book iii. chap. iv.

34 These dates are worthy of marked attention. See Blair's *Chronological Tables*, p. 193, ed. 1856; Rosse's *Index of Dates*, p. 830.

35 Imp. Constantinus A. Ad Maximum. Si quid de Palatio Nostro, aut ceteris operibus publicis, degustatum fulgore esse conatiterit, retento more veteris observantiae. Quid portendat, ob Haruspibus requiratur, et diligentissime scriptura collecta ad Nostram Scientiam referatur. Ceteris etiam usurpandae huius consuetudinis licentia tribuenda: dummodo sacrificiis domesticis abstineant, quae specialiter prohibita sunt. Eam autem denunciationem adque interpretationem, quae de tactu Amphitheatri scriba est, de qua ad Heraclianum Tribunum, et Magistrum Officiorum scripseras, ad nos scias esse perlatum. Dat. xvi. Kal. Jan. Serdicae Acc. viii. Id. Mart. Crispo ii. & Constantino ii. C. C. Coss. 321. Cod. Theodos. xvi. 10, 1. - Library of Harvard College.

36 See Jortin's *Eccl. Hist.* vol. i. sect. 31; Milman's *Hist. Christianity*, book iii. chap. i.

37 See Webster; for an ancient record of the act, see Eze. xxi. 19-22.

38 *Historical Commentaries*, cent. iv. sect. 7.

39 *Dec. and Fall of the Roman Empire*, chap. xx.

40 Marsh's *Eccl. Hist.* period iii. chap. v.

41 *Dec. and Fall of the Roman Empire*, chap. xviii.

42 *Sunday and the Mosaic Sabbath*, p. 4, published by R. Groombridge & Sons, London.

43 See chap. xviii.

44 Omnium vero dierum per septimanam appellationes (ut Solis, Lunae, Martis, etc.), mutasse in ferias: ut Polydorus (li. 6, c. 5) indicat. Mataphrastes vero, nomina dierum Hebraeis usitata retinuisse eum, tradit; SOLIUS PRIMI DIEI APPELLATIONE MUTATA, QUEM DOMINICUM DIXIT. *Historia Ecclesiastica* per M. Ludovicum Lucuim, cent. iv. cap. x. pp. 739, 740, Ed. Basilea, 1624. Library of Andover Theological Seminary. The Ecclesiastical History of Lucius is simply the second edition of the famous "*Magdeburg Centuries*," which was published under his supervision.

45 Quoted in Elliott's *Horae Apocalypticae*, fifth edition, vol. iv. p. 603.

46 McClintock and Strong's *Cyclopedia*, vol. iv. p. 506.

47 *Hist. Sab.* part ii. chap. iii. sect. 12.

48 *Hist. Sab.* part ii. chap. iii. sect. 1.

49 Id. *Ib.*

50 Dec. an Fall, chap. xxviii.

51 Hist. Sab. part ii. chap. iii. sect. 5.

52 Eccl. Hist. book i. chap. iv.

53 Eusebius' Commentary on the Psalms, quoted in Cox's Sabbath Literature, vol. i. p. 361; also in Justin Edward's Sabbath Manual, pp. 125-127.

54 Id.Ib.

55 Id.Ib.

56 Eusebius' Life of Constantine, 3, 33, quoted in Elliott's *Horae Apocalypticæ*, vol. i. p. 256.

57 Cox's Sabbath Literature, vol. i. p. 361.

58 Appendix to Gurney's History, &c., of the Sabbath, pp. 115, 116.

59 Sermon's on the Sacraments and Sabbath, pp. 122, 123.

60 Quod non oportet Christianos Judaizare et otiare in Sabbato, sed operari in eodem die. Preferentes autem in veneratione Dominicum diem si vacare voluerint, ut Christiani hoc faciat; quod si reperti fuerint Judaizare Anathema sint a Christo.

61 Dissertation on the Lord's-day Sabbath, pp. 33, 34, 41. 1633.

62 Sunday a Sabbath, p. 163. 1640.

63 Dialogues on the Lord's day, p. 188; Hessey's Bampton Lectures, pp. 72, 304, 305.

64 Tertullian's *De Corona*, sections 3 and 4.

65 Sabbath Laws, &c. p. 138.

66 Sabbath Laws, &c. p. 138.

67 Cyc. Bib. Lit. art. Lord's Day; Heylyn's Hist. Sab. part ii. chap. ii. sect 7.

68 Hist. Sab. part ii. chap. iii. sect. 9.

69 Dialogues on the Lord's Day, p. 234; Hist. Sab. part. ii. chap. iii. sect. 7.

70 Dialogues on the Lord's Day, pp. 236, 237.

71 Treatise of the Sabbath, p. 219.

72 Sabbath Laws, &c. p. 284.

73 Hist. Sab. part ii. chap. iv. sect. 8.

74 Sabbath Manual, p. 123.

75 Dialogues on the Lord's day, p. 259.

76 Id p. 260.

77 Socrates, book v. chap. xxii.

78 Sozomen, book vii. chap. 19; Lardner, vol. iv. chap. lxxxv. p. 217.

## CHAPTER 20

### SUNDAY DURING THE DARK AGES

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*The pope becomes the head of all the churches - The people of God retire into the wilderness - Sunday to be traced through the Dark Ages in the history of the Catholic church - State of that festival in the sixth century - It did not acquire the title of Sabbath for many ages - Time when it became a day of abstinence from labor in the east - When in the west - Sunday canon of the first council of Orleans - Of the council of Arragon - Of the third council of Orleans - Of a council at Mascon - At Narbon - At Auxerre - Miracles establishing the sacredness of Sunday - The pope advises men to atone, by the pious observance of Sunday, for the sins of the previous week - The Sabbath and Sunday both strictly kept by a class at Rome who were put down by the pope - According to Twisse they were two distinct classes - The Sabbath, like its Lord, crucified between two thieves - Council of Chalons - At Toledo, in which the Jews were forbidden to keep the Sabbath and commanded to keep Sunday - First English law for Sunday - Council at Constantinople - In England - In Bavaria - Canon of the archbishop of York - Statutes of Charlemagne and canons of councils which he called - The pope aids in the work - Council at Paris originates a famous first-day argument - The councils fail to establish Sunday sacredness - The emperors besought to send out some more terrible edict in order to compel the observance of that day - The pope takes the matter in hand in earnest and gives Sunday an effectual establishment - Other statutes and canons - Sunday piety of a Norwegian king - Sunday consecrated to the mass - Curious but obsolete first-day arguments - The eating of meat forbidden upon the Sabbath by the pope - Pope Urban II. ordains the Sabbath of the Lord to be a festival for the worship of the Virgin Mary - Apparition from St. Peter - The pope sends Eustace into England with a roll that fell from Heaven commanding Sunday observance under direful penalties - Miracles which followed - Sunday established in Scotland - Other Sunday laws down to the Reformation - Sunday always only a human ordinance.*

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The opening of the sixth century witnessed the development of the great apostasy to such an extent that the man of sin might be plainly seen sitting in the temple of God.<sup>1</sup> The western Roman Empire had been broken up into ten kingdoms, and the way was now prepared for the work of the little horn.<sup>2</sup> In the early part of this century, the bishop of Rome was made head over the entire church by the emperor of the east, Justinian.<sup>3</sup> The dragon gave unto the beast his power, and his seat, and great authority. From this accession to supremacy by the Roman pontiff, date the "time, times, and dividing of time," or twelve hundred and sixty years of the prophecies of Daniel and John.<sup>4</sup>

The true people of God now retired for safety into places of obscurity and seclusion, as represented by the prophecy: "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."<sup>5</sup> Leaving their history for the present, let us follow that of the Catholic church, and trace in its record the history of the Sunday festival through the period of the Dark ages. Of the fifth and sixth centuries, Heylyn bears the following testimony:

"The faithful being united better than before, became more uniform in matters of devotion; and in that uniformity did agree together to give the Lord's day all

the honors of an holy festival. Yet was not this done all at once, but by degrees; the fifth and sixth centuries being well-nigh spent before it came into that height which hath since continued. The emperors and the prelates in these times had the same affections; both [being] earnest to advance this day above all other; and to the edicts of the one and ecclesiastical constitutions of the other, it stands indebted for many of those privileges and exemptions which it still enjoyeth."<sup>6</sup>

But Sunday had not yet acquired the title of Sabbath. Thus Brerewood bears testimony:

"The name of the Sabbath remained appropriated to the old Sabbath; and was never attributed to the Lord's day, not of many hundred years after our Saviour's time."<sup>7</sup>

And Heylyn says of the term Sabbath in the ancient church:

"The Saturday is called amongst them by no other name than that which formerly it had, the Sabbath. So that whenever for a thousand years and upwards, we meet with Sabbatum in any writer of what name soever, it must be understood of no day but Saturday."<sup>8</sup>

Dr. Francis White, bishop of Ely, also testifies:

"When the ancient fathers distinguish and give proper names to the particular days of the week, they always style the Saturday, Sabbatum, the Sabbath, and the Sunday, or first day of the week, Dominicum, the Lord's day."<sup>9</sup>

It should be observed, however, that the earliest mention of Sunday as the Lord's day, is in the writings of Tertullian; Justin Martyr, some sixty years before, styling it "the day called Sunday;" while the authoritative application of that term to Sunday was by Sylvester, bishop of Rome, more than one hundred years after the time of Tertullian. The earliest mention of Sunday as Christian Sabbath is thus noted by Heylyn:

"The first who ever used it to denote the Lord's day (the first that I have met with in all this search) is one Petrus Alfonsus - he lived about the time that Rupertus did - [which was the beginning of the twelfth century] who calls the Lord's day by the name of Christian Sabbath."<sup>10</sup>

Of Sunday labor in the eastern church, Heylyn says:

"It was near nine hundred years from our Saviour's birth if not quite so much, before restraint of husbandry on this day had been first thought of in the east; and probably being thus restrained did find no more obedience there than it had done before in the western parts."<sup>11</sup>

Of Sunday labor in the western church, Dr. Francis White thus testifies:

"The Catholic church for more than six hundred years after Christ, permitted labor, and gave license to many Christian people to work upon the Lord's day, at such hours as they were not commanded to be present at the public service by the precept of the church."<sup>12</sup>

But let us trace the several steps by which the festival of Sunday increased in strength until it attained its complete development. These will be found at present mostly in the edicts of emperors, and the decrees of councils. Morer tells us that,

"Under Clodoveus king of France met the bishops in the first council of Orleans [A.D. 507], where they obliged themselves and their successors, to be always at the church on the Lord's day, except in case of sickness or some great infirmity. And because they, with some other of the clergy in those days, took cognizance of judicial matters, therefore by a council at Arragon, about the year 518 in the reign of Theodorick, king of the Goths, it was decreed that 'No bishop or other person in holy orders should examine or pass judgment in any civil controversy on the Lord's day.'"<sup>13</sup>

This shows that civil courts were sometimes held on Sunday by the bishops in those days; otherwise such a prohibition would not have been put forth. Hengstenberg, in his notice of the third council of Orleans, gives us an insight into the then existing state of the Sunday festival:

"The third council of Orleans, A.D. 538, says in its twenty-ninth canon: 'The opinion is spreading amongst the people, that it is wrong to ride, or drive, or cook food, or do anything to the house, or the person on the Sunday. But since such opinions are more Jewish than Christian, that shall be lawful in future, which has been so to the present time. On the other hand agricultural labor ought to be laid aside, in order that the people may not be prevented from attending church.'"<sup>14</sup>

Observe the reason assigned. It is not lest they violate the law of the Sabbath, but it is that they may not be kept from church. Another authority states the case thus:

"Labor in the country [on Sunday] was not prohibited till the council of Orleans, A.D. 538. It was thus an institution of the church, as Dr. Paley has remarked. The earlier Christians met in the morning of that day for prayer and singing hymns in commemoration of Christ's resurrection, and then went about their usual duties."<sup>15</sup>

In A.D. 588, another council was holden, the occasion of which is thus stated:

"And because, notwithstanding all this care, the day was not duly observed, the bishops were again summoned to Mascon, a town in Burgundy, by King Gunthrum, and there they framed this canon: 'Notice is taken that Christian people, very much neglect and slight the Lord's day, giving themselves as on other days to common work, to redress which irreverence, for the future, we warn every Christian who bears not that name in vain, to give ear to our advice, knowing we have a concern on us for your good, and a power to hinder you to do evil. Keep then the Lord's day, the day of our new birth.'"<sup>16</sup>

Further legislation being necessary, we are told:

"About a year forward, there was a council at Narbon, which forbid all persons of what country or quality soever, to do any servile work on the Lord's day. But if any man presumed to disobey this canon he was to be fined if a freeman, and if a servant, severely lashed. Or as Surius represents the penalty in the edict of King Recaredus, which he put out, near the same time to strengthen the decrees of the council, 'Rich men were to be punished with the loss of a



moiety of their estates, and the poorer sort with perpetual banishment,' in the year of grace 590. Another synod was held at Auxerre a city in Champain, in the reign of Clotair king of France, where it was decreed. . . . 'that no man should be allowed to plow, nor cart, or do any such thing on the Lord's day.' "17

Such were some of the efforts made in the sixth century to advance the sacredness of the Sunday festival. And Morer tells us that,

"For fear the doctrine should not take without miracles to support it, Gregory of Tours [about A.D. 590] furnishes us with several to that purpose."18

Mr. Francis West, an English first-day writer, gravely adduces one of these miracles in support of first-day sacredness:

"Gregory of Tours reporteth, 'that a husbandman, who upon the Lord's day went to plough his field, as he cleaned his plough with an iron, the iron stuck so fast in his hand that for two years he could not be delivered from it, but carried it about continually to his exceeding great pain and shame.' "19

In the conclusion of the sixth century, Pope Gregory exhorted the people of Rome to "expiate on the day of our Lord's resurrection what was remissly done for the six days before."20 In the same epistle, this pope condemned a class of men at Rome who advocated the strict observance of both the Sabbath and the Sunday, styling them the preachers of Antichrist.21 This shows the intolerant feeling of the papacy toward the Sabbath, even when joined with the strict observance of Sunday. It also shows that there were Sabbath-keepers even in Rome itself as late as the seventh century; although so far bewildered by the prevailing darkness that they joined with its observance a strict abstinence from labor on Sunday.

In the early part of the seventh century arose another foe to the Bible Sabbath in the person of Mahomet. To distinguish his followers alike from those who observed the Sabbath and those who observed the festival of Sunday, he selected Friday, the sixth day of the week, as their religious festival. And thus "the Mahometans and the Romanists crucified the Sabbath, as the Jews and the Romans did the Lord of the Sabbath, between two thieves, the sixth and first day of the week."22 For Mahometanism and Romanism each suppressed the Sabbath over a wide extent of territory. About the middle of the seventh century, we have further canons of the church in behalf of Sunday:

"At Chalons, a city in Burgundy, about the year 654, there was a provincial synod which confirmed what had been done by the third council of Orleans, about the observation of the Lord's day, namely that 'none should plow or reap, or do any other thing belonging to husbandry, on pain of the censures of the church; which was the more minded, because backed with the secular power, and by an edict menacing such as offended herein; who if bondmen, were to be soundly beaten, but if free, had three admonitions, and then if faulty, lost the third part of their patrimony, and if still obstinate were made slaves for the future. And in the first year of Eringius, about the time of Pope Agatho there sat the twelfth council of Toledo in Spain, A.D. 681, where the Jews were forbid to keep their own festivals, but so far at least observe the Lord's day as to do no manner of work on it, whereby they might express their contempt of Christ or his worship.' "23

These were weighty reasons indeed for Sunday observance. Nor can it be thought strange that in the Dark Ages a constant succession of such things should eventuate in the universal observance of that day. Even the Jews were to be compelled to desist from Sabbath observance, and to honor Sunday by resting on that day from their labor. The earliest mention of Sunday in English statutes appears to be the following:

A.D. 692. "Ina, king of the west Saxons, by the advice of Cenred his father, and Heddes and Erkenwald his bishops, with all his aldermen and sages, in a great assembly of the servants of God, for the health of their souls, and common preservation of the kingdom, made several constitutions, of which this was the third: 'If a servant do any work on Sunday by his master's orders, he shall be free, and the master pay thirty shillings; but if he went to work on his own head, he shall be either beaten with stripes, or ransom himself with a price. A freeman, if he works on this day, shall lose his freedom or pay sixty shillings; if he be a priest, double.' "<sup>24</sup>

The same year that this law was enacted in England, the sixth general council convened at Constantinople, which decreed that,

"If any bishop or other clergyman, or any of the laity, absented himself from the church three Sundays together, except in cases of very great necessity, if a clergyman, he was to be deposed; if a layman, debarred the holy communion."<sup>25</sup>

In the year 747, a council of the English clergy was called under Cuthbert, archbishop of Canterbury, in the reign of Egbert, king of Kent, and this constitution made:

"It is ordered that the Lord's day be celebrated with due veneration, and wholly devoted to the worship of God. And that all abbots and priests, on this most holy day, remain in their respective monasteries and churches, and there do their duty according to their places."<sup>26</sup>

Another ecclesiastical statute of the eighth century was enacted at Dingosolinum in Bavaria, where a synod met about 772, which decreed that,

"If any man shall work his cart on this day, or do any such common business, his team shall be presently forfeited to the public use, and if the party persists in his folly, let him be sold for a bondman."<sup>27</sup>

The English were not behind their neighbors in the good work of establishing the sacredness of Sunday. Thus we read:

A.D. 784. "Egbert, archbishop of York, to show positively what was to be done on Sundays, and what the laws designed by prohibiting ordinary work to be done on such days, made this canon: 'Let nothing else, saith he, be done on the Lord's day, but to attend on God in hymns and psalms and spiritual songs. Whoever marries on Sunday, let him do penance for seven days.' "<sup>28</sup>

In the conclusion of the eighth century further efforts were made in behalf of this favored day:

"Charles the Great summoned the bishops to Friuli, in Italy, where . . . they decreed [A.D. 791] that all people should, with due reverence and devotion, honor the Lord's day. . . . Under the same prince another council was called three years later at Frankford in Germany, and there the limits of the Lord's day were determined from Saturday evening to Sunday evening."<sup>29</sup>

The five councils of Mentz, Rheims, Tours, Chalons, and Arles, were all called in the year 813 by Charlemagne. It would be irksome to the reader to dwell upon the several acts of these councils in behalf of Sunday. They are of the same character as those already quoted. The council of Chalons, however, is worthy of being noticed in that, according to Morer,

"They entreated the help of the secular power, and desired the emperor [Charlemagne] to provide for the stricter observation of it[Sunday]. Which he accordingly did, and left no stone unturned to secure the honor of the day. His care succeeded; and during his reign, the Lord's day bore a considerable figure. But after his day, it put on another face."<sup>30</sup>

The pope lent a helping hand in checking the profanation of Sunday:

"And thereupon Pope Eugenius, in a synod held at Rome about 826, . . . gave directions that the parish priest should admonish such offenders and wish them to go to church and say their prayers, lest otherwise they might bring some great calamity on themselves and neighbors."<sup>31</sup>

All this, however, was not sufficient, and so another council was summoned. At this council was brought forward - perhaps for the first time - the famous first-day argument now so familiar to all, that Sunday is proved to be the true Sabbath because that men are struck by lightning who labor on that day. Thus we read:

"But these paternal admonitions turning to little account, a provincial council was held at Paris three years after . . . in 829, wherein the prelates complain that 'The Lord's day was not kept with reverence as became religion . . . which was the reason that God had sent several judgments on them, and in a very remarkable manner punished some people for slighting and abusing it. For, say they, many of us by our own knowledge, and some by hearsay know, that several countrymen following their husbandry on this day have been killed with lightning, others, being seized with convulsions in their joints, have miserably perished. Whereby it is apparent how high the displeasure of God was upon their neglect of this day.' And at last they conclude that 'in the first place the priests and ministers, then kings and princes, and all faithful people he beseeched to use their utmost endeavors and care that the day be restored to its honor, and for the credit of Christianity more devoutly observed for the time to come.'"<sup>32</sup>

Further legislation being necessary,

"It was decreed about seven years after in a council at Aken, under Lewis the Godly, that neither pleadings nor marriages should be allowed on the Lord's day."<sup>33</sup>

But the law of Charlemagne, though backed with the authority of the church, as expressed in the canons of the councils already quoted, by the remissness of Lewis, his successor became very feeble. It is evident that canons and decrees of councils, though fortified with the mention of terrible judgments that had befallen transgressors, were not yet sufficient to enforce the sacred day. Another and more terrific statute than any yet issued was sought at the hands of the emperor. Thus we read:

"Thereupon an address was made to the emperors, Lewis and Lotharius, that they would be pleased to take some care in it, and send out some precept or

injunction more severe than what was hitherto extant, to strike terror into their subjects, and force them to forbear their ploughing, pleading, and marketing, then grown again into use; which was done about the year 853; and to that end a synod was called at Rome under the popedom of Leo IV. "<sup>34</sup>

The advocates of the first-day Sabbath have in all ages sought for a law capable of striking terror into those who do not hallow that day. They still continue the vain endeavor. But if they would honor the day which God set apart for the Sabbath, they would find in that law of fire which proceeded from his right hand a statute which renders all human legislation entirely unnecessary.<sup>35</sup>

At this synod the pope took the matter in hand in good earnest. Thus Heylyn testifies that under the emperors, Lewis and Lotharius, a synod was held at Rome A.D. 853, under pope Leo IV.,

"Where it was ordered more precisely than in former times that no man should from thenceforth dare to make any markets on the Lord's day, no, not for things that were to eat: neither to do any kind of work that belonged to husbandry. Which canon being made at Rome, confirmed at Compeigne, and afterwards incorporated as it was into the body of the canon law, became to be admitted, without further question, in most parts of Christendom; especially when the popes had attained their height, and brought all Christian princes to be at their devotion. For then the people, who before had most opposed it, might have justly said, 'Behold two kings stood not before him, how then shall we stand?' Out of which consternation all men presently obeyed, tradesmen of all sorts being brought to lay by their labors; and amongst those, the miller, though his work was easiest, and least of all required his presence."<sup>36</sup>

This was a most effectual establishment of first-day sacredness. Five years after this we read as follows:

A.D. 858. "The Bulgarians sent some questions to Pope Nicholas, to which they desired answers. And that [answer] which concerned the Lord's day was that they should desist from all secular work, etc."<sup>37</sup>

Morer informs us respecting the civil power, that,

"In this century the emperor [of Constantinople] Leo, surnamed the philosopher, restrained the works of husbandry, which, according to Constantine's toleration, were permitted in the east. The same care was taken in the west, by Theodorus, king of the Bavarians, who made this order, that 'If any person on the Lord's day yoked his oxen, or drove his wain, his right-side ox should be forthwith forfeited; or if he made hay and carried it in, he was to be twice admonished to desist, which if he did not, he was to receive no less than fifty stripes.' "<sup>38</sup>

Of Sunday laws in England in this century, we read:

A.D. 876. "Alfred the Great, was the first who united the Saxon Heptarchy, and it was not the least part of his care to make a law that among other festivals this day more especially might be solemnly kept, because it was the day whereon our Saviour Christ overcame the devil; meaning Sunday, which is the weekly memorial of our Lord's resurrection, whereby he overcame death,

and him who had the power of death, that is the devil. And whereas before the single punishment for sacrilege committed on any other day, was to restore the value of the thing stolen, and withal lose one hand, he added that if any person was found guilty of this crime done on the Lord's day, he should be doubly punished."<sup>39</sup>

Nineteen years later, the pope and his council still further strengthened the sacred day. The council of Friburgh in Germany, A.D. 895, under Pope Formosus, decreed that the Lord's day, men "were to spend in prayers, and devote wholly to the service of God, who otherwise might be provoked to anger."<sup>40</sup> The work of establishing Sunday sacredness in England was carried steadily forward:

"King Athelston, . . . in the year 928, made a law that there should be no marketing or civil pleadings on the Lord's day, under the penalty of forfeiting the commodity, besides a fine of thirty shillings for each offense."<sup>41</sup>

In a convocation of the English clergy about this time, it was decreed that all sorts of traffic and holding of courts, &c., on Sunday should cease. "And whoever transgressed in any of these instances, if a freeman, he was to pay twelve orae, if a servant, be severely whipt." We are further informed that,

"About the year 943, Otho, archbishop of Canterbury, had it decreed that above all things the Lord's day should be kept with all imaginable caution, according to the canon and ancient practice."<sup>42</sup>

A.D. 967. King Edgar "commanded that the festival should be kept from three of the clock in the afternoon on Saturday, till day-break on Monday."<sup>43</sup>

"King Ethelred the younger, son of Edgar, coming to the crown about the year 1009, called a general council of all the English clergy, under Elfeagus, archbishop of Canterbury, and Wolstan, archbishop of York. And there it was required that all persons in a more zealous manner should observe the Sunday, and what belonged to it."<sup>44</sup>

Nor did the Sunday festival fail to gain a footing in Norway. Heylyn tells us of the piety of a Norwegian king by the name of Olaus, A.D. 1028.

"For being taken up one Sunday in some serious thoughts, and having in his hand a small walking stick, he took his knife and whittled it as men do sometimes, when their minds are troubled or intent on business. And when it had been told him as by way of jest how he had trespassed therein against the Sabbath, he gathered the small chips together, put them upon his hand, and set fire to them, that so, saith Crantzius, he might revenge that on himself what unawares he had committed against God's commandment."<sup>45</sup>

In Spain also the work went forward. A council was held at Coy, in Spain, A.D. 1050, under Ferdinand, king of Castile, in the days of Pope Leo IX., where it was decreed that the Lord's day "was to be entirely consecrated to hearing of mass."<sup>46</sup>

To strengthen the sacredness of this venerable day in the minds of the people, the doctors of the church were not wanting. Heylyn makes the following statement:

"It was delivered of the souls in purgatory by Petrus Damiani, who lived A.D. 1056, that every Lord's day they were manumitted from their pains and fluttered up and down the lake Avernus, in the shape of birds."<sup>47</sup>

At the same time, another argument of a similar kind was brought forward to render the observance still more strict. Morer informs us respecting that class who in this age were most zealous advocates of Sunday observance:

"Yet still the others went on in their way; and to induce their proselytes to spend the day with greater exactness and care, they brought in the old argument of compassion and charity to the damned in hell, who during the day, have some respite from their torments, and the ease and liberty they have is more or less according to the zeal and degrees of keeping it well."<sup>48</sup>

If therefore they would strictly observe this sacred festival, their friends in hell would reap the benefit, in a respite from their torments on that day! In a council at Rome, A.D. 1078, Pope Gregory VII decreed that as the Sabbath had been long regarded as a fast day, those who desired to be Christians should on that day abstain from eating meat.<sup>49</sup> In the eastern division of the Catholic church, in the eleventh century, the Sabbath was still regarded as a festival, equal in sacredness with Sunday. Heylyn contrasts with this the action of the western division of that church:

"But it was otherwise of old in the church of Rome, where they did labor and fast. . . . And this, with little opposition or interruption, save that which had been made in the city of Rome in the beginning of the seventh century, and was soon crushed by Gregory then bishop there, as before we noted. And howsoever Urban of that name the second, did consecrate it to the weekly service of the blessed virgin, and instituted in the council held at Clermont, A.D. 1095, that our lady's office should be said upon it, and that upon that day all Christian folks should worship her with their best devotion."<sup>50</sup>

It would seem that this was a crowning indignity to the Most High. The memorial of the great Creator was set apart as a festival on which to worship Mary, under the title of mother of God! In the middle of the twelfth century, the king of England was admonished not to suffer men to work upon Sunday. Henry II. entered on the government about the year 1155.

"Of him it is reported that he had an apparition at Cardiff (. . . in South Wales) which from St. Peter charged him, that upon Sundays throughout his dominions, there should be no buying or selling, and no servile work done."<sup>51</sup>

The sacredness of Sunday was not yet sufficiently established, because a divine warrant for its observance was still unprovided. The manner in which this urgent necessity was met is related by Roger Hoveden, a historian of high repute who lived at the very time when this much-needed precept was furnished by the pope. Hoveden informs us that Eustace the abbot of Flaye in Normandy, came into England in the year 1200, to preach the word of the Lord, and that his preaching was attended by many wonderful miracles. He was very earnest in behalf of Sunday. Thus Hoveden says:

"At London also, and many other places throughout England, he effected by his preaching, that from that time forward people did not dare to hold market of things exposed for sale on the Lord's Day."<sup>52</sup>

But Hoveden tells us that "the enemy of mankind raised against this man of God the ministers of iniquity," and it seems that having no commandment for Sunday he was in a strait place. The historian continues:

"However, the said abbot, on being censured by the ministers of Satan, was unwilling any longer to molest the prelates of England by his preaching, but returned to Normandy, unto his place whence he came."<sup>53</sup>

But Eustace, though repulsed, had no thought of abandoning the contest. He had no commandment from the Lord when he came into England the first time. But one year's sojourn on the continent was sufficient to provide that which he lacked. Hoveden tells us how he returned the following year with the needed precept:

"In the same year [1201], Eustace, abbot of Flaye, returned to England, and preaching therein the word of the Lord from city to city, and from place to place, forbade any person to hold a market of goods on sale upon the Lord's day. For he said that the commandment under-written, as to the observance of the Lord's day, had come down from Heaven:

"THE HOLY COMMANDMENT AS TO THE LORD'S DAY,

"Which came from Heaven to Jerusalem, and was found upon the altar of Saint Simeon, in Golgotha, where Christ was crucified for the sins of the world. The Lord sent down this epistle, which was found upon the altar of Saint Simeon, and after looking upon which, three days and three nights, some men fell upon the earth, imploring mercy of God. And after the third hour, the patriarch arose, and Acharias, the archbishop, and they opened the scroll, and received the holy epistle from God. And when they had taken the same they found this writing therein:

" 'I am the Lord, who commanded you to observe the holy day of the Lord, and ye have not kept it, and have not repented of your sins, as I have said in my gospel, "Heaven and earth shall pass away, but my words shall not pass away." Whereas, I caused to be preached unto you repentance and amendment of life, you did not believe me, I have sent against you the pagans, who have shed your blood on the earth; and yet you have not believed; and, because you did not keep the Lord's day holy, for a few days you suffered hunger, but soon I gave you fulness, and after that you did still worse again. Once more, it is my will, that no one, from the ninth hour on Saturday until sunrise on Monday, shall do any work except that which is good.

" `And if any person shall do so, he shall with penance make amends for the same. And if you do not pay obedience to this command, verily, I say unto you, and I swear unto you, by my seat and by my throne, and by the cherubim who watch my holy seat, that I will give you my commands by no other epistle, but I will open the heavens, and for rain I will rain upon you stones, and wood, and hot water, in the night, that no one may take precautions against the same, and that so I may destroy all wicked men.

" `This do I say unto you; for the Lord's holy day, you shall die the death, and for the other festivals of my saints which you have not kept: I will send unto you beasts that have the heads of lions, the hair of women, the tails of camels,

and they shall be so ravenous that they shall devour your flesh, and you shall long to flee away to the tombs of the dead, and to hide yourselves for fear of the beasts; and I will take away the light of the sun from before your eyes, and will send darkness upon you, that not seeing, you may slay one another, and that I may remove from you my face, and may not show mercy upon you. For I will burn the bodies and the hearts of you, and of all of those who do not keep as the holy day of the Lord.

" `Hear ye my voice, that so ye may not perish in the land, for the holy day of the Lord. Depart from evil, and show repentance for your sins. For, if you do not do so, even as Sodom and Gomorrah shall you perish. Now, know ye, that you are saved by the prayers of my most holy mother, Mary, and of my most holy angels, who pray for you daily. I have given unto you wheat and wine in abundance, and for the same ye have not obeyed me. For the widows and orphans cry unto you daily, and unto them you show no mercy. The pagans show mercy, but you show none at all. The trees which bear fruit, I will cause to be dried up for your sins; the rivers and the fountains shall not give water.

" `I gave unto you a law in Mount Sinai, which you have not kept. I gave you a law with mine own hands, which you have not observed. For you I was born into the world, and my festive day ye knew not. Being wicked men, ye have not kept the Lord's day of my resurrection. By my right hand I swear unto you, that if you do not observe the Lord's day, and the festivals of my saints, I will send unto you the pagan nations, that they may slay you. And still do you attend to the business of others, and take no consideration of this? For this will I send against you still worse beasts, who shall devour the breasts of your women. I will curse those who on the Lord's day have wrought evil.

" `Those who act unjustly towards their brethren, will I curse. Those who judge unrighteously the poor and the orphans upon the earth, will I curse. For me you forsake, and you follow the prince of this world. Give heed to my voice, and you shall have the blessing of mercy. But you cease not from your bad works, nor from the works of the devil. Because you are guilty of perjuries and adulteries, therefore the nations shall surround you, and shall, like beasts, devour you.' "<sup>54</sup>

That such a document was actually brought into England at this time, and in the manner here described, is so amply attested as to leave no doubt.<sup>55</sup> Matthew Paris, like Hoveden, was actually a contemporary of Eustace. Hoveden properly belongs to the twelfth century, for he died shortly after the arrival of Eustace with his roll. But Matthew Paris belongs to the thirteenth, as he was but young at the time this roll (A.D. 1201) was brought into England. Both have a high reputation for truthfulness. In speaking of the writers of that century, Mosheim bears the following testimony to the credibility of Matthew Paris:

"Among the historians, the first place is due to Matthew Paris, a writer of the highest merit, both in point of knowledge and prudence."<sup>56</sup>

And Dr. Murdock says of him:

"He is accounted the best historian of the Middle Ages, learned, independent, honest, and judicious."<sup>57</sup>



Matthew Paris relates the return of the abbot Eustachius (as he spells the name) from Normandy, and gives us a copy of the roll which he brought, and an account of its fall from Heaven as related by the abbot himself. He also tells us how the abbot came by it, tracing the history of the roll from the point when the patriarch gathered courage to take it into his hands, till the time when our abbot was commissioned to bring it into England. Thus he says:

"But when the patriarch and clergy of all the holy land had diligently examined the contents of this epistle, it was decreed in a general deliberation that the epistle should be sent to the judgment of the Roman pontiff, seeing that whatever he decreed to be done, would please all. And when at length the epistle had come to the knowledge of the lord pope, immediately he ordained heralds, who being sent through different parts of the world, preached every where the doctrine of this epistle, the Lord working with them and confirming their words by signs following. Among whom the abbot of Flay, Eustachius by name, a devout and learned man, having entered the kingdom of England did there shine with many miracles."<sup>58</sup>

Now we know what the abbot was about during the year that he was absent from England. He could not establish first-day sacredness by his first mission to England, for he had no divine warrant in its behalf. He therefore retired from the mission long enough to make known the necessities of the case to the "lord pope." But when he came the second time he brought the divine mandate for Sunday, and with the commission of the pope, authorizing him to proclaim that mandate to the people, and informing them that it was sent to His Holiness from Jerusalem by those who saw it fall from Heaven. Had Eustace framed this document himself, and then forged a commission from the pope, a few months would have discovered the imposture. But their genuineness was never questioned as shown by preservation of this roll by the best historians of that time. We therefore trace the responsibility for this roll by the best historians of that time. We therefore trace the responsibility for this roll directly to the pope of Rome. The statement of the pope that he received it from the hands of those who saw it fall from Heaven is the guaranty given by His Holiness to the people that the roll came from God. The historians then living, who record this transaction, were able to satisfy themselves that Eustace brought the roll from the pope; and they believed the pope's statement that he had received it from Heaven. It was Innocent III. who filled the office of pope at this time, of whom Bower speaks thus:

"Innocent was perfectly well qualified to raise the papal power and authority to the highest pitch, and we shall see him improving, with great address, every opportunity that offered to compass that end."<sup>59</sup>

Another eminent authority makes this statement:

"The external circumstances of his time also furthered Innocent's views, and enabled him to make his pontificate the most marked in the annals of Rome; the culminating point of the temporal as well as the spiritual supremacy of the Roman See."<sup>60</sup>

"His pontificate may be fairly considered to have been the period of the highest power of the Roman See."<sup>61</sup>

The dense darkness of the Dark Ages still covered the earth when that pontiff filled the papal throne who raised the papacy to its highest elevation. Two facts worthy of much thought should here be named in connection:

1. The first act of papal usurpation was by an edict in behalf of Sunday.<sup>62</sup>
2. The utmost height of papal usurpation was marked by the pope's act of furnishing a divine precept for Sunday observance.

The mission of Eustace was attested by miracles which are worthy of perusal by those who believe in first-day sacredness because their fathers thus believed. Here they may learn what was done six centuries since, to fix these ideas in the minds of their fathers. Eustace came to York, in the north of England, and, meeting an honorable reception,

"Preached the word of the Lord, and on the breaking of the Lord's day and the other festivals, and imposed upon the people penance and gave absolution, upon condition that, in future they would pay due reverence to the Lord's day and the other festivals of the saints, doing therein no servile work."<sup>63</sup>

"Upon this, the people who were dutiful to God at his preaching, vowed before God that, for the future, on the Lord's day, they would neither buy nor sell any thing, unless, perchance, victuals and drink of wayfarers."<sup>64</sup>

The abbot also made provision for the collection of alms for the benefit of the poor, and forbade the use of the churches for the sale of goods, and for the pleading of causes. Upon this, the king interfered as follows:

"Accordingly, through these and other warnings of this holy man, the enemy of mankind being rendered envious, he put it into the heart of the king and of the princes of darkness to command that all who should observe the before stated doctrines, and more especially all those who had discountenanced the markets on the Lord's day, should be brought before the king's court of justice, to make satisfaction as to the observance of the Lord's day."<sup>65</sup>

The markets of the Lord's day, it seems, were held in the churches, and Eustace was attempting to suppress these when he forbade the sale of goods in the churches. And now to confirm the authority of the roll, and to neutralize the opposition of the king, some very extraordinary prodigies were reported. The roll forbade labor "from the ninth hour (that is 3 P.M.) on Saturday until sunrise on Monday." Now read what happened to the disobedient:

"One Saturday, a certain carpenter of Beverly, who, after the ninth hour of the day was, contrary to the wholesome advice of his wife, making a wooden wedge, fell to the earth, being struck with paralysis. A woman also, a weaver, who, after the ninth hour, on Saturday, in her anxiety to finish a part of the web, persisted in so doing fell to the ground, struck with paralysis, and lost her voice. At Rafferton also, a vill belonging to Master Roger Arundel, a man made for himself a loaf and baked it under the ashes, after the ninth hour on Saturday, and ate thereof, and put part of it by till the morning, but when he broke it on the Lord's day blood started forth therefrom; and he who saw it bore witness, and his testimony is true.

"At Wakefield, also, one Saturday, while a miller was, after the ninth hour, attending to grinding his corn, there suddenly came forth, instead of flour, such a torrent of blood, that the vessel placed beneath was nearly filled with blood, and the mill wheel stood immovable, in spite of the strong rush of the water; and those who beheld it wondered thereat, saying, 'Spare us, O Lord, spare thy people!'

"Also, in Lincolnshire a woman had prepared some dough, and taking it to the oven after the ninth hour on Saturday, she placed it in the oven, which was then at a very great heat; but when she took it out, she found it raw, on which she again put it into the oven, which was very hot; and, both on the next day, and on Monday, when she supposed that she should find the loaves baked, she found raw dough.

"In the same county also, when a certain woman had prepared her dough, intending to carry it to the oven, her husband said to her, 'It is Saturday, and it is now past the ninth hour, put it one side till Monday:' on which the woman, obeying her husband, did as he commanded; and so, having covered over the dough with a linen cloth, on coming the next day to look at the dough, to see whether it had not, in rising, through the yeast that was in it, gone over the sides of the vessel, she found there the loaves ready made by the divine will, and well baked, without any fire of the material of this world. This was a change wrought by the right hand of Him on high."<sup>66</sup>

The historian laments that these miracles were lost upon the people, and that they feared the king more than they feared God, and so "like a dog to his vomit, returned to the holding of markets on the Lord's day."<sup>67</sup> Such was the first attempt in England after the apparition of St. Peter, A.D. 1155, to supply divine authority for Sunday observance. "It shows," as Morer quaintly observes, "how industrious men were in those times to have this great day solemnly observed."<sup>68</sup> And Gilfillan, who has occasion to mention the story of the roll from Heaven, has not one word of condemnation for the pious fraud in behalf of Sunday, but he simply speaks of our abbot as "This ardent person."<sup>69</sup>

Two years after the arrival of Eustace in England with his roll, A.D. 1203, a council was held in Scotland concerning the introduction and establishment of the Lord's day in that kingdom.<sup>70</sup> The roll that had fallen from Heaven to supply the lack of scriptural testimony in behalf of this day, was admirably adapted to the business of this council, though Dr. Heylyn informs us that the Scotch were so ready to comply with the pope's wishes that the packet from the court of Heaven and the accompanying miracles were not needed.<sup>71</sup> Yet Morer asserts that the packet was actually produced on this occasion:

"To that end it was again produced and read in a council of Scotland, held under [pope] Innocent III, . . . A.D. 1203, in the reign of King William, who . . . passed it into a law that Saturday from twelve at noon ought to be accounted holy, and that no man shall deal in such worldly business as on feast days were forbidden. As also that at the tolling of a bell, the people were to be employed in holy actions, going to sermons and the like, and to continue thus until Monday morning, a penalty being laid on those who did the contrary. About the year 1214, which was eleven years after, it was again enacted, in a parliament at Scone, by Alexander III., king of the Scots, that none should fish in any waters, from Saturday after evening prayer, till sunrising on Monday, which was afterward confirmed by King James I."<sup>72</sup>

The sacredness of this papal Lord's day seems to have been more easily established by taking in with it a part of the ancient Sabbath. The work of establishing this institution was everywhere carried steadily forward. Of England we read:

"In the year 1237, Henry III. being king, and Edmund de Abendon archbishop of Canterbury, a constitution was made, requiring every minister to forbid his

parishners the frequenting of markets on the Lord's day, and leaving the church where they ought to meet and spend the day in prayer and hearing the word of God. And this on pain of excommunication."<sup>73</sup>

Of France we are informed:

"The council of Lyons sat about the year 1244, and it restrained the people from their ordinary work on the Lord's day, and other festivals on pain of ecclesiastical censures."

A.D. 1282. The council of Angeirs in France "forbid millers by water or otherwise to grind their corn from Saturday evening till Sunday evening."<sup>74</sup>

Nor were the Spaniards backward in this work:

A.D. 1322. This year "a synod was called at Valladolid in Castile, and then was ratified what was formerly required, that 'none should follow husbandry, or exercise himself in any mechanical employment on the Lord's day, or other holy days, but where it was a work of necessity or charity, of which the minister of the parish was to be judge.' "<sup>75</sup>

The rulers of the church and realm of England were diligent in establishing the sacredness of this day. Yet the following statutes show that they were not aware of any Bible authority for enforcing its observance:

A.D. 1358. "Istippe, archbishop of Canterbury, with very great concern and zeal, expresses himself thus: 'We have it from the relation of very credible persons, that in divers places within our province, a very naughty, nay, damnable custom has prevailed, to hold fairs and markets on the Lord's day. . . . Wherefore by virtue of canonical obedience, we strictly charge and command your brotherhood, that if you find your people faulty in the premises, you forthwith admonish or cause them to be admonished to refrain going to markets or fairs on the Lord's day. . . . And as for such who are obstinate and speak or act against you in this particular, you must endeavor to restrain them by ecclesiastical censures and by all lawful means put a stop to these extravagances.'

"Nor was the civil power silent; for much about that time King Edward made an act that wool should not be shown at the staple on Sundays and other solemn feasts in the year. In the reign of King Henry VI., Dr. Stafford being archbishop of Canterbury, A.D. 1444, it was decreed that fairs and markets should no more be kept in churches and church-yards on the Lord's day, or other festivals, except in time of harvest."<sup>76</sup>

Observe that fairs and markets were held in the churches in England on Sundays as late as 1444! And even later than this such fairs were allowed in harvest time. On the European continent the sacredness of Sunday was persistently urged. The council of Bourges urges its observance as follows:

A.D. 1532. "The Lord's day and other festivals were instituted for this purpose, that faithful Christians abstaining from external work, might more freely, and with greater piety devote themselves to God's worship."<sup>77</sup>

They did not seem to be aware of the fact however that when the fear of God is taught by the precepts of men such worship is vain.<sup>78</sup> The council of Rheims, which sat the next year, made this decree:

A.D. 1533. "Let the people assemble at their parish churches on the Lord's day, and other holidays, and be present at mass, sermons and vespers. Let no man on these days give himself to plays or dances, especially during service." And the historian adds: "In the same year another synod at Tours, ordered the Lord's day and other holidays to be reverently observed under pain of excommunication"<sup>79</sup>

A council which assembled the following year thus frankly confessed the divine origin of the Sabbath, and the human origin of that festival which has supplanted it:

A.D. 1584. "Let all Christians remember that the seventh day was consecrate by God, and hath been received and observed, not only by the Jews, but by all others who pretend to worship God; though we Christians have changed their Sabbath into the Lord's day. A day therefore to be kept, by forbearing all worldly business, suits, contracts, carriages, &c., and by sanctifying the rest of mind and body, in the contemplation of God and things divine, we are to do nothing but works of charity, say prayers, and sing psalms."<sup>80</sup>

We have thus traced Sunday observance in the Catholic church down to a period subsequent to the Reformation. That it is an ordinance of man which has usurped the place of the Bible Sabbath is most distinctly confessed by the council last quoted. Yet they endeavor to make amends of their violation of the Sabbath by spending Sunday in charity, prayers, and psalms: a course too often adopted at the present time to excuse the violation of the fourth commandment. Who can read this long list of Sunday laws, not from the "one Law-giver who is able to save and to destroy," but from popes, emperors, and councils, without adopting the sentiment of Neander: "The festival of Sunday, like all other festivals, was always only a human ordinance?"

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1 2Thess.2.

2 Dan.7.

3 Shimeall's Bible Chronology, part ii. chap. ix. sect. 5, p. 175, 176; Croly on the Apocalypse, pp. 167-173.

4 Dan.7:8,24,25; Rev.13:1-5.

5 Rev.12.

6 Hist. Sab. part ii. chap. iv. sect. 1.

7 Learned Treatise of the Sabbath, p. 73, ed. 1631.

8 Hist. Sab. part ii, chap. ii, sect. 12.

9 Treatise of the Sabbath Day, p. 202.

10 Hist. Sab. part ii. chap. v. sect. 13.

11 Id. part ii. chap. v. sect. 6.

12 Treatise of the Sabbath Day, pp. 217, 218.

13 Dialogues on the Lord's Day, pp. 263, 264.

14 The Lord's Day, p. 58.

15 Dictionary of Chronology p. 813, art. Sunday.

16 Dialogues on the Lord's Day, p. 265.

17 Id. pp. 265, 266; Hist. Sab. part ii. chap. iv. sect 7.

18 Dialogues on the Lord's Day. p. 68.

19 Historical and Practical Discourse on the Lord's Day, p. 174.

20 Dialogues on the Lord's Day, p. 282.

21 Fleury, Hist. Eccl. Tome viii. Livre xxxvi. Sect 22; Heylyn's Hist. Sab. part ii. chap. v. sect. 1. Dr. Twisse, however, asserts that the pope speaks of two classes. He gives Gregory's words as follows: "Relation is made unto me that certain men of a perverse spirit, have sowed among you some corrupt doctrines contrary to our holy faith; so as to forbid any work to be done on the Sabbath day: these men we may well call the preachers of Antichrist. . . . Another report was brought unto me; and what was that? That some perverse persons preach among you, that on the Lord's day none should be washed. This is clearly another point maintained by other persons, different from the former." - Morality of the Fourth Commandment, pp. 19, 20. If Dr. Twisse is right, the Sabbath-keepers in Rome about the year 600 were not chargeable with the Sunday observance above mentioned.

22 The idea is suggested by the language of an anonymous first-day writer of the seventeenth century, Irenaeus Philalethes, in a work entitled "Sabbato-Dominica," pref. p. 11, London, 1643.

23 Dialogues on the Lord's Day, p. 267.

24 Id. p. 283.

25 Dialogues, &c. p. 268.

26 Id. pp. 283, 284.

27 Id. p. 268.

28 Id. p. 284.

29 Dialogues, &c. p. 269.

30 Id. p. 270.

31 Id. p. 271.

32 Dialogue, &c. p. 271; Hist. Sab. part ii, chap. v. sect. 7.

33 Dialogues, &c. p. 272.

34 Dialogue, &c. p. 261.

35 Ex.20:8-11; Deut.33:2.

36 Hist. Sab. part ii, chap. v, sect. 7; Morer, p. 272.

37 Hist. Sab. part. ii, chap. v, sect. 7; Morer, p. 272.

38 Dialogues, &c. pp. 261, 262.

39 Id. pp. 284, 285.

40 Dialogues, &c. p. 274.

41 Id. p. 285.

42 Id. p. 286.

43 Ib. Ib.

44 Id. pp. 286, 287.

45 Hist. Sab. part ii, chap. v, sect. 2.

46 Dialogues, &c. p. 274.

47 Hist. Sab. part ii, chap. v, sect. 2.

48 Dialogues, &c. p. 68.

49 Binius, vol. iii, p. 1285, ed. 1606.

50 Hist. Sab. part. ii, chap. v, sect. 13.

51 Morer, p. 288; Heylyn, part 2, chap. vii, sect. 6.

52 Roger de Hoveden's Annals, Bohn's ed. vol. ii, p. 487.

53 Id. Ib.

54 Hoveden, vol. ii, pp. 526-528.

55 See Matthew Paris's *Historia Major*, pp. 200, 201. ed. 1640; Binius' *Councils*, ad ann. 1201, vol. iii, pp. 1448, 1449; Wilkins' *Concilia Magnae Britanniae, et Hibernae*, vol. i, pp. 510, 511, London, 1737; Sir David Dalrymple's *historical Memorials*, pp. 7, 8, ed. 1769; Heyln's *History of the Sabbath*, part ii, chap. vii, sect. 5; Morer's *Lord's Day*, pp. 288-290; Hessey's *Sunday* pp. 90, 321; Gilfillan's *Sabbath*, p. 399.

56 Maclaine's *Mosheim*, cent. xiii, part ii, chap. i, sect. 5.

57 Murdock's *Mosheim*, cent. xiii, part ii, chap. i, sect. 5, note 19.

58 Matthew Paris's *Historia Major*, p. 201. His words are: "Cum autem l'atriarcha et clerus omnis Terrae sanctae, hunc epistolae tenorem diligenter examinassent; communi omnium deliberatione dectretum est, ut epistola ad iudicium Romani Pontificis transmitteretur; quatenus, quicquid ipse agendum dectrevit, placet universis. Cumque tandem epistola ad domini Papae notitiam pervenisset, continuo praedicatotes ordinavit; qui per diversas mundi

partes profecti, praedicaverun ubique epistolaftenerem; Domino cooperante et sermonem eorum confirmante, sequentibus signis. Inter quos Abbos de Flai nomine Eustachius, vir religiosus et literali scientia eruditus, regnum Angliae agressus: multis ibidem miraculis corruscavit." - Library of Harvard College.

59 History of the Popes, vol. ii, p. 535.

60 M'Clintock and Strong's Cyclopedia, vol. iv, p. 590.

61 Id. vol. iv, p. 592.

62 See page 274 of this work.

63 Hoveden, vol. ii, p. 528.

64 Hoveden, vol. ii, p. 528.

65 Id. p. 529.

66 Hoveden, vol. ii. pp. 529, 530.

67 Id. Ib. Sabbath History.

68 Dialogues, &c. p. 290.

69 Gilfillan's Sabbath, p. 399.

70 Binius's Councils, vol. iii. p. 1448, 1449; Heylyn, part ii. chap. vii. sect. 7.

71 Heylyn, part ii. chap. vii. sect. 7.

72 Dialogues, &c. pp. 290, 291.

73 Id. p. 291.

74 Id. p. 275.

75 Id. Ib.

76 Id. pp. 293, 294 .

77 Id. p. 279.

78 Isa.29:13; Matt.15:9.

79 Morer, p. 280.

80 Id. pp. 281, 282.



## CHAPTER 21

### TRACES OF THE SABBATH DURING THE DARK AGES

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*The Dark Ages defined - Difficulty of tracing the people of God during this period - The Sabbath effectually suppressed in the Catholic church at the close of the fifth century - Sabbath-keepers in Rome about A.D. 600 - The Culdees of Great Britain - Columba probably a Sabbath-keeper - The Waldenses - Their antiquity - Their wide extent - Their peculiarities - Sabbatarian character of a part of this people - Important facts respecting the Waldenses and the Romanists - Other bodies of Sabbatarians - The Cathari - The Arnoldistae - The Passaginians - The Petrobruysians - Gregory VII. about A.D. 1074 condemns the Sabbath-keepers - The Sabbath in Constantinople in the eleventh century - A portion of the Anabaptists - Sabbatarians in Abyssinia and Ethiopia - The Armenians of the East Indies - The Sabbath retained through the Dark Ages by those who were not in the communion of the Romish church.*

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With the accession of the Roman bishop to supremacy began the Dark Ages;<sup>1</sup> and as he increased in strength, the gloom of darkness settled with increasing intensity upon the world. The highest elevation of the papal power marks the latest point in the Dark Ages before the first gray dawn of twilight.<sup>2</sup> That power was providentially weakened preparatory to the reformation of the sixteenth century, when the light of advancing day began to manifestly dissipate the gross darkness which covered the earth. The difficulty of tracing the true people of God through this period is well set forth in the following language of Benedict:

"As scarcely any fragment of their history remains, all we know of them is from accounts of their enemies, which were always uttered in the style of censure and complaint; and without which we should not have known that millions of them ever existed. It was the settled policy of Rome to obliterate every vestige of opposition to her doctrines and decrees; everything heretical, whether persons or writings, by which the faithful would be liable to be contaminated and led astray. In conformity to this their fixed determination, all books and records of their opposers were hunted up and committed to the flames. Before the art of printing was discovered in the fifteenth century, all books were made with the pen; the copies, of course, were so few that their concealment was much more difficult than it would be now; and if a few of them escaped the vigilance of the inquisitors, they would soon be worn out and gone.

None of them could be admitted and preserved in the public libraries of the Catholics, from the ravages of time and of the hands of barbarians with which all parts of Europe were at different periods overwhelmed."<sup>3</sup>

The first five centuries of the Christian era accomplished the suppression of the Sabbath in those churches which were under the special control of the Roman pontiff. Thenceforward we must look for the observers of the Sabbath outside the communion of the church of Rome. It was predicted that the Roman power should cast down the truth to the ground.<sup>4</sup> The Scriptures set forth the law of God as his truth.<sup>5</sup> The Dark Ages were the result of this work of the great

apostasy. So dense and all-pervading was the darkness, that God's pure truth was more or less obscured even with the true people of God in their places of retirement.

About the year 600, as we have seen, there was in the city of Rome itself a class of Sabbath-keeping Christians who were very strict in the observance of the fourth commandment. It has been said of them that they joined with this a strict abstinence from labor on Sunday. But Dr. Twisse, a learned first-day writer who has particularly examined the record respecting them, asserts that this Sunday observance pertained to "other persons, different from the former."<sup>6</sup> These Sabbath-keepers were not Romanists, and the pope denounced them in strong language.

The Christians of Great Britain, before the mission of Augustine to that country, A.D. 596, were not in subjection to the bishop of Rome. They were in an eminent degree Bible Christians. They are thus described:

"The Scottish church, when it first meets the eye of civilization, is not Romish, nor even prelatical. When the monk Augustine, with his forty missionaries, in the time of the Saxon Heptarchy, came over to Britain under the auspices of Gregory, the bishop of Rome, to convert the barbarian Saxons, he found the northern part of the island already well-nigh filled with Christians and Christian institutions. These Christians were the Culdees, whose chief seat was the little island of Hi or Iona, on the western coast of Scotland. An Irish presbyter, Columba, feeling himself stirred with missionary zeal, and doubtless knowing the wretched condition of the savage Scots and Picts, in the year 565, took with him twelve other missionaries, and passed over to Scotland. They fixed their settlement on the little island just named, and from that point became the missionaries of all Scotland, and even penetrated into England."<sup>7</sup>

"The people in the south of England converted by Augustine and his assistants, and those in the north who had been won by Culdee labor, soon met, as Christian conquest advanced from both sides; and when they came together, it was soon seen that Roman and Culdee Christianity very decidedly differed in a great many respects.

The Culdees, for the most part, had a simple and primitive form of Christianity, while Rome presented a vast accumulation of superstitions, and was arrayed in her well-known pomp."<sup>8</sup>

"The Culdee went to Iona that in quiet, with meditation, study, and prayer, he might fit himself for going out into the world as a missionary. Indeed, Iona was a great mission institute, where preachers were trained who evangelized the rude tribes of Scotland in a very short time. To have done such a work as this in less than half a century implies apostolic activity, purity, and success."<sup>9</sup>

"After the success of Augustine and his monks in England, the Culdees had shut themselves up within the limits of Scotland, and had resisted for centuries all the efforts of Rome to win them over. At last, however, they were overthrown by their own rulers."<sup>10</sup>

There is strong incidental evidence that Columba, the leading minister of his time among the Culdees, was an observer of the ancient Sabbath of the Bible. On this point I quote two standard authors of the Roman Catholics. They certainly have no motive to put such words as I here quote, fraudulently into the mouth of Columba, for they claim him as a saint, and they are no friends of the Bible Sabbath. Nor can we see how Columba could have used these

words with satisfaction, as he evidently did, when dying had he all his life long been a violator of the ancient rest-day of the Lord. Here are the words of Dr. Alvan Butler:

"Having continued his labors in Scotland thirty-four years, he clearly and openly foretold his death, and on Saturday the ninth of June said to his disciple Diermit: 'This day is called the Sabbath, that is, the day of rest, and such will it truly be to me; for it will put an end to my labors.' "<sup>11</sup>

Another distinguished Catholic author gives us his dying words thus:

"To-day is Saturday, the day which the Holy Scriptures call the Sabbath, or rest. And it will be truly my day of rest, for it shall be the last of my laborious life."<sup>12</sup>

These words show, 1. That Columba believed that Saturday was the true Bible Sabbath. 2. That he did not believe the Sabbath had been changed to Sunday. 3. That this confession of faith respecting the Bible Sabbath was made with evident satisfaction, though in view of immediate death. Did any first-day man ever recur with pleasure on his death-bed to the fact that Saturday is the Bible Sabbath?

But Gilfillan quotes these words of Columba as spoken in behalf of Sunday! In giving a list of eminent men who have asserted the change of the Sabbath, or who have called Sunday the Sabbath, and have taught that it should be observed as a day of sacred rest, he brings in Columba thus:

"The testimony of Columba is specially interesting, as it expresses the feelings of the heart at a moment which tests the sincerity of faith, and the value of a creed:

'This day,' he said to his servant, 'in the sacred volume is called the Sabbath, that is, rest; and will indeed be a Sabbath to me, for it is to me the last day of this toilsome life, the day on which I am to rest (sabbatize), after all my labors and troubles, for on this coming sacred night of the Lord (Dominica nocte), at the midnight hour, I shall, as the Scriptures speak, go the way of my fathers.'<sup>13</sup>

But this day which Columba said "will indeed be a Sabbath to me" was not Sunday but Saturday.

Among the dissenters from the Romish church in the period of the Dark Ages, the first place perhaps is due to the Waldenses, both for their antiquity and the wide extent of their influence and doctrine. Benedict quotes from their enemies respecting the antiquity of their origin:

"We have already observed from Claudius Seyssel, the popish archbishop, that one Leo was charged with originating the Waldensian heresy in the valleys, in the days of the Constantine the Great. When those severe measures emanated from the Emperor Honourius against re-baptizers, the Baptist left the seat of opulence and power, and sought retreats in the country, and in the valleys of Piedmont; which last place in particular became their retreat from imperial oppression."<sup>14</sup>

Dean Waddington quotes the following from Rainer Saccho, a popish writer, who had the best means of information respecting them:

"There is no sect so dangerous as the Leonists, for three reasons: first, it is the most ancient-some say as old as Sylvester [pope in Constantine's time], others as the apostles themselves. Secondly, it is very generally disseminated: there is no country where it has not gained some footing. Thirdly, while other sects are profane and blasphemous, this retains the utmost show of piety; they live justly before men, and believe nothing respecting God which is not good."<sup>15</sup>

Mr. Jones gives Saccho's own opinion as follows:

"Their enemies confirm their great antiquity. Reinerius Saccho, an inquisitor, and one of their most cruel persecutors, who lived only eighty years after Waldo [A.D. 1160], admits that the Waldenses flourished five hundred years before that preacher. Gretser, the Jesuit, who also wrote against the Waldenses, and had examined the subject fully, not only admits their great antiquity, but declares his firm belief that the Toulousians and Albigenses condemned in the years 1177 and 1178, were no other than the Waldenses."<sup>16</sup>

Jortin dates their withdrawal into the wilderness of the Alps as follows:

"A.D. 601. In the seventh century, Christianity was propagated in China by the Nestorians; and the Valdenses, who abhorred the papal usurptions, are supposed to have settled themselves in the valleys of Piedmont. Monks flourished prodigiously, and the monks and popes were in the firmest union."<sup>17</sup>

President Edwards says:

"Some of the popish writers themselves own, that this people never submitted to the church of Rome. One of the popish writers, speaking of the Waldenses, says, The heresy of the Waldenses is the oldest heresy in the world. It is supposed that they first betook themselves to this place among the mountains, to hide themselves from the severity of the heathen persecutions which existed before Constantine the Great. And thus the woman fled into the wilderness from the face of the serpent. Rev.12:6, 14. 'And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.' The people being settled there, their posterity continued [there] from age to age; and being, as it were, by natural walls, as well as by God's grace, separated from the rest of the world, they never partook of the overflowing corruption."<sup>18</sup>

Benedict makes other quotations relative to their origin:

"Theodore Belvedre, a popish monk, says that the heresy had always been in the valleys. In the preface to the French Bible the translators say that they [the Waldenses] have always had the full enjoyment of the heavenly truth contained in the Holy Scriptures ever since they were enriched with the same by the apostles; having in fair MSS. preserved the entire Bible in their native tongue from generation to generation."<sup>19</sup>

Of the extent to which they spread in the countries of Europe, Benedict thus speaks:

"In the thirteenth century, from the accounts of Catholic historians, all of whom speak of the Waldenses in terms of complaint and reproach, they had

founded individual churches, or were spread out in colonies in Italy, Spain, Germany, the Netherlands, Bohemia, Poland, Lithuania, Albania, Lombardy, Milan, Romagna, Vicenza, Florence, Veleponetine, Constantinople, Philadelphia, Sclavonia, Bulgaria, Diognitia, Livonia, Sarmatia, Croatia, Dalmatia, Briton and Piedmont."<sup>20</sup>

And Dr. Edgar gives the words of an old historian as follows:

"The Waldensians, says Popliner, spread, not only through France, but also through nearly all the European coasts, and appeared in Gaul, Spain, England, Scotland, Italy, Germany, Bohemia, Saxony, Poland, and Lithuania."<sup>21</sup>

According to the testimony of their enemies, they were to some extent divided among themselves. Dr. Allix quotes an old Romish writer who says of that portion of them who were called Cathari:-

"They are also divided amongst themselves; so what some of them say is again denied by others."<sup>22</sup>

And Crosby make a similar statement:

"There were several sects of Waldenses or Albigenses, like as there are of Dissenters in England. Some of these did deny all baptism, others only the baptism of infants. That many of them were of this latter opinion, is affirmed in several histories of this people, as well ancient as modern."<sup>23</sup>

Some of their enemies affirm that they reject the Old Testament; but others, with much greater truthfulness, bear a very different testimony.<sup>24</sup> Thus a Romish inquisitor, as quoted by Allix, bears testimony concerning those in Bohemia:

"They can say a great part of the Old and New Testaments by heart. They despise the decretals, and the sayings and expositions of holy men, and only cleave to the text of Scripture. . . . [They say] that the doctrine of Christ and the apostles is sufficient to salvation, without any church statutes and ordinances. That the traditions of the church are no better than the traditions of the Pharisees; and that greater stress is laid on the observation of human traditions than on the keeping of the law of God. Why do you transgress the law of God by your traditions? . . . They condemn all approved ecclesiastical customs which they do not read of in the gospel, as the observation of Candlemas, Palm Sunday, the reconciliation of penitents, the adoration of the cross on Good Friday. They despise the feast of Easter, and all other festivals of Christ and the saints, because of their being multiplied to that vast number, and say that one day is as good as another, and work upon holy days, where they can do it without being taken notice of."<sup>25</sup>

Dr. Allix quotes a Waldensian document of A.D. 1100, entitled the "Noble Lesson," and remarks:

"The author upon supposal that the world was drawing to an end, exhorts his brethren to prayer, to watchfulness, to a renouncing of all worldly goods. \* \* \*

"He sets down all the judgments of God in the Old Testament as the effects of a just and good God; and in particular the decalogue as a law given by the Lord

of the whole world. He repeats the several articles of the law, not forgetting that which respects idols."<sup>26</sup>

Their religious views are further stated by Allix:-

"They declare themselves to be the apostles' successors, to have apostolical authority, and the keys of binding and loosing. They hold the church of Rome to be the whore of Babylon, and that all that obey her are dammed, especially the clergy that are subject to her since the time of Pope Sylvester. . . . They hold that none of the ordinances of the church that have been introduced since Christ's ascension ought to be observed, as being of no worth; the feasts, fasts, orders, blessings, offices of the church and the like, they utterly reject."<sup>27</sup>

A considerable part of the people called Waldenses bore the significant designation of Sabbati, or Sabbatati, or Insabbatati. Mr. Jones alludes to this fact in the following words:

"Because they would not observe saints' days, they were falsely suppose to neglect the Sabbath also, and called Insabbatati or Insabbathists."<sup>28</sup>

Mr. Benedict makes the following statement:

"We find that the Waldenses were sometimes called Insabbathos, that is, regardless of Sabbaths. Mr. Milner supposes this name was given to them because they observed not the Romish festivals, and rested from their ordinary occupations only on Sundays. A Sabbatarian would suppose that it was because they met for worship on the seventh day, and did regard not the first-day Sabbath."<sup>29</sup>

Mr. Robinson gives the statements of three classes of writers respecting the meaning of these names, which were borne by the Waldenses. But he rejects them all, alleging that these persons were led to these conclusions by the apparent meaning of the words, and not by the facts.

Here are his words:

"Some of these Christians were called Sabbati, Sabbatati, Insabbatati, and more frequently Inzabbatati. Led astray by sound without attending to facts, one says they were so named from the Hebrew word Sabbath, because they kept the Saturday for the Lord's day. Another says they were so called because they rejected all the festivals or Sabbaths in the low Latin sense of the word, which the Catholic church religiously observed. A third says, and many with various alterations and additions have said after him, they were called so from sabot or zabot, a shoe, because they distinguished themselves from other people by wearing shoes marked on the upper part with some peculiarity. Is it likely that people who could not descend from their mountains without hazarding their lives through the furious zeal of the inquisitors, should tempt danger by affixing a visible mark on their shoes? Besides the shoe of the peasants happens to be famous in this country; it was of a different fashion, and was called abarca."<sup>30</sup>

Mr. Robinson rejects these three statements, and then gives his own judgment that they were so called because they lived in the mountains.

These four views cover all that has been advanced relative to the meaning of these names.

But Robinson's own explanation is purely fanciful, and seems to have been adopted by no other writer. He offers, however, conclusive reasons for rejecting the statement that they took their name from their shoes. There remain, therefore, only the first and second of these four statements, which are that they were called by these names because they kept the Saturday for the Lord's day, and because they did not keep the sabbaths of the papists. These two statements do not conflict. In fact, if one of them be true, it almost certainly follows that the other one must be true also. There would be in such facts something worthy to give a distinguishing name to the true people of God, surrounded by the great apostasy; and the natural and obvious interpretation of the names would disclose the most striking characteristic of the people who bore them.

Jones and Benedict agree with Robinson in rejecting the idea that the Waldenses received these names from their shoes. Mr. Jones held, on the contrary, that they were given them because they did not keep the Romish festivals.<sup>31</sup> Mr. Benedict favors the view that it was because they kept the seventh day.<sup>32</sup> But let us now see who they are that make these statements respecting the observance of the Sabbath by the Waldenses, that Robinson alludes to in this place. He quotes out of Gretser the words of the historian Goldastus as follows:

"Insabbatati [they were called] not because they were circumcised, but because they kept the Jewish Sabbath."<sup>33</sup>

Goldastus was "a learned historian and jurist, born near Bischofszell in Switzerland in 1576." He died in 1635.<sup>34</sup>

He was a Calvinist writer of note.<sup>35</sup> He certainly had no motive to favor the cause of the seventh day. Gretser objects to his statement on the ground that the Waldenses exterminated every festival; but this was the most natural thing in the world for men who had God's own rest-day in their keeping. Gretser still further objects that the Waldenses denied the whole Old Testament; but this charge is an utter misrepresentation, as we have already shown in the present chapter.

Robinson also quotes on this point the testimony of Archbishop Usher. Though that prelate held that the Waldenses derived these names from their shoes, he frankly acknowledges that MANY understood that they were given to them because they worshiped on the Jewish Sabbath. This testimony is valuable in that it shows that many early writers asserted the observance of "the Saturday for the Lord's day" by the people who were called Sabbatati.<sup>36</sup>

In consequence of the persecutions which they suffered, and because also of their own missionary zeal, the people called Waldenses were widely scattered over Europe. They bore, however, various names in different ages and in different countries. We have decisive testimony that some of these bodies observed the seventh day. Others observed Sunday. Eneas Sylvius says that those in Bohemia hold "that we are to cease from working on no day except the Lord's day."<sup>37</sup> This statement, let it be observed, relates only to Bohemia. But it has been asserted that the Waldenses were so distinct from the church of Rome they could not have received the Sunday Lord's day from thence, and must, therefore, have received it from the apostles! But a few words from D'Aubigne will suffice to show that this statement is founded in error. He describes an interview between CEcolampadius and two Waldensian pastors who had been sent by their brethren from the borders of France and Piedmont, to open communication with the reformers. It was at Basle, in 1530. Many things which they said pleased CEcolampadius, but some things he disapproved. D'Aubigne makes this statement:

"The barbes [the Waldensian pastors] were at first a little confused at seeing that the elders had to learn of their juniors; however, they were humble and sincere men, and the Basle doctor having questioned them on the sacraments, they confessed that through weakness and fear they had their children baptized by Romish priests, and that they even communicated with them and sometimes attended mass. This unexpected avowal startled the meek CEcolampadius."<sup>38</sup>

When the deputation returned word to the Waldenses that the reformers demanded of them "a stricter reform," D'Aubigne says that it was "supported by some, and rejected by others." He also informs us that the demand that the Waldenses should "separate entirely from Rome" "caused divisions among them."<sup>39</sup>

This is a very remarkable statement. The light of many of these ancient witnesses was almost ready to go out in darkness when God raised up the reformers. They had suffered that woman Jezebel to teach among them, and to seduce the servants of God. They had even come to practice infant baptism, and the priests of Rome administered the rite! And in addition to all this, they sometimes joined with them in the service of the mass! If a portion of the Waldenses in southern Europe at the time of the Reformation had exchanged believers' baptism for the baptism of children by Romish priests, it is not difficult to see how they could also accept the Sunday-Lord's day from the same source in place of the hallowed rest-day of the Lord. All had not done this, but some certainly had.

D'Aubigne makes a very interesting statement respecting the French Waldenses in the fifteenth century. His language implies that they had a different Sabbath from the Catholics. He tells us some of the stories which the priests circulated against the Waldenses. These are his words:

"Picardy in the north and Dauphiny in the south were the two provinces of France best prepared [at the opening of the Protestant Reformation] to receive the gospel. During the fifteenth century many Picardins, as the story ran, went to Vaudery. Seated round the fire during the long nights, simple Catholics used to tell one another how the Vaudois (Waldenses) met in horrible assembly in solitary places, where they found tables spread with numerous and dainty viands. These poor Christians loved indeed to meet together from districts often very remote. They went to the rendezvous by night and along by-roads. The most learned of them used to recite some passages of Scriptures, after which they conversed together and prayed. But such humble conventicles were ridiculously travestied. 'Do you know what they do to get there,' said the people, 'so that the officers may not stop them? The devil has given them a certain ointment, and when they want to go to Vaudery, they smear a little stick with it. As soon as they get astride it, they are carried up through the air, and arrive at their Sabbath without meeting anybody. In the midst of them sits a goat with a monkey's tail: this is Satan, who receives their adoration.' . . . These stupid stories were not peculiar to the people: they were circulated particularly by the monks. It was thus that the inquisitor Jean de Broussart spoke in 1460 from a pulpit erected in the great square at Arras. An immense multitude surrounded him; a scaffold was erected in front of the pulpit, and a number of men and women, kneeling and wearing caps with the figure of the devil painted on them, awaited their punishment. Perhaps the faith of these poor people was mingled with error. But be that as it may, they were all burnt alive after the sermon."<sup>40</sup>



It seems that these Waldenses had a Sabbath peculiar to themselves. And D'Aubigne himself alludes to something peculiar in their faith which he cannot confess as the truth, and does not choose to denounce as error. He says, "Perhaps the faith of these poor people was mingled with error." To speak of the observance of the seventh day as the Sabbath of the Lord by New Testament Christians, subjects a conscientious first-day historian to this very dilemma. We have a further account of the Waldenses in France, just before the commencement of the Reformation of the sixteenth century:

"Louis XII., king of France, being informed by the enemies of the Waldenses inhabiting a part of the province of Provence, that several heinous crimes were laid to their account, sent the Master of Requests, and a certain doctor of the Sorbonne, who was confessor to his Majesty, to make inquiry into this matter. On their return, they reported that they had visited all the parishes where they dwelt, had inspected their places of worship, but that they had found there no images, nor signs of the ornaments belonging to the mass, nor any of the ceremonies of the Romish church; much less could they discover any traces of those crimes with which they were charged. On the contrary, they kept the Sabbath day, observed the ordinance of baptism according to the primitive church, instructed their children in the articles of the Christian faith and the commandments of God. The king having heard the report of his commissioners, said with an oath that they were better men than himself or his people."<sup>41</sup>

We further read concerning the Vaudois, or Waldenses, as follows:

"The respectable French historian, De Thou, says that the Vaudois keep the commandments of the decalogue, and allow among them of no wickedness, detesting perjuries, imprecations, quarrels, seditions, &c."<sup>42</sup>

It may be proper to add that in 1686 the Waldenses were all driven out of the valleys of Piedmont, and that those who returned and settled in those valleys three years afterward, and from whom the present race of Waldenses is descended, fought their way back, sword in hand, pursuing in all respects a course entirely different from that of the ancient Waldenses.<sup>43</sup>

Another class of witnesses to the truth during the Dark Ages, bore the name of Cathari, that is, Puritans. Jones speaks of them as follows:

"They were a plain, unassuming, harmless, and industrious race of Christians, patiently bearing the cross after Christ, and, both in their doctrines and manners, condemning the whole system of idolatry and superstition which reigned in the church of Rome, placing true religion in the faith, hope and obedience of the gospel, maintaining a supreme regard to the authority of God in his word, and regulating their sentiments and practices by that divine standard. Even in the twelfth century their numbers abounded in the neighborhood of Cologne, in Flanders, the South of France, Savoy, and Milan. 'They were increased,' says Egbert, 'to great multitudes, throughout all countries.'"<sup>44</sup>

That the Cathari did retain and observe the ancient Sabbath, is certified by their Romish adversaries. Dr. Allix quotes a Roman Catholic author of the twelfth century concerning three sorts of heretics, the Cathari, the Passagii, and the Arnoldistae. Allix says of the Romish writer that,

"He lays it down also as one of their opinions, `that the law of Moses is to be kept according to the letter, and that the keeping of the Sabbath, circumcision, and other legal observances, ought to take place. They hold also that Christ the Son of God is not equal with the Father, and that the Father, Son, and Holy Ghost, these three persons, are not one God and one substance; and as a surplus to these their errors, they judge and condemn all the doctors of the church, and universally the whole Roman Church. Now since they endeavor to defend this their error by testimonies drawn from the New Testament and prophets. I shall with [the] assistance of the grace of Christ stop their mouths, as David did Goliath's, with their own sword.' "45

Dr. Allix quotes another Romish author to the same effect:

"Alanus attributes to the Cathari almost the very same opinions [as those just enumerated] in his first book against heretics, which he wrote about the year 1192."46

Mr Elliott mentions an incident concerning the Cathari, which is in harmony with what these historians assert respecting their observance of the seventh day. He says:

"In this year [A.D. 1163] certain heretics of the sect of the Cathari, coming from the parts of Flanders to Cologne, took up their abode secretly in a barn near the city. But, as on the Lord's day they did not go to church, they were seized by the neighbors, and detected. On their being brought before the Catholic church, when, after long examination respecting their sect, they would be convinced by no evidence however convincing, but most pertinaciously persisted in their doctrine and resolution, they were cast out from the church, and delivered into the hands of laics. These, leading them without the city committed them to the flames: being four men and one little girl."47

These statements are made respecting three classes of Christian people who lived during the Dark Ages: The Cathari, or Puritans, the Arnoldistae, and the Passaginians. Their views are presented in the uncandid language of their enemies. But the testimony of ancient Catholic historians is decisive that they were observers of the seventh day. The charge that they observed circumcision also, will be noticed presently. Mr. Robinson understands that the Passaginians were that portion of the Waldenses who lived in the passes of the mountains. He says:

"It is very credible that the name Passageros or Passagini . . . was given to such of them as lived in or near the passes or passages of the mountains, and who subsisted in part by guiding travelers or by traveling themselves for trade."48

Mr. Elliott says of the name Passagini:-

"The explanation of the term as meaning Pilgrims, in both the spiritual and missionary sense of the word, would be but the translation of their recognized Greek appellation -----, and a title as distinctive as beautiful."49

Mosheim gives the following account of them:

"In Lombardy, which was the principal residence of the Italian heretics, there sprung up a singular sect, known, for what reason I cannot tell, by the

denomination of Passaginians, and also by that of the circumcised. Like the other sects already mentioned, they had the utmost aversion to the dominion and discipline of the church of Rome; but they were at the same time distinguished by two religious tenets which were peculiar to themselves. The first was a notion that the observance of the law of Moses, in everything except the offering of sacrifices, was obligatory upon Christians; in consequence of which they circumcised their followers, abstained from those meats the use of which was prohibited under the Mosaic economy, and celebrated the Jewish Sabbath. The second tenet that distinguished this sect was advanced in opposition to the doctrine of three persons in the divine nature."<sup>50</sup>

Mr. Benedict speaks of them as follows:

"The account of their practicing circumcision is undoubtedly a slanderous story forged by their enemies, and probably arose in this way: because they observed the seventh day they were called by way of derision, Jews, as the Sabbatarians are frequently at this day; and if they were Jews, it followed of course that they either did, or ought to, circumcise their followers. This was probably the reasoning of their enemies; but that they actually practiced the bloody rite is altogether improbable."<sup>51</sup>

An eminent church historian, Michael Geddes, thus testifies:

"This [act] of fixing something that is justly abominable to all mankind upon her adversaries, has been the constant practice of the church of Rome."<sup>52</sup>

Dr. Allix states the same fact, which needs to be kept in mind whenever we read of the people of God in the records of the Dark Ages:

"I must desire the reader to consider that it is no great sin with the church of Rome to spread lies concerning those that are enemies of that faith."<sup>53</sup>

"There is nothing more common with the Romish party than to make use of the most horrid calumnies to blacken and expose those who have renounced her communion."<sup>54</sup>

Of the origin of the Petrobrusians, we have the following account by Mr. Jones:

"But the Cathari or Puritans were not the only sect which, during the twelfth century, appeared in opposition to the superstition of the church of Rome. About the year 1110, in the south of France, in the provinces of Languedoc and Provence, appeared Peter de Bruys, preaching the gospel of the kingdom of Heaven, and exerting the most laudable efforts to reform the abuses and remove the superstition which disfigured the beautiful simplicity of the gospel worship. His labors were crowned with abundant success. He converted a great number of disciples to the faith of Christ, and after a most indefatigable ministry of twenty years' continuance, he was burned at St. Giles, a city of Languedoc in France A.D. 1130, by an enraged populace, instigated by the clergy, who apprehended their traffic to be in danger from this new and intrepid reformer."<sup>55</sup>

That this body of French Christians, who, in the very midnight of the Dark Ages witnessed for the truth in opposition to the Romish church, were observers of the ancient Sabbath is

expressly certified by Dr. Francis White, lord bishop of Ely. He was appointed by the king of England to write against the Sabbath in opposition to Brabourne, who had appealed to the king in its behalf. To show that Sabbatic observance is contrary to the doctrine of the Catholic church - a weighty argument with an Episcopalian - he enumerates various classes of heretics who had been condemned by the Catholic church for keeping holy the seventh day. Among these heretics he places the Petrobrusians:-

"In St. Bernard's days it was condemned in the Petrobruysans."<sup>56</sup>

We have seen that, according to Catholic writers, the Cathari held to the observance of the seventh day. Dr. Allix confirms the statement of Dr. White that the Petrobrusians observed the ancient Sabbath, by stating that the doctrines of these two bodies greatly resembled each other. These are his words:

"Petrus Cluniacensis has handled five questions against the Petrobrusians which bear a great resemblance with the belief of the Cathari of Italy."<sup>57</sup>

The Sabbath-keepers in the eleventh century were of sufficient importance to call down upon themselves the anathema of the pope. Dr. Heylyn says that,

"Gregory, of that name the seventh [about A.D. 1074], condemned those who taught that it was not lawful to do work on the day of the Sabbath."<sup>58</sup>

This act of the pope corroborates the testimonies we have adduced in proof of the existence of Sabbath-keepers in the Dark Ages. Gregory the Seventh was one of the greatest men that ever filled the papal chair. Whatever class he anathematized was of some consequence. Gregory wasted nothing on trifles.<sup>59</sup>

In the eleventh century, there were Sabbath-keepers also in Constantinople and its vicinity. The pope, in A.D. 1054, sent three legates to the emperor of the East, and to the patriarch of Constantinople, for the purpose of re-uniting the Greek and the Latin churches. Cardinal Humbert was the head of this legation. The legates, on their arrival, set themselves to the work of refuting those doctrines which distinguish the church of Constantinople from that of Rome. After they had attended to the questions which separated the two churches, they found it also necessary to discuss the question of the Sabbath. For one of the most learned men of the East had put forth a treatise, in which he maintained that ministers should be allowed to marry; that the Sabbath should be kept holy; and that leavened bread should be used in the supper; all of which the church of Rome held to be deadly heresies. We quote from Mr. Bower a concise statement of the treatment which this Sabbatarian writer received:

"Humbert, likewise answered a piece that had been published by a monk of the monastery of Studium, [near Constantinople,] named Nicetas, who was deemed one of the most learned men at the time in the east. In that piece the monk undertook to prove, that leavened bread only should be used in the eucharist, that the Sabbath ought to be kept holy, and that priests should be allowed to marry. But the emperor, who wanted by all means to gain the pope, for the reasons mentioned above, was, or rather pretended to be, so fully convinced with the arguments of the legate, confuting those alleged by Nicetas, that he obliged the monk publicly to recant, and anathematize all who held the opinion that he had endeavored to establish, with respect to unleavened bread, the Sabbath, and the marriage of priests.

"At the same time Nicetas, in compliance with the command of the emperor, anathematized all who should question the primacy of the Roman church with respect to all other Christian churches, or should presume to censure her ever orthodox faith. The monk having thus retracted all he had written against the Holy See, his book was burnt by the emperor's order, and he absolved, by the legates, from the censures he had incurred."<sup>60</sup>

This record shows that, in the dense darkness of the eleventh century, "one of the most learned men at that time in the east" wrote a book to prove that "the Sabbath ought to be kept holy," and in opposition to the papal doctrine of the celibacy of the clergy. It also shows how the church of Rome casts down the truth of God by means of the sword of emperors and kings. Though Nicetas retracted, under fear of the emperor and the pope, it appears that there were others who held the same opinions, for he was "obliged" to anathematize all such, and there is no evidence that any of these persons turned from the truth because of the fall of their leader. Indeed, if there had not been a considerable body of these Sabbatarians, the papal legate would never have deemed it worthy of his dignity to write a reply to Nicetas.

The Anabaptists are often referred to in the records of the Dark Ages. The term signifies rebaptizers, and was applied to them because they denied the validity of infant baptism. The designation is not accurate, however, because those persons whom they baptized, they considered as never having been baptized before, although they had been sprinkled or even immersed in infancy. This people have been overwhelmed in obloquy in consequence of the fanatical insurrection which broke out in their name in the time of Luther. Of those engaged in this insurrection, Buck says:

"The first insurgents groaned under severe oppressions, and took up arms in defense of their civil liberties; and of these commotions the Anabaptists seem rather to have availed themselves, than to have been the prime movers. That a great part were Anabaptists seems indisputable; at the same time it appears from history that a great part also were Roman Catholics, and a still greater part of those who had scarcely any religious principles at all."<sup>61</sup>

This matter is placed in the true light by Stebbing:-

"The overthrow of civil society, and fatal injuries to religion were threatened by those who called themselves Anabaptists. But large numbers appear to have disputed the validity of infant baptism who had nothing else in common with them, yet who for that one circumstance were overwhelmed with the obloquy, and the punishment richly due to a fanaticism equally fraudulent and licentious."<sup>62</sup>

The ancient Sabbath was retained and observed by a portion of the Anabaptists, or, to use a more proper term, Baptists. Dr. Francis White thus testifies:

"They which maintain the Saturday Sabbath to be in force, comply with some Anabaptists."<sup>63</sup>

In harmony with this statement of Dr. White, is the testimony of a French writer of the sixteenth century. He names all the classes of men who have borne the name of Anabaptists. Of one of these classes he writes thus:

"Some have endured great torments, because they would not keep Sundays and festival days, in despite of Antichrist: seeing they were days appointed by

Antichrist, they would not hold forth any thing which is like unto him. Others observe these days, but it is out of charity."<sup>64</sup>

Thus it is seen that within the limits of the old Roman Empire, and in the midst of those countries that submitted to the rule of the pope, God reserved unto himself a people that did not bow the knee to Baal, and among these the Bible Sabbath was observed from age to age. We are now to search for the Sabbath among those who were never subjected to the Roman pontiff. In Central Africa, from the first part of the Christian era - possibly from the time of the conversion of the Ethiopian officer of great authority<sup>65</sup> but very certainly as early as A.D. 330<sup>66</sup> - have existed the churches of Abyssinia and Ethiopia. About the time of the accession of the Roman Bishop to supremacy, they were lost sight of by the nations of Europe. "Encompassed on all sides," says Gibbon, by the enemies of their religion, the Ethiopians slept near a thousand years, forgetful of the world, by whom they were forgotten."<sup>67</sup> In the latter part of the fifteenth century, they were again brought to the knowledge of the world by the discovery of Portuguese navigators. Undoubtedly they have been greatly affected by the dense darkness of pagan and Mahometan errors with which they are encompassed; and in many respects they have lost the pure and spiritual religion of our divine Redeemer. A modern traveler says of them: "They have divers errors and many ancient truths."<sup>68</sup> Michael Geddes says of them:

"The Abyssinians do hold the Scriptures to be the perfect rule of the Christian faith; insomuch that they deny it to be in the power of a general council to oblige people to believe anything as an article of faith without an express warrant from thence."<sup>69</sup>

They practice circumcision, but for other reasons than that of a religious duty.<sup>70</sup> Geddes further states their views:

"Transubstantiation and the adoration of the consecrated bread in the sacrament, were what the Abyssinians abhorred. . . . They deny purgatory, and know nothing of confirmation and extreme unction; they condemn graven images; they keep both Saturday and Sunday."<sup>71</sup>

Their views of the Sabbath are stated by the ambassador of the king of Ethiopia, at the court of Lisbon, in the following words, explaining their abstinence from all labor on that day:

"Because God, after he had finished the creation of the world, rested thereon; which day, as God would have it called the holy of holies, so the not celebrating thereof with great honor and devotion, seems to be plainly contrary to God's will and precept, who will suffer heaven and earth to pass away sooner than his word; and that especially, since Christ came not to destroy the law, but to fulfill it. It is not therefore in imitation of the Jews, but in obedience to Christ and his holy apostles, that we observe that day."<sup>72</sup>

The ambassador states their reasons for first-day observance in these words:

"We do observe the Lord's day after the manner of all other Christians in memory or Christ's resurrection."<sup>73</sup>

He had no scripture to offer in support of this festival, and evidently rested its observance upon tradition. This account was given by the ambassador in 1534. In the early part of the next century the emperor of Abyssinia was induced to submit to the pope in these words:- "I confess that the pope is the vicar of Christ, the successor of St. Peter, and the sovereign of the

world. To him I swear true obedience, and at his feet I offer my person and kingdom."<sup>74</sup> No sooner had the Roman bishop thus brought the emperor to submit to him than that potentate was compelled to gratify the popish hatred of the Sabbath by an edict forbidding its further observance. In the words of Geddes, he "set forth a proclamation prohibiting all his subjects upon severe penalties to observe Saturday any longer."<sup>75</sup> Or as Gibbon expresses it, "The Abyssinians were enjoined to work and to play on the Sabbath." But the tyranny of the Romanists, after a terrible struggle, caused their overthrow and banishment, and the restoration of the ancient faith. The churches resounded with a song of triumph, "that the sheep of Ethiopia were now delivered from the hyenas of the West;" and the gates of that solitary realm were forever shut against the arts, the science, and the fanaticism of Europe."<sup>76</sup>

We have proved in a former chapter that the Sabbath was extensively observed as late as the middle of the fifth century in the so-called Catholic church, especially in that portion most intimately connected with the Abyssinians; and that from various causes, Sunday obtained certain Sabbatic honors, in consequence of which the two days were called sisters. We have also shown in another chapter that the effectual suppression of the Sabbath in Europe is mainly due to papal influence. And so for a thousand years we have been tracing its history in the records of those men which the church of Rome has sought to kill.

These facts are strikingly corroborated by the case of the Abyssinians. In consequence of their location in the interior of Africa, the Abyssinians ceased to be known to the rest of Christendom about the fifth century. At this point, the Sabbath and the Sunday in the Catholic church were counted sisters. One thousand years later, these African churches are visited, and though surrounded by the thick darkness of pagan and Mahometan superstition, and somewhat affected thereby, they are found at the end of this period holding the Sabbath and first-day substantially as held by the Catholic church when they were lost sight of by it. The Catholics of Europe on the contrary had, in the meantime, trampled the ancient Sabbath in the dust. Why was this great contrast? Simply because the pope ruled in Europe, while central Africa, whatever else it may have suffered, was not cursed with his presence nor with his influence. But so soon as the pope learned of the existence of the Abyssinian churches, he sought to gain control of them, and when he had gained it, one of his first acts was to suppress the Sabbath! In the end, the Abyssinians regained their independence, and thenceforward till the present time have held fast the Sabbath of the Lord.

The Armenians of the East Indies are peculiarly worthy of our attention. J.W. Massie, M.R.I.A., says of the East Indian Christians:

"Remote from the busy haunts of commerce, or the populous seats of manufacturing industry, they may be regarded as the eastern Piedmontese, the Vallois of Hindoostan, the witnesses prophesying in sackcloth through revolving centuries, though indeed their bodies lay as dead in the streets of the city which they had once peopled."<sup>77</sup>

Geddes says of those in Malabar:-

"The three great doctrines of popery, the pope's supremacy, transubstantiation, the adoration of images, were never believed nor practiced at any time in this ancient apostolical church. . . . I think one may venture to say that before the time of the late Reformation, there was no church that we know of, no, not that of the the Vaudois, . . . that had so few errors in doctrine as the church of Malabar." He adds concerning those churches "where never within the bounds

of the Roman Empire," "it is in those churches that we are to meet with the least of the leaven of popery."<sup>78</sup>

Mr. Massie further describes these Christians:

"The creed with which these representatives of an ancient line of Christians cherished was not in conformity with papal decrees, and has with difficulty been squared with the thirty-nine articles of the Anglican episcopacy. Separated from the western world for a thousand years, they were naturally ignorant of many novelties introduced by the councils and decrees of the Lateran; and their conformity with the faith and practice of the first ages, laid them open to the unpardonable guilt of heresy and schism as estimated by the church of Rome. 'We are Christians and not idolators,' was their expressive reply when required to do homage to the image of the Virgin Mary. . . . La Croze states them at fifteen hundred churches, and as many towns and villages. They refused to recognize the pope, and declared they have never heard of him; they asserted the purity and primitive truth of their faith since they came, and their bishops had for thirteen hundred years been sent from the place where the followers of Jesus were first called Christians."<sup>79</sup>

The Sabbatarian character of these Christians is hinted by Mr. Yeates. He says that Saturday "amongst them in a festival day, agreeable to the ancient practice of the church."<sup>80</sup>

"The ancient practice of the church," as we have seen, was to hallow the seventh day in memory of the Creator's rest. This practice has been suppressed wherever the great apostasy has had power to do it. But the Christians of the East Indies, like those of Abyssinia, have lived sufficiently remote from Rome to be preserved in some degree from its blasting influence. The same fact is further hinted by the same writer in the following language:

"The inquisition was set up at Goa in the Indies, at the instance of Francis Xavierius [a famous Romish saint] who signified by letters to Pope John III., Nov. 10, 1545, 'That the JEWISH WICKEDNESS spread every day more and more in the parts of the East Indies subject to the kingdom of Portugal, and therefore he earnestly besought the said king, that to cure so great an evil he would take care to send the office of the inquisition into those countries.'"<sup>81</sup>

"The Jewish wickedness" was doubtless the observance of Saturday as "a festival day agreeable to the ancient practice of the church" of which this author has just spoken. The history of the past, as we have seen, shows the hatred of the papal church toward the Sabbath. And the struggle of that church to suppress the Sabbath in Abyssinia, and to subject that people to the pope which at this very point of time was just commencing, shows that the Jesuits would not willingly tolerate Sabbatic observance in the East Indies, even though united with the observance of Sunday also.

It appears therefore that this Jesuit missionary desired the pope and the king of Portugal to establish the inquisition in that part of the Indies subject to Portugal, in order to root out the Sabbath from those ancient churches. The inquisition was established in answer to this prayer, and Xavier was subsequently canonized as a saint! Nothing can more clearly show the malignity of the Roman pontiff toward the Sabbath of the Lord; and nothing more clearly illustrates the kind of men that he canonizes as saints.



Since the time of Xavier, the East Indies have fallen under British rule. A distinguished clergyman of the church of England some years since visited the British Empire in India, for the purpose of acquainting himself with these churches. He gave the following deeply interesting sketch of these ancient Christians, and in it particularly marks their Sabbatarian character:

"The history of the Armenian church is very interesting. Of all the Christians in Central Asia, they have preserved themselves most free from Mahometan and papal corruptions. The pope assailed them for a time with great violence, but with little effect. The churches in lesser Armenia indeed consented to an union, which did not long continue; but those in Persian Armenia maintained their independence; and they retain their ancient Scriptures, doctrines, and worship, to this day. 'It is marvelous,' says an intelligent traveler who was much among them, 'how the Armenian Christians have preserved their faith, equally against the vexatious oppression of the Mahometans, their sovereigns, and against the persuasions of the Romish church which for more than two centuries has endeavored, by missionaries, priests and monks, to attach them to her communion. It is impossible to describe the artifices and expenses of the court of Rome to effect this object, but all in vain.'

"The Bible was translated into the Armenian language in the fifth century, under very auspicious circumstances, the history of which has come down to us. It has been allowed by competent judges of the language, to be a most faithful translation. La Cruze calls it the 'Queen of Versions.' This Bible has ever remained in the possession of the Armenian people; and many illustrious instances of genuine and enlightened piety occur in their history. . . .

"The Armenians in Hindoostan are our own subjects. They acknowledge our government in India, as they do that of the Sophi in Persia; and they are entitled to our regard. They have preserved the Bible in its purity; and their doctrines are, as far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship throughout our empire, ON THE SEVENTH DAY, and they have as many spires pointing to heaven among the Hindoos as we ourselves. Are such a people then entitled to no acknowledgment on our part, as fellow Christians? Are they forever to be ranked by us with Jews, Mahometans, and Hindoos?"<sup>82</sup>

It has been said, however, that Buchanan might have intended Sunday by the term "seventh day." This is a very unreasonable interpretation of his words. Episcopalian clergymen are not accustomed to call Sunday the seventh day. We have, however, testimony which cannot with candor be explained away. It is that of Purchas, written in the seventeenth century. The author speaks of several sects of the eastern Christian "continuing from ancient times," as Syrians, Jacobites, Nestorians, Maronites, and Armenians. Of the Syrians, or Surians, as he variously spells the name, who, from his relation, appear to be identical with the Armenians, he says:

"They keep Saturday holy, nor esteem Saturday fast lawful but on Easter even. They have solemn service on Saturdays, eat flesh, and feast it bravely like the Jews."<sup>83</sup>

This author speaks of these Christians disrespectfully, but he uses the uncandid statements of their adversaries, which, indeed, are no worse than those often made in these days concerning those who hallow the Bible Sabbath. These facts clearly attest the continued observance of the

Sabbath during the whole period of the Dark Ages. The church of Rome was indeed able to exterminate the Sabbath from its own communion, but it was retained by the true people of God, who were measurably hidden from the papacy in the wilds of Central Europe; while those African and East Indian churches, that were never within the limits of the pope's dominion, have steadfastly retained the Sabbath to the present day.

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1 Mr. Croly says: "With the title of 'Universal Bishop,' the power of the papacy, and the Dark Ages, alike began." - Croly on the Apocalypse, p. 173.

2 M'Clintock and Strong's Cyclopedia, vol. iv. p. 591.

3 History of the Baptist Denomination, p. 50, ed. 1849.

4 Dan.8:12.

5 Ps.119:142,151.

6 See chap. xx. of this work.

7 M'Clintock and Strong's Cyclopedia, vol. ii. pp. 600, 601; D'Aubigne's History of the Reformation, book xvii.

8 M'Clintock and Strong's Cyclopedia, vol. ii. p. 601.

9 Id.Ib.

10 Id.Ib.

11 Butler's Lives of the Fathers, Martyrs, and principal Saints, article, St. Columba, A.D. 597.

12 The Monks of the West, vol. ii. p. 104.

13 Gilfillan's Sabbath, p. 389.

14 Id. pp. 32, 33.

15 Waddington's History of the Church, part iv. chap. xviii.

16 Jones's History of the Church, vol. ii. chap. v. sect. 1.

17 Jortin's Eccl. Hist. vol. ii. sect. 38.

18 Edward's Hist. of Redemption, period iii. part iv. sect. 2.

19 Hist. Bapt. Denom. p. 32-33.

20 Id. p. 31.

21 Variations of Popery, p. 52.

22 Eccl. Hist. of the Ancient Churches of Piedmont, p. 167.

23 History of the English Baptists, vol. i. pref. p. 35.

24 Mr Jones, in his "Church History," vol. i. chap. iii., note at the end of the chapter, explains this charge as follows: "But this calumny is easily accounted for. The advocates of popery, to

support their usurpations and innovations in the kingdom of Christ, were driven to the Old Testament for authority, adducing the kingdom of David for their example. And when their adversaries rebutted the argument, insisting that the parallel did not hold, for that the kingdom of Christ, which is not of this world, is a very different state of things from the kingdom of David, their opponents accused them of giving up the divine authority of the Old Testament."

25 Eccl. Hist. Ancient Churches of Piedmont, pp. 231, 236, 237.

26 Id. pp. 175-177.

27 Id. p. 209.

28 Hist. Church, chap. v. sect. 1.

29 Gen. Hist. Bapt. Denom. vol. ii. p. 413, ed. 1813.

30 Ecclesiastical Researches, chap. x. pp. 303, 304.

31 Jones's Hist. Church, vol. ii. chap. v. sect. 1.

32 General Hist. Baptist Denom. vol. ii. p. 413.

33 Circumcisi forsan illi fuerint, qui aliis Insabbatati, non quod circumciderentur, inquit Calvinista [Goldastus] sed quod in Sabbato judaizarent. - Eccl. Researches, chap. x. p. 303.

34 Thomas' Dictionary of Biography and Mythology, article Goldast.

35 D'Aubigne's Reformation in the time of Calvin, vol. iii. p. 456.

36 Nec quod in Sabbato colendo Judaizarent, ut MULTI PUTABANT, sed a zapata. - Eccl. Researches, chap. x. p. 304; Usher's De Christianar. Eccl. success et stat. cap. 7.

37 Jones's Church History, vol. ii. chap. v. sect. 2.

38 Reformation in the time of Calvin, vol. iii. p. 249.

39 Id. pp. 250, 251.

40 Reformation in the time of Calvin, vol. i. p. 349; D'Aubigne cites as his authority, "Histoire des Protestants de l'icardie" by L. Rossier, p. 2.

41 Jones's Church History, vol. ii. chap. v. sect. 4.

42 History of the Vaudois by Bresse. p. 126.

43 Benedict's Hist. Bapt. p. 41.

44 Hist. Church, chap. iv. sect. 3.

45 Eccl. Hist. of the Ancient Churches of Piedmont, pp. 168, 169, Boston. Pub. Lib. The author. Rev. Peter Allix. D.D., was a French Protestant, born in 1641, and was distinguished for piety and erudition. - Lempriers's Universal Biography.

46 Id. p. 170.

47 Horae Apocalypticae, vol. ii. p. 291.

48 Eccl. Researches, chap. x. pp. 305, 306.

49 Horae Apocalypticae, vol. ii. p. 342.

50 Eccl. Hist. cent. xii. part. ii. chap. v. sect. 14.

51 General Hist. Bapt. Denom. vol. ii. p. 414, ed. 1813.

52 Acts and Decrees of the Synod of Diamper, p. 158, London 1694.

53 Eccl. Hist. of the Ancient Churches of Piedmont, p. 224.

54 Id. p. 225.

55 Hist. of the Church, chap. iv. sect. 3.

56 Treatise of the Sabbath day, p. 8.

57 Eccl. Hist. of the Ancient Churches of Piedmont, p. 162.

58 History of the Sabbath, part. ii. chap. v. sect. 1.

59 Bower says of Gregory; "He was a man of most extraordinary parts, of an unbounded ambition, of a haughty and imperious temper, of resolution and courage incapable of yielding to the greatest difficulties, perfectly acquainted with the state of the western churches, as well as with the different interests of the Christian princes." - History of the Popes, vol. ii. p. 378.

60 History of the Popes, vol. ii. p. 358.

61 Theological Dict. art. Anabaptists.

62 Hist. Church, vol. i. pp. 183, 184.

63 Treatise of the Sabbath day, p. 132. He cites Hist. Anabapt. lib. 6, p. 153.

64 The Rise, Spring. and Foundation of the Anabaptists or Rebaptized of our Times. By Guy de Brez, A.D. 1565.

65 Acts 8:26-40.

66 M'Clintock and Strong's Cyclopaedia, vol. i. p. 40.

67 Dec. and Fall, chap. xlvii.

68 Maxson's Hist. Sab. p. 33, ed. 1844.

69 Church Hist. of Ethiopia. p. 31.

70 Id. p. 96; Gibbon, chap. xv. note 25; chap. xlvii. note 160. M'Clintock and Strong's Cyclopaedia. vol. i. p. 40.

71 Church Hist. Ethiopia, pp. 34, 35; Purchas's Pilgrimage, book ii. chap. v.

72 Ch. Hist. Eth. pp. 87, 88.

73 Id. Ib.

74 Gibbon, chap. xlvii.

75 Ch. Hist. Eth. pp. 311, 312; Gobat's Abyssinia, pp. 88, 93.

76 Gibbon, chap. xlvii

77 Continental India, vol. ii. p. 120.

78 Acts and Decrees of the Synod of Diamper, preface.

79 Continental India, vol. ii. pp. 116, 117.

80 East Indies Church History. pp. 133, 134.

81 Id. pp. 139, 140.

82 Buchanan's Christian Researches in Asia, pp. 159, 160.

83 Purchas His Pilgrimes, part ii. book viii. chap. vi. sect. 5., p.1269, London, 1625. The "Encyclopedia Britannica," vol. viii. p. 695, eighth ed., speaks of Purchas as "an Englishman admirably skilled in language and human and divine arts, a very great philosopher, historian, and theologian.

## CHAPTER 22

### POSITION OF THE REFORMERS CONCERNING THE SABBATH AND FIRST DAY

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*The Reformation arose in the Catholic church - The Sabbath had been crushed out of that church, and innumerable festivals established in its stead - Sunday as observed by Luther, Melancthon, Zwingle, Beza, Bucer, Cranmer, and Tyndale - The position of Calvin stated at length and illustrated - Knox agreed with Calvin - Sunday in Scotland A.D. 1601 - How we should view the Reformers.*

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The great Reformation of the sixteenth century arose from the bosom of the Catholic church itself. From that church the Sabbath had long been extirpated; and instead of that merciful institution ordained by the divine Lawgiver for the rest and refreshment of mankind, and that man might acknowledge God as his Creator, the papacy had ordained innumerable festivals, which, as a terrible burden, crushed the people to the earth. These festivals are thus enumerated by Dr. Heylyn:

"These holy days as they were named particularly in Pope Gregory's decretal, so was a perfect list made of them in the Synod of Lyons, A.D. 1244, which being celebrated with a great concourse of people from all parts of Christendom, the canons and decrees thereof began forthwith to find a general admittance. The holy days allowed of there, were these that follow; viz., the feast of Christ's nativity, St. Stephen, St. John the evangelist, the Innocents, St. Sylvester, the circumcision of our Lord, the Epiphany, Easter, together with the week precedent, and the week succeeding, the three days in rogation week, the day of Christ's ascension, Whitsunday, with the two days after, St. John the Baptist, the feasts of all the twelve apostles, all the festivities of our Lady, St. Lawrence, ALL THE LORD'S DAYS IN THE YEAR, St. Michael the Archangel, All Saints, St. Martin's, the wakes, or dedication of particular churches, together with the feasts of such topical or local saints which some particular people had been pleased to honor with a day particular amongst themselves. On these and every one of them, the people were restrained as before was said from many several kinds of work, on pain of ecclesiastical censures to be laid on them which did offend, unless on some emergent causes, either of charity or necessity they were dispensed with for so doing. . . . Peter de Aliaco, Cardinal of Cambray, in a discourse by him exhibited to the council of Constance [A.D. 1416] made public suit unto the fathers there assembled, that there might [be] a stop in that kind hereafter; as also that excepting Sundays and the greater festivals it might be lawful for the people, after the end of divine service to attend their business; the poor especially, as having little time enough on the working days to get their living. But these were only the expressions of well-wishing men. The popes were otherwise resolved, and did not only keep the holy days which they found established, in the same state in which they found them, but added others daily as they saw occasion. . . . Thus stood it as before I said, both for the doctrine and the practice, till men began to look into the errors and abuses in the Roman church with a more serious eye than before they did."<sup>1</sup>

Such was the state of things when the reformers began their labors. That they should give up these festivals and return to the observance of the ancient Sabbath, would be expecting too much of men educated in the bosom of the Romish church. Indeed, it ought not to surprise us that, while they were constrained to strike down the authority of these festivals, they should nevertheless retain the most important of them in their observance. The reformers spoke on this matter as follows:- The Confession of the Swiss churches declares that,

"The observance of the Lord's day is founded not on any commandment of God, but on the authority of the church; and, That the church may alter the day at pleasure."<sup>2</sup>

We further learn that,

"In the Augsburg Confession which was drawn up by Melancthon [and approved by Luther], to the question, 'What ought we to think of the Lord's day?' it is answered that the Lord's day, Easter, Whitsuntide, and other such holy days, ought to be kept because they are appointed by the church, that all things may be done in order; but that the observance of them is not to be thought necessary to salvation, nor the violation of them, if it be done without offense to others, to be regarded as a sin."<sup>3</sup>

Zwingle declared "that it was lawful on the Lord's day, after divine service, for any man to pursue his labors."<sup>4</sup> Beza taught that "no cessation of work on the Lord's day is required of Christians."<sup>5</sup> Bucer goes further yet, "and doth not only call it a superstition, but an apostasy from Christ to think that working on the Lord's day, in itself considered, is a sinful thing."<sup>6</sup> And Cranmer, in his Catechism, published in 1548, says:

"We now keep no more the Sabbath on Saturday as the Jews do; but we observe the Sunday, and certain other days as the magistrates do judge convenient, whom in this thing we ought to obey."<sup>7</sup>

Tyndale said:

"As for the Sabbath, we be lords over the Sabbath, and may yet change it into Monday, or into any other day as we see need, or may make every tenth day holy day only if we see cause why."<sup>8</sup>

It is plain that both Cranmer and Tyndale believed that the ancient Sabbath was abolished, and that Sunday was only a human ordinance which it was in the power of the magistrates and the church lawfully to change whenever they saw cause for so doing. And Dr. Hessey gives the opinion of Zwingle respecting the present power of each individual church to transfer the so-called Lord's day to another day, whenever necessity urges, as, for example, in harvest time. Thus Zwingle says:

"If we would have the Lord's day so bound to time that it shall be wickedness to transfer it to another time, in which resting from our labors equally as in that, we may hear the word of God, if necessity haply shall so require, this day so solicitously observed, would obtrude on us as a ceremony. For we are no way bound to time, but time ought so to serve us, that it is lawful, and permitted to each church, when necessity urges (as is usual to be done in harvest time), to transfer the solemnity and rest of the Lord's day, or Sabbath to some other day."<sup>9</sup>

Zwingle could not, therefore, have considered Sunday as a divinely appointed memorial of the resurrection, or indeed, as anything but a church festival.

John Calvin said, respecting the origin of the Sunday festival:

"However, the ancients have not without sufficient reason substituted what we call the Lord's day in the room of the Sabbath. For since the resurrection of the Lord is the end and consummation of that true rest, which was adumbrated by the ancient Sabbath; the same day which put an end to the shadows, admonishes Christians not to adhere to a shadowy ceremony. Yet I do not lay so much stress on the septenary number that I would oblige the church to an invariable adherence to it; nor will I condemn those churches, which have other solemn days for their assemblies, provided they keep at a distance from superstition."<sup>10</sup>

It is worthy of notice that Calvin does not assign to Christ and his disciples the establishment of Sunday in the place of the Sabbath. He says this was done by the "ancients,"<sup>11</sup> or as another translates it, "the old fathers." Nor does he say "the day which John called the Lord's day," but "the day which we call the Lord's day." And what is worthy of particular notice he did not insist that the day which should be appropriated to worship should be one day in every seven; for he was not tied to "the septenary number." The day might come once in six days, or once in eight. And this proves conclusively that he did not regard Sunday as a divine institution in the proper sense of the word; for if he had, he would most assuredly have felt that the festival must be septenary, that is, weekly, and that he must urge "the church to an invariable adherence to it." But Calvin does not leave the matter here. He condemns as "FALSE PROPHETS" those who attempt to enforce the Sunday festival by means of the fourth commandment; and who to do this say that the ceremonial part, which requires the observance of the definite seventh day, is abolished, while the moral part, which simply commands the observance of one day in seven, still remains in force. Here are his words:

"Thus vanish all the dreams of false prophets, who in past ages have infected the people with a Jewish notion, affirming that nothing but the ceremonial part of the commandment, which according to them is the appointment of the seventh day, has been abrogated, but that the moral part of it, that is the observance of one day in seven, still remains. But this is only changing the day in contempt of the Jews, while they retain the same opinion of the holiness of a day."<sup>12</sup>

Yet these very "dreams of false prophets." to use the words of Calvin, constitute the foundation of the modern doctrine of the change of the Sabbath. For whatever may be said of first-day sacredness in the New Testament, the fourth commandment can only be made to recognize that day by means of this very doctrine of one day in seven which Calvin so sharply denounces. Now I state another important fact. Calvin's commentaries on the New Testament cover all the books from which quotations are made in behalf of Sunday except the book of Revelation. What does Calvin say concerning the change of the Sabbath in the record of Christ's resurrection?<sup>13</sup> Not one word. He does not even hint at any sacredness in the day, nor any commemoration of the day. Does he say that the meeting "after eight days" was upon Sunday? He does not say what day it was.<sup>14</sup> What does he say of Sunday in treating of the day of Pentecost?<sup>15</sup> Nothing. He does not so much as say that this festival was on the first day of the week. What does he say of the breaking of bread at Troas? He thinks it took place upon the ancient Sabbath! He says:



"Either he doth mean the first day of the week, which was next after the Sabbath, or else some certain Sabbath. Which latter thing may seem to me more probable; for this cause, because that day was more fit for an assembly, according to custom."<sup>16</sup>

He says, however, that this place might "very well" be translated "the morrow after the Sabbath." But he adheres to his own translation, "one day of the Sabbaths," and not "first day of the week." He says further:

"For to what end is there mentioned of the Sabbath, save only that he may note the opportunity and choice of the time? Also, it is a likely matter that Paul waited for the Sabbath, that the day before his departure he might the more easily gather all the disciples into one place."<sup>17</sup>

"Therefore, I think thus, that they had appointed a solemn day for the celebrating of the holy supper of the Lord among themselves, which might be commodious for them all."<sup>18</sup>

This shows conclusively that Calvin believed the Sabbath, and not the first day of the week, to have been the day for meetings in the apostolic church. But what does he say of the laying by in store on the first day of the week? He says that Paul's precept relates, not to the first day of the week, but to the Sabbath! And he marks the Sabbath as the day on which the sacred assemblies were held, and the communion celebrated, and says that on account of these things this was the most convenient day for collecting their contribution. Thus he writes:

"On one of the Sabbaths. The end is this - that they may have their alms ready in time. He therefore exhorts them not to wait till he came, as any thing that is done suddenly, and in a bustle, is not done well, but to contribute on the Sabbath what might seem good, and according as every one's ability might enable - that is on the day on which they held their sacred assemblies."<sup>19</sup>

"For he has an eye, first of all, to convenience, and farther, that the sacred assembly, in which the communion of saints is celebrated, might be an additional spur to them. Nor am I inclined to admit the view taken by Chrysostom - that the term Sabbath is employed here to mean the Lord's day (Rev.1:10), for the probability is, that the apostles, at the beginning, retained the day that was already in use, but that afterwards, constrained by the superstition of the Jews, they set aside that day, and substituted another. Now the Lord's day was made choice of chiefly because our Lord's resurrection put an end to the shadows of the law. Hence the day itself puts us in mind of our Christian liberty."<sup>20</sup>

These words are very remarkable. They show first, that by the Sabbath day Calvin means, not the first day, but the seventh; second, that in his judgment as late as the time of this epistle, and of the meeting at Troas [A.D. 60], the Sabbath was the day for the sacred assemblies of the Christians, and for the celebration of the communion; third, "but that AFTERWARDS, constrained by THE SUPERSTITION OF THE JEWS, they set aside that day, and substituted another."

Calvin did not therefore believe that Christ changed the Sabbath to Sunday to commemorate his resurrection; for he says that the resurrection abolished the Sabbath,<sup>21</sup> and yet he believes that the Sabbath was the sacred day of the Christians to the entire exclusion of Sunday as late

as the year 60. Nor could he believe that the apostles set apart Sunday to commemorate the resurrection of Christ, for he thinks that they did not make choice of that day till after the year 60, and even then they did it merely because constrained so to do by the superstition of the Jews!

Dr. Hessey illustrates Calvin's ideas of Sunday observance by the following incident:

"Knox was the intimate friend of Calvin - visited Calvin, and, it is said, on one occasion found him enjoying the recreation of bowls on Sunday."<sup>22</sup>

Without doubt Calvin was acting in exact harmony with his ideas of the nature of the Sunday festival. But the famous case of Michael Servetus furnishes us a still more pointed illustration of his views of the sacredness of that day. Servetus was arrested in Geneva on the personal application of John Calvin to the magistrates of that city. Such is the statement of Theodore Beza, the life-long friend of Calvin.<sup>23</sup> Beza's translator adds to this fact the following remarkable statement:

"Promptness induced him to have this heresiarch arrested on a Sunday."<sup>24</sup>

The same fact is stated by Robinson:

"While he waited for a boat to cross the lake in his way to Zurich, by some means Calvin got intelligence of his arrival; and although it was on a Sunday, yet he prevailed upon the chief syndic to arrest and imprison him. On that day by the laws of Geneva no person could be arrested except for a capital crime; but this difficulty was easily removed, for John Calvin pretended that Servetus was a heretic, and that heresy was a capital crime."<sup>25</sup>

"The doctor was arrested and imprisoned on Sunday the thirteenth of August [A.D. 1553]. That very day he was brought into court."<sup>26</sup>

Calvin's own words respecting the arrest are these:

"I will not deny but that he was made prisoner upon my application."<sup>27</sup>

The warmest friends of first-day sacredness will not deny that the least sinful part of this transaction was that it occurred on Sunday. Nevertheless the fact that Calvin caused the arrest of Servetus on that day shows that he had no conviction that the day possessed any inherent sacredness.

John Barclay,<sup>28</sup> a learned man of Scotch descent, and a moderate Roman Catholic, who was born soon after the death of Calvin, and whose early life was spent in eastern France, not very remote from Geneva, published the statement that Calvin and his friends at Geneva

"Debated whether the reformed, for the purpose of estranging themselves more completely from the Romish church, should not adopt Thursday as the Christian Sabbath."

Another reason assigned by Calvin for this proposed change was,

"That it would be a proper instance of Christian liberty."<sup>29</sup>

This statement has been credited by many learned Protestants,<sup>30</sup> some of whom must be acknowledged as men of candor and judgment. But Dr. Twisse<sup>31</sup> discredits Barclay because

he did not name the individuals with whom Calvin consulted, and produce them as witnesses; and because that King James I. of England at one time suspected Barclay of treachery toward him. But no such crime was ever proved, nor does it appear that the king continued always to hold him in that light.<sup>32</sup> His veracity has never been impeached. The statement of Barclay may possibly be incorrect, but it is not inconsistent with Calvin's doctrine that the church is not tied to a festival that should come once in seven days, even as Tyndale said that they could change the Sabbath into Monday or could "make every tenth day holy day, only if we see cause why," and it is in perfect harmony with Calvin's idea of Sunday sacredness as shown in his acts already noticed. Like the other reformers, Calvin is not always consistent with himself in his statements. Nevertheless, we have his judgment concerning the several texts which are used to prove the change of the Sabbath, and also respecting the theory that the commandment may be used to enforce, not the seventh day, but one day in seven, and it is fatal to the modern first-day doctrine.

John Knox, the great Scottish reformer, was the intimate friend of Calvin, with whom he lived at Geneva during a portion of his exile from Scotland. Though the foundation of the Presbyterian church of Scotland was laid by Knox, or rather by Calvin, for Knox carried out Calvin's system, and though that church is now very strict in the observance of Sunday as the Sabbath, yet Knox himself was of Calvin's mind as to the obligation of that day. The original Confession of Faith of that church was drawn up by Knox in A.D. 1560.<sup>33</sup> In that document Knox states the duties of the first table of the law as follows:

"To have one God, to worship and honor him; to call upon him in all our troubles; to reverence his holy name; to hear his word; to believe the same; to communicate with his holy sacraments, are the works of the first table."<sup>34</sup>

It is plain that Knox believed the Sabbath commandment to have been stricken out of the first table. Dr. Hessey, after speaking of certain references to Sunday in a subsequent work of his, makes this statement respecting the present doctrine of the Sabbath in the Presbyterian church:

"On the whole, whatever the language held at present in Scotland may be, it is certainly not owing to the great man whom the Scotch regard as the apostle of the Reformation in their country."<sup>35</sup>

That church now holds Sunday to be the divinely authorized memorial of the resurrection of Christ, enforced by the authority of the fourth commandment. But not thus was it held by Calvin and Knox. A British writer states the condition of things with respect to Sunday in Scotland about the year 1601:

"At the commencement of the seventeenth century, tailors, shoemakers, and bakers in Aberdeen were accustomed to work till eight or nine every Sunday morning. While violation of the prescribed ritual observances was punished by fine, the exclusive consecration of the Sunday which subsequently prevailed was then unknown. Indeed, there were regular 'play Sundays' in Scotland till the end of the sixteenth century."<sup>36</sup>

But the Presbyterian church, after Knox's time, effected an entire change with respect to Sunday observance. The same writer says:

"The Presbyterian Kirk introduced into Scotland the Judaical observance of the Sabbath [Sunday], retaining with some inconsistency the Sunday festival of the

Catholic church, while rejecting all the other feasts which its authority had consecrated."<sup>37</sup>

Dr. Hessey shows the method of doing this. He says:

"Of course some difficulties had to be got over. The Sabbath was the seventh day, Sunday was the first day of the week. But an ingenious theory that one day in seven was the essence of the fourth commandment speedily reconciled them to this."<sup>38</sup>

The circumstances under which this new doctrine was framed, the name of its author, and the date of its publication, will be given in their place. That the body of the reformers should have failed to recognize the authority of the fourth commandment, and that they did not turn men from the Romish festivals to the Sabbath of the Lord, is a matter of regret rather than of surprise. The impropriety of making them the standard of divine truth is forcibly set forth in the following language:

"Luther and Calvin reformed many abuses, especially in the discipline of the church, and also some gross corruptions in doctrine; but they left other things of far greater moment just as they found them. . . . It was great merit in them to go as far as they did, and it is not they but we who are to blame if their authority induce us to go no further. We should rather imitate them in the boldness and spirit with which they called in question and rectified so many long-established errors; and availing ourselves of their labors, make further progress than they were able to do. Little reason have we to allege their name, authority, and example, when they did a great deal and we do nothing at all. In this we are not imitating them, but those who opposed and counteracted them, willing to keep things as they were."<sup>39</sup>

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1 Hist. Sab. part ii. chap. vi. sects. 3, 5.

2 Cox's Sabbath Laws, &c. p. 287.

3 Id.Ib.

4 Cox's Sabbath Laws, &c. p. 287.

5 Id. p. 286.

6 Id.Ib.

7 Id. p. 289.

8 Tyndale's Answer to More, book i, chap. xxv.

9 Hessey, p. 352.

10 Calvin's Institutes of the Christian Religion, book ii. chap. viii. sect. 34. translated by John Allen.

11 Quanquam non sine delectu Dominicum quem vocamus diem veteres in locum Sabbati subrogarunt.

12 Calvin's Institutes, book ii. chap. viii. sect. 34.

- 13 Calvin's Harmony of the Evangelists on Matt.28; Mark 16; Luke 24.
- 14 Calvin's Commentary on John 20.
- 15 Calvin's Commentary on Acts 2:1.
- 16 Calvin's Commentary on Acts 20:7.
- 17 Id.Ib.
- 18 Calvin's Commentary on Acts 20:7.
- 19 Calvin's Commentary on 1Cor.16:2.
- 20 Id.Ib.
- 21 Calvin's Institutes, book ii. chap. viii. sect. 34.
- 22 Hessey's Bampton Lectures on Sunday, p. 201, ed. 1866. In the notes appended, p. 366, he says: "At Geneva a tradition exists, that when John Knox visited Calvin on a Sunday, he found his austere coadjutor bowling on a green." Dr. Hessey evidently credited this tradition.
- 23 Beza's Life of Calvin, Sibson's Translation, p. 55, ed. 1836.
- 24 Id. p. 115.
- 25 Eccl. Researches, chap. x. p. 338.
- 26 Id. p. 339.
- 27 Beza's Life of Calvin, p. 168.
- 28 M'Clintock and Strong's Cyclopedia, vol. i. p. 663.
- 29 Hessey, p. 341, gives a clue to the title of Barclay's work. It was *Paraenesis ad Sectarios hujus temporis*, lib. 1, cap. 13. p. 160, Rome, 1617.
- 30 See Heylyn's Hist. of the Sabbath, part ii. chapter vi. sect 8; Morer's Lord's Day, pp. 216, 217, 228; An Inquiry into the Origin of Septenary Institutions, p. 55; The Modern Sabbath Examined, p. 26, Whitaker, Treacher, and Arnot, London, 1832; Cox's Sabbath Literature, vol. i. pp. 165, 166; Hessey, pp. 141, 142, 198, 341, and the authors there cited.
- 31 Morality of the Fourth Commandment, pp. 32, 36, 39, 40.
- 32 In fact, the story told by Twisse that Barclay is not to be believed in what he says of Calvin because he was treacherous toward King James I., who for that reason would not promote him at his court, appears to be wholly unfounded. The Encyclopedia Britannica, vol. iv., p. 439, eighth edition, assigns a very different reason. It says: "In those days a pension bestowed upon a Scottish papist would have been numbered among the national grievances." That is to say, public opinion would not then tolerate the promotion of a Romanist. But this writer believes that the king secretly favored Barclay. Thus on page 440 he adds: "Although it does not appear that he obtained any regular provision from the king, we may perhaps suppose that he at least received occasional gratuities." This writer knew nothing of Barclay as a detected spy at the king's court. Of his standing as a man, he says on p. 441: "If there had been any remarkable blemish in the morals of Barclay, some of his numerous adversaries would have pointed it out." M'Clintock and Strong's Cyclopedia, vol. 1, p. 663, says that he "would

doubtless have succeeded at court had he not been a Romanist." See also Knight's Cyclopedia of Biography, article Barclay.

33 Cox's Sabbath Laws, &c. p. 123; M'Clintock and Strong's Cyclopedia, vol. v. pp. 137-140.

34 Quoted in Hessey's Bampton Lectures, p. 200.

35 Id. p. 201.

36 Westminster Review, July, 1858, p. 37.

37 Westminster Review, July, 1858, p. 37.

38 Hessey p. 203.

39 Dr. Priestly, as quoted in Cox's "Sabbath Laws," p. 260.

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## CHAPTER 23

### LUTHER AND CARLSTADT

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*The case of Carlstadt worthy of notice - His difficulty with Luther respecting the Epistle of James - His boldness in standing with Luther against the pope - What Carlstadt did during Luther's captivity - How far he came under fanaticism - Who acted with Carlstadt in the removal of images from the churches, the suppression of masses, and the abolition of the law of celibacy - Luther on returning restored the mass and suppressed the simple ordinance of the supper - Carlstadt submitted to Luther's correction - After two years, Carlstadt felt constrained to oppose Luther respecting the supper - The grounds of their difference respecting the Reformation - Luther said Christ's flesh and blood were literally present IN the bread and wine - Carlstadt said they were simply represented by them - The controversy which followed - Carlstadt refuted by banishment - His cruel treatment in exile - He was not connected with the disorderly conduct of the Anabaptists - Why Carlstadt has been so harshly judged - D'Aubigne's estimate of this controversy - Carlstadt's labors in Switzerland - Luther writes against him - Luther and Carlstadt reconciled - D'Aubigne's estimate of Carlstadt as a scholar and a Christian - Carlstadt a Sabbatarian - Wherein Luther benefited Carlstadt - Wherein Luther might have been benefited by Carlstadt.*

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It is worthy of notice that at least one of the reformers of considerable prominence - Carlstadt - was a Sabbatarian. It is impossible to read the records of the Reformation without the conviction that Carlstadt was desirous of a more thorough work of reformation than was Luther. And that while Luther was disposed to tolerate certain abuses lest the Reformation should be endangered, Carlstadt was at all hazards for a complete return to the Holy Scriptures.

The Sabbatarian principles of Carlstadt, his intimate connection with Luther, his prominence in the early history of the Reformation, and the important bearing of Luther's decision concerning the Sabbath upon the entire history of the Protestant church, render the former worthy of notice in the history of the Sabbath. We shall give his record in the exact words of the best historians, none of whom were in sympathy with his observance of the seventh day. The manner in which they state his faults shows that they were not partial toward him. Shortly after Luther began to preach against the merit of good works, his deep interest in the work of delivering men from popish thralldom led him to deny the inspiration of some portion of those scriptures which were quoted against him. Dr. Sears thus states the case:

"Luther was so zealous to maintain the doctrine of justification by faith, that he was prepared even to call in question the authority of some portions of Scripture, which seemed to him not to be reconcilable with it. To the Epistle of James, especially, his expressions indicate the strongest repugnance."<sup>1</sup>

Before Luther's captivity in the castle of Wartburg, a dispute had arisen between himself and Carlstadt on this very subject. It is recorded of Carlstadt that in the year 1520,

"He published a treatise 'Concerning the Canon of Scripture,' which, although defaced by bitter attacks on Luther, was nevertheless an able work, setting

forth the great principle of Protestantism viz., the paramount authority of Scripture. He also at this time contended for the authority of the Epistle of St. James, against Luther. On the publication of the bull of Leo X. against the reformers, Carlstadt showed a real and honest courage in standing firm with Luther. His work on 'Papal Sanctity' (1520) attacks the infallibility of the pope on the basis of the Bible."<sup>2</sup>

Luther, as is well known, while returning from the Diet of Worms, was seized by the agents of the Elector of Saxony, and hidden from his enemies in Wartburg Castle. We read of Carlstadt at this time as follows:

"In 1521, during Luther's confinement in the Wartburg, Carlstadt had almost sole control of the reform movement at Wittenberg, and was supreme in the university. He attacked monachism and celibacy in a treatise 'Concerning Celibacy, Monachism, and Widowhood.' His next point of assault was the Mass, and a riot of students and young citizens against the Mass soon followed. On Christmas, 1521, he gave the sacrament in both kinds to the laity, and in German; and in January 1522, he married. His headlong zeal led him to do whatever he came to believe right, at once and arbitrarily. But he soon outran Luther, and one of his great mistakes was in putting the Old Testament on the same footing as the New. On Jan. 24, 1522, Carlstadt obtained the adoption of a new church constitution at Wittenberg, which is of interest only as the first Protestant organization of the Reformation."<sup>3</sup>

There were present at this time in Wittenberg certain fanatical teachers, who, from the town whence they came, were called "the prophets of Zwickau." They brought Carlstadt for a time so far under their influence, that he concluded academical degrees to be sinful, and that, as the inspiration of the Spirit was sufficient, there was no need of human learning. He therefore advised the students of the university to return to their homes.<sup>4</sup> That institution was in danger of dissolution. Such was Carlstadt's course in Luther's absence. With the exception of this last movement, his acts were in themselves right.

The changes made at Wittenberg during Luther's absence, whether timely or not, are generally set down to Carlstadt's account, and said to have been made by him on his individual responsibility, and in a fanatical manner. But this was quite otherwise. Dr. Maclaine thus states the case:

"The reader may perhaps imagine, from Dr. Mosheim's account of this matter, that Carlstadt introduced these changes merely by his own authority; but this was far from being the case; the suppression of private masses, the removal of images out of the churches, the abolition of the law which imposed celibacy upon the clergy; which are the changes hinted at by our historian as rash and perilous, were effected by Carlstadt, in conjunction with Bugenhagen, Melancthon, Jonas Amsdorf, and others, and were confirmed by the authority of the Elector of Saxony; so that there is some reason to apprehend that one of the principal causes of Luther's displeasure at these changes, was their being introduced in his absence; unless we suppose that he had not so far shaken off the fetters of superstition, as to be sensible of the absurdity and the pernicious consequences of the use of images."<sup>5</sup>

Carlstadt had given the cup to the laity of which they had long been deprived by Rome. He had set aside the worship of the consecrated bread. Dr. Sears rehearses this work of Carlstadt, and then tells us what Luther did concerning it on his return. These are his words:



"He [Carlstadt] had so far restored the sacrament of the Lord's supper as to distribute the wine as well as the bread to the laity. Luther, 'in order not to offend weak consciences,' insisted on distributing the bread only, and prevailed. He [Carlstadt] rejected the practice of elevating and adoring the host. Luther allowed it, and introduced it again."<sup>6</sup>

The position of Carlstadt was at this time very trying. He had not received "many things taught by the new teachers" from Zwickau. But he had publicly taught some of their fanatical ideas relative to the influence of the Spirit of God superseding the necessity of study. But in the suppression of the idolatrous services of the Romanists, he was essentially right. He had the pain to see much of this set up again. Moreover the elector would not allow him either to preach or write upon the points wherein he differed from Luther. D'Aubigne states his course thus:

"Nevertheless, he sacrificed his self-love for the sake of peace, restrained his desire to vindicate his doctrine, was reconciled, at least in appearance, to his colleague [Luther], and soon after resumed his studies in the university."<sup>7</sup>

As Luther taught some doctrines which Carlstadt could not approve, he felt at last that he must speak. Dr. Sears thus writes:

"After Carlstadt had been compelled to keep silence, from 1522 to 1524, and to submit to the superior power and authority of Luther, he could contain himself no longer. He, therefore, left Wittenberg, and established a press at Jena, through which he could, in a series of publications, give vent to his convictions, so long pent up."<sup>8</sup>

The principles at the foundation of their ideas of the Reformation were these: Carlstadt insisted on rejecting everything in the Catholic church not authorized in the Bible; Luther was determined to retain everything not expressly forbidden. Dr. Sears thus states their primary differences:

"Carlstadt maintained, that 'we should not, in things pertaining to God, regard what the multitude say or think, but look simply to the word of God. Others,' he adds, 'say that, on account of the weak, we should not hasten to keep the commands of God; but wait till they become wise and strong.' In regard to the ceremonies introduced into the church, he judged as the Swiss reformers did, that all were to be rejected which had not a warrant in the Bible. 'It is sufficiently against the Scriptures if you can find no ground for it in them.'

"Luther asserted, on the contrary, 'Whatever is not against the Scriptures is for the Scriptures, and the Scriptures for it. Though Christ hath not commanded adoring of the host, so neither hath he forbidden it.' 'Not so,' said Carlstadt, 'we are bound to the Bible, and no one may decide after the thoughts of his own heart.' "<sup>9</sup>

It is of interest to know what was the subject which caused the controversy between them, and what was the position of each. Dr. Maclaine thus states the occasion of the conflict which now arose:

"This difference of opinion between Carlstadt and Luther concerning the eucharist, was the true cause of the violent rupture between those two eminent men, and it tended very little to the honor of the latter; for, however the

explication, which the former gave of the words of the institution of the Lord's supper, may appear forced, yet the sentiments he entertained of that ordinance as a commemoration of Christ's death, and not as a celebration of his bodily presence, in consequence of a consubstantiation with the bread and wine, are infinitely more rational than the doctrine of Luther, which is loaded with some of the most palpable absurdities of transubstantiation; and if it be supposed that Carlstadt strained the rule of interpretation too far, when he alleged, that Christ pronounced the pronoun this (in the words This is my body) pointing to his body, and not to the bread, what shall we think of Luther's explaining the nonsensical doctrine of consubstantiation by the similitude of a red-hot iron, in which two elements are united, as the body of Christ is with the bread of the eucharist?"<sup>10</sup>

Dr. Sears also states the occasion of this conflict in 1524:

"The most important difference between him and Luther, and that which most embittered the latter against him, related to the Lord's supper. He opposed not only transubstantiation, but consubstantiation, the real presence, and the elevation and adoration of the host. Luther rejected the first, asserted the second and third, and allowed the other two. In regard to the real presence, he says: 'In the sacrament is the real body of Christ and the real blood of Christ, so that even the unworthy and ungodly partake of it; and "partake of it corporally" too, and not spiritually as Carlstadt will have it.' "<sup>11</sup>

That Luther was the one chiefly in error in this controversy will be acknowledged by nearly every one at the present day. D'Aubigne cannot refrain from censuring him:

"When once the question of the supper was raised, Luther threw away the proper element of the Reformation, and took his stand for himself and his church in an exclusive Lutheranism."<sup>12</sup>

The controversy is thus characterized by Dr. Sears:

"A furious controversy ensued. Both parties exceeded the bounds of Christian propriety and moderation. Carlstadt was now in the vicinity of the Anabaptist tumults, excited by Muntzer. He sympathized with them in some things, but disapproved of their disorders. Luther made the most of this."<sup>13</sup>

It is evident that in this contest Luther did not gain any decisive advantage, even in the estimation of his friends. The Elector of Saxony interfered and banished Carlstadt! D'Aubigne thus states the case:

"He issued orders to deprive Carlstadt of his appointments, and banished him, not only from Orlamund, but from the States of the electorate."<sup>14</sup>

"Luther had nothing to do with this sternness on the part of the prince: it was foreign to his disposition, - and this he afterward proved."<sup>15</sup>

Carlstadt, for maintaining the doctrine now held by almost all Protestants, concerning the supper, and for denying Luther's doctrine that Christ is personally present in the bread, was rendered a homeless wanderer for years. His banishment was in 1524. What followed is thus described:

"From this date until 1534 he wandered through Germany, pursued by the persecuting opinions of both Lutherans and Papists, and at times reduced to great straits by indigence and unpopularity. But, although he always found sympathy and hospitality among the Anabaptists, yet he is evidently clear of the charge of complicity with Muntzer's rebellion. Yet he was forbidden to write, his life was sometimes in danger, and he exhibits the melancholy spectacle of a man great and right in many respects, but whose rashness, ambition, and insincere zeal, together with many fanatical opinions, had put him under the well-founded but immoderate censure of both friends and foes."<sup>16</sup>

Such language seems quite unwarranted by the facts. There was no justice in this persecution of Carlstadt. He did for a brief time hold some fanatical ideas, but these he did not afterward maintain. The same writer speaks further in the same strain:

"It cannot be denied that in many respects he was apparently in advance of Luther, but his error lay in his haste to subvert and abolish the external forms and pomps before the hearts of the people, and doubtless his own, were prepared by an internal change. Biographies of him are numerous, and the Reformation no doubt owes him much of good for which he has not the credit, as it was overshadowed by the mischief he produced."<sup>17</sup>

Important truth relative to the services of Carlstadt is here stated, but it is connected with intimations of evil which have no sufficient foundation in fact. Dr. Sears speaks thus of the bitter language concerning him:

"For three centuries, Carlstadt's moral character has been treated somewhat as Luther's would have been, if only Catholic testimony had been heard. The party interested has been both witness and judge. What if we were to judge of Zwingle's Christian character by Luther's representations? The truth is, Carlstadt hardly showed a worse spirit, or employed more abusive terms toward Luther, than Luther did toward him. Carlstadt knew that in many things the truth was on his side; and yet, in these, no less than in others, he was crushed by the civil power, which was on the side of Luther."<sup>18</sup>

D'Aubigne speaks thus of the contest between these two men:

"Each turns against the error which, to his mind, seems most noxious, and in assailing it, goes - it may be --beyond the truth. But this being admitted, it is still true that both are right in the prevailing turn of their thoughts, and though ranking in different hosts, the two great teachers are nevertheless found under the same standard - that of Jesus Christ, who alone is TRUTH in the full import of that word."<sup>19</sup>

D'Aubigne says of them after Carlstadt had been banished:

"It is impossible not to feel a pain at contemplating these two men, once friends, and both worthy of our esteem, thus angrily opposed."<sup>20</sup>

Sometime after Carlstadt's banishment from Saxony he visited Switzerland. D'Aubigne speaks of the result of his labors in that country, and what Luther did toward him:

"His instructions soon attracted an attention nearly equal to that which had been excited by the earliest theses put forth by Luther. Switzerland seemed almost gained over to his doctrine. Bucer and Capito also appeared to adopt his views.

"Then it was that Luther's indignation rose to its height; and he put forth one of the most powerful but also most OUTRAGEOUS of his controversial writings, - his book 'Against the Celestial Prophets.' "<sup>21</sup>

Dr. Sears also mentions the labors of Carlstadt in Switzerland, and speaks of Luther's uncandid book:

"The work which he wrote against him, he entitled 'The book against the Celestial Prophets.' This was uncandid; for the controversy related chiefly to the sacrament of the supper. In the south of Germany and in Switzerland, Carlstadt found more adherents than Luther. Banished as an Anabaptist, he was received as a Zwinglian."<sup>22</sup>

Dr. Maclaine tells something which followed, which is worthy of the better nature of these two illustrious men:

"Carlstadt, after his banishment from Saxony, composed a treatise against enthusiasm in general, and against the extravagant tenets and the violent proceedings of the Anabaptists in particular. This treatise was even addressed to Luther, who was so affected by it, that, repenting of his unworthy treatment of Carlstadt, he pleaded his cause, and obtained from the elector a permission for him to return into Saxony."<sup>23</sup>

"After this reconciliation with Luther, he composed a treatise on the eucharist, which breathes the most amiable spirit of moderation and humility; and having perused the writings of Zwingli, where he saw his own sentiments on that subject maintained with the greatest perspicuity and force of evidence, he repaired the second time to Zurich, and thence to Basil, where he was admitted to the offices of pastor and professor of divinity, and where, after having lived in the exemplary and constant practice of every Christian virtue, he died, amidst the warmest effusions of piety and resignation, on the 25th of December, 1541."<sup>24</sup>

Of Carlstadt's scholarship, and of his conscientiousness, D'Aubigne speaks thus:

" 'He was well acquainted,' says Dr. Scheur, 'with Latin, Greek, and Hebrew;' and Luther acknowledged him to be his superior in learning. Endowed with great powers of mind, he sacrificed to his convictions fame, station, country, and even his bread."<sup>25</sup>

His Sabbatarian character is attested by Dr. White, lord bishop of Ely:

"The same [the observance of the seventh day] likewise being revived in Luther's time by Carolastadius, Sternebergius, and by some sectaries among the Anabaptists hath both then and ever since been censured as Jewish and heretical."<sup>26</sup>

Dr. Sears alludes to Carlstadt's observance of the seventh day, but as is quite usual with first-day historians in such cases, does it in such a manner as to leave the fact sufficiently obscure to be passed over without notice by the general reader. He writes thus:

"Carlstadt differed essentially from Luther in regard to the use to be made of the Old Testament. With him, the law of Moses was still binding. Luther, on the contrary, had a strong aversion to what he calls a legal and Judaizing religion. Carlstadt held to the divine authority of the Sabbath from the Old Testament; Luther believed Christians were free to observe any day as a Sabbath, provided they be uniform in observing it."<sup>27</sup>

We have, however, Luther's own statement respecting Carlstadt's views of the Sabbath. It is from his book "Against the Celestial Prophets:"

"Indeed, if Carlstadt were to write further about the Sabbath, Sunday would have to give way, and the Sabbath - that is to say, Saturday - must be kept holy; he would truly make us Jews in all things, and we should come to be circumcised: for that is true, and cannot be denied, that he who deems it necessary to keep one law of Moses, and keeps it as the law of Moses, must deem all necessary, and keep them all."<sup>28</sup>

The various historians who treat of the difficulty between Luther and Carlstadt, speak freely of the motives of each. But of such matters it is best to speak little; the day of Judgment will show the hearts of men, and we must wait till then. We may, however, freely speak of their acts, and may with propriety name the things wherein each would have benefited the other. Carlstadt's errors at Wittemberg were not because he rejected Luther's help, but because he was deprived of it by Luther's captivity. Luther's error in those things wherein Carlstadt was right were because he saw it best to reject Carlstadt's doctrine.

1. Carlstadt's error in the removal of the images, the suppression of masses, the abolition of monastic vows, or vows of celibacy, and in giving the wine as well as the bread in the supper, and in performing the service in German instead of Latin, if it was an error, was one of time rather than of doctrine. Had Luther been with him, probably all would have been deferred for some months or perhaps some years.

2. Carlstadt would probably have been saved by Luther's presence from coming under the influence of the Zwickau prophets. As it was, he did for a brief season accept, not their teaching in general, but their doctrine that the inspiration of the Holy Spirit in believers renders human learning vain and worthless. But in both these things Carlstadt submitted to Luther's correction. Had Luther regarded Carlstadt, he would have been benefited in the following particulars:

1. In his zeal for the doctrine of justification by faith, he would have been saved from the denial of the inspiration of the epistle of James, and would not have called it a "strawy or chaffy epistle."<sup>29</sup>

2. Instead of exchanging transubstantiation, which is the Romish doctrine that the bread and wine of the supper become Christ's literal flesh and blood, for consubstantiation, the doctrine which he fastened upon the Lutheran church that Christ's flesh and blood are actually present in the bread and wine, he would have given to that church the doctrine that the bread and wine simply represent the body and blood of Christ, and are used in commemoration of his sacrifice for our sins.

3. Instead of holding fast every thing in the Romish church not expressly forbidden in the Bible, he would have laid all aside which had not the actual sanction of that holy book.

4. Instead of the Catholic festival of Sunday, he would have observed and transmitted to the Protestant church the ancient Sabbath of the Lord.

3 Carlstadt needed Luther's help, and he accepted it. Did not Luther also need that of Carlstadt? Is it not time that Carlstadt should be vindicated from the great obloquy thrown upon him by the prevailing party? And would not this have been done long since had not Carlstadt been a decided Sabbatarian?

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1 Life of Luther by Barnas Sears, D. D., lar er ed. pp. 400, 401.

2 M'Clintock and Strong's Cyclopedia, vol. ii. p. 123.

3 Id.Ib.

4 D'Aubigne's Hist. of the Ref. book ix.

5 Mosheim's Church Hist. book iv. cent. xvi. sect. 3, part ii. paragraph 22, note.

6 Life of Luther, p. 401.

7 D'Aubigne's Hist. Ref. book ix. p. 282. I use the excellent one-volume edition of Porter and Coates.

8 Life of Luther, pp. 402, 403.

9 Id. pp. 401, 402.

10 Mosheim's Hist. of the Church, book iv, cent. xvi. sect. 3, part ii. paragraph 22, note.

11 Life of Luther, p. 402.

12 D'Aubigne's Hist. of Ref. book x. p. 312.

13 Life of Luther, p. 403.

14 D'Aubigne's Hist. Ref. book x. pp. 314, 315.

15 Id.Ib.

16 M'Clintock and Strong's Cyclopedia, vol. ii. p. 123.

17 Id.Ib.

18 Life of Luther, p. 400.

19 D'Aubigne's Hist. Ref. book x. p. 312.

20 Id. book x. p. 315.

21 Hist. Ref. book x. p. 315

22 Life of Luther p. 403.

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23 Mosheim's Church Hist. book iv. cent. 16, sect. 3, part ii. paragraph 22, note.

24 Id.Ib. Very nearly the same statement is made by du Pin, tome l3, chap. ii. section 20, p. 103, A.D. 1703.

25 Hist. Ref. book x. p. 315.

26 Treatise of the Sabbath Day, p. 8.

27 Life of Luther, p. 402.

28 Quoted in the Life of Martin Luther in Pictures, p. 147, Philadelphia, J.W. Moore, 195 Chestnut Street.

29 M'Clintock and Strong, vol. ii. p. 123; Dr. A. Clarke's Commentary, preface to James.

## CHAPTER 24

### SABBATH-KEEPERS IN THE SIXTEENTH CENTURY

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*The judgment of the martyr Frith - The Reformation brings Sabbath-keepers to light in various countries - In Transylvania - In Bohemia - In Russia - In Germany - In Holland - In France - In England.*

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John Frith, an English reformer of considerable note and a martyr, was converted by the labors of Tyndale about 1525, and assisted him in the translation of the Bible. He was burned at Smithfield, July 4, 1533. He is spoken of in the highest terms by the historians of the English Reformation.<sup>1</sup> His views respecting the Sabbath, and first-day are thus stated by himself:

"The Jews have the word of God for their Saturday, sith [since] it is the seventh day, and they were commanded to keep the seventh day solemn. And we have not the word of God for us, but rather against us; for we keep not the seventh day, as the Jews do, but the first, which is not commanded by God's law."<sup>2</sup>

When the Reformation had lifted the vail of darkness that covered the nations of Europe, Sabbath-keepers were found in Transylvania, Bohemia, Russia, Germany, Holland, France, and England. It was not the Reformation which gave existence to these Sabbatarians, for the leaders of the Reformation, as a body, were not friendly to such views. On the contrary, these observers of the Sabbath appear to be remnants of the ancient Sabbath-keeping churches that had witnessed for the truth during the Dark Ages.

Transylvania, a country which now constitutes one of the eastern divisions of the Austrian Empire, was, in the sixteenth century, an independent principality. About the middle of that century, the country was under the rule of Sigismund. The historian of the Baptists, Robinson, gives the following interesting record of events in that age and country:

"The prince received his first religious impressions under his chaplain, Alexius, who was a Lutheran. On his removal he chose Francis Davidis to succeed him, and by him was further informed of the principles of the Reformation. Davidis was a native of that extremely populous and well-fortified town which is called Coloswar by the natives, Clausenberg by the Germans, and by others, Claudiopolis. He was a man of learning, address, and piety, and reasoned in this part of his life more justly on the principles of the Reformation than many of his contemporaries. In 1563 his highness invited several learned foreigners to come into Transylvania for the purpose of helping forward the Reformation."<sup>3</sup>

"Several other foreigners, who had been persecuted elsewhere, sought refuge in this country, where persecution for religion was unknown. These refugees were Unitarian Baptists, and through their indefatigable industry and address, the prince, the greatest part of the senate, a great number of ministers, and a multitude of the people went heartily into their plan of Reformation."<sup>4</sup>



"In the end the Baptists became by far the most numerous party, and were put in possession of a printing office and an academy, and the cathedral was given to them for a place of worship. They obtained these without any violence, and while they formed their own churches according to the convictions of their members, they persecuted nobody, but allowed the same liberty to others, and great numbers of Catholics, Lutherans and Calvinists resided in perfect freedom."<sup>5</sup>

Mr. Robinson further informs us that Davidis took extreme Unitarian ground with respect to the worship of Christ, which seems to have been the only serious error that can be laid to his charge. Davidis was a Unitarian Baptist minister, intrusted by his brethren with the superintendency of the churches in Transylvania. His influence in that country at one period was very great. His views of the Sabbath are thus stated:

"He supposed the Jewish Sabbath not abrogated, and he therefore kept holy the seventh day. He believed also the doctrine of the millennium, and like an honest man, what he believed he taught. He was considered by the Transylvanian churches as an apostle, and had grown gray in their service; but the Catholics, the Lutherans, and the Calvinists, thought him a Turk, a blasphemer, and an atheist, and his Polish Baptist brethren said he was half a Jew. Had he been a whole Jew he ought not to have been imprisoned for his speculations."<sup>6</sup>

"By what means the Supreme Searcher of hearts only knows, but by some methods till then unknown in Transylvania, the old man was arrested, and by the senate condemned to die. He was imprisoned in the castle, and providence by putting a period to his life there, saved his persecutors from the disgrace of a public execution."<sup>7</sup>

Mr. Robinson says that "many have been blamed" for the death of Davidis, "but perhaps the secret springs of this event may never be known till the Judge of the world maketh inquisition for blood." There were many Sabbatarians in Transylvania at this time, for Mr. Robinson enumerates many persons of distinction who were of the same views with Davidis. The ambassador Bequessius, general of the army; the princess, sister of prince John; the privy counselor, Chaquius, and the two Quendi; general Andrassi, and many others of high rank; Somer, the rector of the academy at Claudiopolis; Matthias Glirius, Adam Neusner, and Christian Francken, a professor in the academy at Claudiopolis.

"These," says Robinson, "were all of the same sentiments as Davidis, as were many more of different ranks, who after his death in prison, defended his opinion against Socinus. Palaeologus was of the same mind; he had fled into Moravia, but was caught by the emperor, at the request of Pope Gregory XIV., and carried to Rome, where he was burnt for a heretic. He was an old man, and was terrified at first into a recantation, but he recollected himself and submitted to his fate like a Christian."<sup>8</sup>

These persons must have been Sabbatarians. Moshien, after saying that Davidis "left behind him disciples and friends, who strenuously maintained his sentiments," adds:

"The most eminent of these were Jacob Palaeologus, of the isle of Chio, who was burned at Rome in 1585; Christian Francken, who had disputed in person with Socinus; and John Somer, who was master of the academy of

Clausenberg. This little sect is branded by the Socinian writers, with the ignominious appellation of SEMI-JUDAIZERS."<sup>9</sup>

We have a further record of Sabbatarians in Transylvania to the effect that in the time of Davidis,

"John Gerendi [was] head of the Sabbatarians, a people who did not keep Sunday but Saturday, and whose disciples took the name of Genoldists."<sup>10</sup>

Sabbath-keepers, also, were found in Bohemia, a country of Central Europe, at the time of the Reformation. We are dependent upon those who despised their faith and practice for a knowledge of their existence. Erasmus speaks of them as follows:

"Now we hear that among the Bohemians a new kind of Jews has arisen called Sabbatarians, who observe the Sabbath with so much superstition, that if on that day anything falls into their eyes they will not remove it; as if the Lord's day would not suffice for them instead of the Sabbath, which to the apostles also was sacred; or as if Christ had not sufficiently expressed how much should be allowed upon the Sabbath."<sup>11</sup>

We need say nothing relative to the alleged superstition of these Sabbath-keepers. The statement sufficiently refutes itself, and indicates the bitter prejudice of those who speak of them thus. But that Sabbath-keepers were found at this time in Bohemia admits of no doubt. They were of some importance, and they must also have published their views to the world; for Cox tells us that,

"Hospinian of Zurich, in his treatise 'Concerning the Feasts of the Jews and of the Gentiles,' chapter iii. (Tiguri, 1592) replies to the arguments of these Sabbatarians."<sup>12</sup>

The existence of this body of Sabbatarians in Bohemia at the time of the Reformation is strong presumptive proof that the Waldenses of Bohemia, noticed in the preceding chapter, though claimed as observers of Sunday, were actually observers of the ancient Sabbath.

In Russia, the observers of the seventh day are numerous at the present time. Their existence can be traced back nearly to the year 1400. They are, therefore, at least one hundred years older than the work of Luther. The first writer that I quote speaks of them as "having left the Christian faith." But even in our time, it is very common for people to speak of those who turn from the first day to the seventh that they have renounced Christ for Moses.<sup>13</sup> He also speaks of them as holding to circumcision. Even Carlstadt was charged with this by Luther as a necessary deduction from the fact that he observed the day enjoined in the fourth commandment. Such being a common method of characterizing Sabbath-keepers in our time, and such also having been the case in past ages - for when men lack argument, they use opprobrious terms - the historian, who makes up his record of these people from the statements of the popular party, will certainly represent them as rejecting Christ and the gospel, and accepting instead Moses and the ceremonial law. I give the statements of the historians as they are, and the reader must judge. Robert Pinkerton gives the following account of them:

"Seleznevtschini. This sect are, in modern time, precisely what the Strigolniks originally were. They are Jews in principle; maintain the divine obligation of circumcision; observe the Jewish Sabbath, and the ceremonial law. There are many of them about Tula, on the river Kuma, and in other provinces, and they

are very numerous in Poland and Turkey, where, having left the Christian faith, they have joined the seed of Abraham, according to the flesh, in rejecting the Messiah and the gospel.<sup>14</sup>

The ancient Russian name of this people was Strigolniks. Dr. Murdock gives the following account of them:

"It is common to date the origin of sectarians in the Russian church, about the middle of the seventeenth century in the time of the patriarch Nikon. But according to the Russian annals, there existed schismatics in the Russian church two hundred years before the days of Nikon; and the disturbances which took place in his time, only proved the means of augmenting their numbers, and of bringing them forward into public view. The earliest of these schismatics first appeared in Novogorod, early in the fifteenth century, under the name of Strigolniks.

"A Jew named Horie preached a mixture of Judaism and Christianity; and proselyted two priests, Denis and Alexie, who gained a vast number of followers. This sect was so numerous, that a national council was called, towards the close of the fifteenth century, to oppose it. Soon afterwards, one Karp, an excommunicated deacon, joined the Strigolniks; and accused the higher clergy of selling the office of priesthood, and of so far corrupting the church, that the Holy Ghost was withdrawn from it. He was a very successful propagator of this sect."<sup>15</sup>

It is very customary with historians to speak of Sabbath-keeping Christians in one of the following ways: 1. To name their observance of the seventh day distinctly, but to represent them as turning from Christ to Moses and the ceremonial law; or, 2. To speak of their Sabbatarian principles in so vague a manner that the reader will not be likely to suspect them of being Sabbath-keepers. Pinkerton speaks of these Russian Sabbath-keepers after the first of these methods; Murdock, after the second. It is plain that Murdock did not regard these people as rejecting Christ, and it is certain from Pinkerton that the two writers are speaking of the same people.

What was the origin of these Russian Sabbath-keepers? Certainly it was not from the Reformation of the sixteenth century; for they were in existence at least one century before that event. We have seen that the Waldenses, during the Dark Ages, were dispersed through many of the countries of Europe. And so also were the people called Cathari, if, indeed, the two were not one people. In particular, we note the fact that they were scattered through Poland, Lithuania, Sclavonia, Bulgaria, Livonia, Albania, and Sarmatia.<sup>16</sup> These countries are now parts of the Russian Empire. Sabbath-keepers were numerous in Russia before the time of Luther. The Sabbath of the Lord was certainly retained by many of the ancient Waldenses and Cathari, as we have seen. In fact, the very things said of the Russian Sabbath-keepers, that they held to circumcision and the ceremonial law, were also said of the Cathari, and of that branch of the Waldenses called Passaginians.<sup>17</sup> Is there any reasonable doubt that in these ancient Christians we have the ancestors of the Russian Sabbath-keepers of the fifteenth century?

Mr. Maxson makes the following statement:

"We find that Sabbath-keepers appear in Germany late in the fifteenth or early in the sixteenth century according to 'Ross's Picture of All Religions.' By this

we are to understand that their numbers were such as to lead to organization, and attract attention. A number of these formed a church, and emigrated to America, in the early settlement of this country."<sup>18</sup>

Mr. Utter makes the following statement respecting Sabbath-keepers in Germany and in Holland:

"Early in the sixteenth century there are traces of Sabbath-keepers in Germany. The Old Dutch Martyrology gives an account of a Baptist minister named Stephen Benedict, somewhat famous for baptizing during a severe persecution in Holland, who is supposed by good authorities to have kept the seventh day as the Sabbath. One of the persons baptized by him was Barbary von Thiers, wife of Hans Borzen, who was executed on the 16th of September, 1529. At her trial she declared her rejection of the idolatrous sacrament of the priest, and also the Mass."<sup>19</sup>

We give her declaration of faith respecting Sundays and holy days:

"God has commanded us to rest on the seventh day. Beyond this she did not go: but with the help and grace of God she would persevere therein, and in death abide thereby; for it is the true faith, and the right way in Christ."<sup>20</sup>

Another martyr, Christina Tolingerin, is mentioned thus:

"Concerning holy days and Sundays, she said: 'In six days the Lord made the world, on the seventh day he rested. The other holy days have been instituted by popes, cardinals, and archbishops.'"<sup>21</sup>

There were at this time Sabbath-keepers in France:

"In France also there were Christians of this class, among whom were M. de la Roque, who wrote in defense of the Sabbath against Bossuet, Catholic bishop of Meaux."<sup>22</sup>

M. de la Roque is referred to by Dr. Wall in his famous history of infant baptism "as a learned man in other points," but in great error for asserting that "the primitive church did not baptize infants."<sup>23</sup> It is worthy of notice that Sabbath-keepers are always observers of scriptural baptism - the burial of penitent believers in the watery grave. No people retaining infant baptism, or the sprinkling of believers, have observed the seventh day.<sup>24</sup>

The origin of the Sabbatarians of England cannot now be definitely ascertained. Their observance of believers' baptism and the keeping of the seventh day as the Sabbath of the Lord, strongly attest their descent from the persecuted heretics of the Dark Ages, rather than from the reformers of the sixteenth century, who retained infant baptism and the festival of Sunday. That these heretics had long been numerous in England, is thus certified by Crosby:

"For in the time of William the Conqueror [A.D. 1070] and his son William Rufus, it appears that the Waldenses and their disciples out of France, Germany, and Holland, had their frequent recourse, and did abound in England. . . . The Beringarian, or Waldensian heresy, as the chronologer calls it, had, about A.D. 1080, generally corrupted all France, Italy, and England."<sup>25</sup>

Mr. Maxson says of the English Sabbatarians:

"In England we find Sabbath-keepers very early. Dr. Chambers says: 'They arose in England in the sixteenth century,' from which we understand that they then became a distinct denomination in that kingdom."<sup>26</sup>

Mr. Benedict speaks thus of the origin of English Sabbatarians:

"At what time the Seventh-day Baptists began to form churches in this kingdom does not appear; but probably it was at an early period; and although their churches have never been numerous, yet there have been among them almost for two hundred years past, some very eminent men."<sup>27</sup>

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1 M'Clintock and Strong, vol. iii. p. 679; D'Aubigne's Hist. Ref book xviii. pp. 672, 689, 706, 707; book xx. pp. 765, 766; Fox's Acts and Monuments, book viii. pp. 524-527.

2 Frith's works, p. 69, quoted in Hessey, p. 198.

3 Eccl. Researches, chap. xvi. p. 630.

4 Id.Ib.

5 Id. p. 631.

6 Eccl. Researches, chap. xvi. p. 636.

7 Id. pp. 636, 637.

8 Eccl. Researches, chap. xvi. p. 640.

9 Mosheim's Hist. Church, book iv. cent. 16. sect. 3. part ii. chap. iv. par. 23.

10 Lamy's History of Socinianiam p. 60.

11 "Nune audimus apud Bohemos exoriri novum Judaeorum genus Sabbatarios appellant, qui tanta superstitione servant Sabbatum, ut si quid eo die inciderit in oculum, nolint eximere: quasi non sufficiat eis pro Sabbato Dies Dominicus, qui Apostolis etiam erat sacer, aut quasi Christus non satis expresserit quantum tribuen dum sit Sabbato." De Atnabili Ecclesiae Concordia; Opera, tome 5, p. 506, Lugd. Bat. 1704; quoted in Cox's Sabbath Literature, vol. ii. pp. 201, 202; Hessey, p. 374.

12 Cox, vol. ii. p. 202.

13 Such statements respecting the observers of the seventh day are very common. Even those who first commenced to keep the Sabbath in Newport were said to "have left Christ and gone to Moses in the observation of days, and times, and seasons, and such like." - Seventh-day Baptist Memorial, vol. i. p. 32. The pastor of the first-day Baptist church of Newport said to them: "I do judge you have and still do deny Christ." - Id. p. 37.

14 The Present State of the Greek Church in Russia, Appendix. p. 273, New York, 1815.

15 Murdock's Mosheim, book iv. cent. xvii. sect. 2, part i. chap. ii. note 12.

16 See the twenty-first chapter of this work.

17 Id.Ib.

18 Maxson's Hist. Sab. p. 41.

19 Manual of the Seventh-day Baptists, p. 16.

20 Martyrology of the Churches of Christ, commonly called Baptists, during the era of the Reformation. From the Dutch of T. J. van Braght, London, 1850, vol. i. pp. 113, 114.

21 Id. p. 113.

22 Manual of the S.D. Baptists, p. 16.

23 Wall's History of Infant Baptism, vol. ii. p. 379, Oxford, 1835.

24 I know of no exception to this statement. If there be any it must be found in the cases of those observing both seventh and first days. Even here, there is certainly no such thing as sprinkling for baptism, but possibly there may be the baptism of young children.

25 Hist. English Baptists, vol. pref. pp. 43, 44.

26 Maxson's Hist. Sab. p. 42.

27 Gen. Hist. Bapt. Denom. vol. ii. p. 414, ed. 1813.

## CHAPTER 25

### HOW AND WHEN SUNDAY APPROPRIATED THE FOURTH COMMANDMENT

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*The light of the Reformation destroyed many of the best Sunday arguments of the preceding Dark Ages - The controversy between the Presbyterians and Episcopalians of England brings Sunday sacredness to the test - The former discover the means of enforcing the observance of Sunday by the fourth commandment - How this can be done - Effects of this extraordinary discovery - History of the Sunday festival concluded.*

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The light of the Reformation necessarily dissipated into thin air many of the most substantial arguments by which the Sunday festival had been built up during the Dark Ages. The roll that fell from Heaven - the apparition of St. Peter - the relief of souls in purgatory, and even of the damned in hell - and many prodigies of fearful portent - none of these, nor all of them combined, were likely longer to sustain the sacredness of the venerable day. True it was that when these were swept away there remained to sustain the festival of Sunday, the canons of councils, the edicts of kings and emperors, the decrees of the holy doctors of the church, and, greatest of all, the imperious mandates of the Roman pontiff. Yet these could be adduced also in behalf of the innumerable festivals ordained by the same great apostate church. Such authority would answer for the Episcopalian, who devoutly accepts of all these festivals, because commanded so to do by the church; but for those who acknowledge the Bible as the only rule of faith, the case was different. In the latter part of the sixteenth century, the Presbyterians and Episcopalians of England were involved in such a controversy as brought this matter to an issue. The Episcopalians required men to observe all the festivals of the church; the Presbyterians observed Sunday, and rejected all the rest. The Episcopalians showed the inconsistency of this discrimination, inasmuch as the same church authority had ordained them all. As the Presbyterians rejected the authority of the church, they would not keep Sunday upon that ground, especially as it would involve the observance also of all the other festivals. They had to choose therefore between the giving up of Sunday entirely, and the defense of its observance by the Bible. There was indeed another and a nobler choice that they might have made, viz., to adopt the Sabbath of the Lord, but it was too humiliating for them to unite with those who retained that ancient and sacred institution. The issue of this struggle is thus related by a distinguished German theologian, Hengstenberg:-

"The opinion that the Sabbath was transferred to the Sunday was first broached in its perfect form, and with all its consequences, in the controversy which was carried on in England between the Episcopalians and Presbyterians. The Presbyterians, who carried to extremes the principle, that every institution of the church must have its foundation in the Scripture, and would not allow that God had given, in this respect, greater liberty to the church of the New Testament, which his Spirit had brought to maturity, than to that of the Old, charged the Episcopalians with popish leaven, and superstition, and subjection to the ordinances of men, because they retained the Christian feasts. The Episcopalians, on the other hand, as a proof that greater liberty was granted to the New Testament church in such matters as these, appealed to the fact that even the observance of the Sunday was only an arrangement of the church. The Presbyterians were now in a position which compelled them either to give up

the observance of Sunday, or to maintain that a divine appointment from God separated it from the other festivals. The first day could not do, for their Christian experience was too deep for them not to know how greatly the weakness of human nature stands in need of regularly returning periods, devoted to the service of God. They therefore decided upon the latter."<sup>1</sup>

Thus much for the occasion of that wonderful discovery by which the Scriptures are made to sustain the divine appointment of Sunday as the Christian Sabbath. The date of the discovery, the name of the discoverer, and the manner in which he contrived to enforce the first day of the week by the authority of the fourth commandment, are thus set forth by a candid first-day historian, Lyman Coleman:

"The true doctrine of the Christian Sabbath was first promulgated by an English dissenter, the Rev. Nicholas Bound, D. D., of Norton, in the county of Suffolk. About the year 1595, he published a famous book, entitled, 'Sabbathum Veteris et Novi Testamenti,' or the True Doctrine of the Sabbath. In this book he maintained 'that the seventh part of our time ought to be devoted to God - that Christians are bound to rest on the Lord's day as much as the Jews were on the Mosaic Sabbath, the commandment about rest being moral and perpetual; and that it was not lawful for persons to follow their studies or worldly business on that day, nor to use such pleasures and recreations as are permitted on other days. This book spread with wonderful rapidity. The doctrine which it propounded called forth from many hearts a ready response, and the result was a most pleasing reformation in many parts of the kingdom. 'It is almost incredible,' says Fuller, 'how taking this doctrine was, partly because of its own purity, and partly for the eminent piety of such persons as maintained it; so that the Lord's day, especially in corporations, began to be precisely kept; people becoming a law unto themselves, forbearing such sports as yet by statute permitted; yea, many rejoicing at their own restraint herein.' The law of the Sabbath was indeed a religious principle, after which the Christian church had, for centuries, been darkly groping. Pious men of every age had felt the necessity of divine authority for sanctifying the day. Their conscience had been in advance of their reason. Practically they had kept the Sabbath better than their principles required.

"Public sentiment, however, was still unsettled in regard to this new doctrine respecting the Sabbath, though a few at first violently opposed it. 'Learned men were much divided in their judgments about these Sabbatarian doctrines; some embraced them as ancient truths consonant to Scripture, long disused and neglected, now seasonably revived for the increase of piety. Others conceived them grounded on a wrong bottom; but because they tended to the manifest advance of religion, it was a pity to oppose them; seeing none have just reason to complain, being deceived unto their own good. But a third sort flatly fell out with these propositions, as galling men's necks with a Jewish yoke against the liberty of Christians; that Christ, as Lord of the Sabbath, had removed the rigor thereof, and allowed men lawful recreations; that this doctrine put an unequal lustre on the Sunday, on set purpose to eclipse all other holy days, to the derogation of the authority of the church; that this strict observance was set up out of faction, to be a character of difference to brand all for libertines who did not entertain it.' No open opposition, however, was at first manifested against



the sentiments of Dr. Bound. No reply was attempted for several years, and 'not so much as a feather of a quill in print did wag against him.'

"His work was soon followed by several other treatises in defense of the same sentiments. 'All the Puritans fell in with this doctrine, and distinguished themselves by spending that part of sacred time in public, family, and private devotion.' Even Dr. Heylyn certified the triumphant spread of those puritanical sentiments respecting the Sabbath. . . .

" 'This doctrine,' he says, 'carrying such a fair show of piety, at least in the opinion of the common people, and such as did not examine the true grounds of it, induced many to embrace and defend it; and in a very little time it became the most bewitching error and the most popular infatuation that ever was embraced by the people of England.' "<sup>2</sup>

Dr. Bound was not absolutely the inventor of the seventh-part-of-time theory; but he may be said rather to have gathered up and combined the scattered hints of his predecessors, and to have added to these something of his own production. His grounds for asserting Sunday to be the Sabbath of the fourth commandment are these:

"That which is natural, namely, that every seventh day should be kept holy unto the Lord, that still remaineth: that which is positive, namely, that day which was the seventh day from the creation, should be the Sabbath, or day of rest, that is now changed in the church of God."<sup>3</sup>

He says that the meaning of the declaration, "The seventh day is the Sabbath of the Lord thy God," is this:

"There must be one [day] of seven and not [one] of eight."<sup>4</sup>

But the special key to the whole theory is in the statement that the seventh day in the commandment was "genus," that is to say, it was a kind of seventh day which comprehended several species of seventh days, at least two. Thus he says:

"So he maketh the seventh day to be genus in this commandment, and to be perpetual: and in it by virtue of the commandment to comprehend these two species or kinds: the Sabbath of the Jews and of the Gentiles, of the law and of the gospel: so that both of them were comprehended in the commandment, even as genus comprehendeth both his species."<sup>5</sup>

He enforces the first day by the fourth commandment, as follows:

"So that we have not in the gospel a new commandment for the Sabbath, diverse from that that was in the law; but there is a diverse time appointed; namely, not the seventh day from the creation, but the day of Christ's resurrection, and the seventh from that: both of them at several times being comprehended in the fourth commandment."<sup>6</sup>

He means to say that the fourth commandment enforces the seventh day from the creation to the resurrection of Christ, and since that enforces a different seventh day, namely, the seventh from Christ's resurrection. Such is the perverse ingenuity by which men can evade the law of God and yet make it appear that they are faithfully observing it.

Such was the origin of the seventh-part-of-time theory, by which the seventh day is dropped out of the fourth commandment, and one day in seven slipped into its place; a doctrine most opportunely framed at the very period when nothing else could save the venerable day of the sun. With the aid of this theory, the Sunday of "Pope and Pagan" was able coolly to wrap itself in the fourth commandment, and then in the character of a divine institution, to challenge obedience from all Bible Christians. It could now cast away the other frauds on which its very existence had depended, and support its authority by this one alone. In the time of Constantine it ascended the throne of the Roman Empire, and during the whole period of the Dark Ages it maintained its supremacy from the chair of St. Peter; but now it had ascended the throne of the Most High. And thus a day which God "commanded not nor spake it, neither came it into" his "mind," was enjoined upon mankind with all the authority of his holy law. The immediate effect of Dr. Bound's work upon the existing controversy is thus described by an Episcopalian eye-witness, Dr. Heylyn:

"For by inculcating to the people these new Sabbath speculations [concerning Sunday], teaching that that day only 'was of God's appointment, and all the rest observed in the church of England, a remnant of the will-worship in the church of Rome;' the other holy days in this church established, were so shrewdly shaken that till this day they are not well recovered of the blow them given. Nor came this on the by or besides their purpose, but as a thing that specially was intended from the first beginning."<sup>7</sup>

In a former chapter, we called attention to the fact that Sunday can be maintained as a divine institution only by adopting the rule of faith acknowledged in the church of Rome, which is, the Bible with the traditions of the church added thereto. We have seen that in the sixteenth century the Presbyterians of England were brought to decide between giving up Sunday as a church festival and maintaining it as a divine institution by the Bible. They chose the latter course. Yet while apparently avoiding the charge of observing a Catholic festival, by claiming to prove the Sunday institution out of the Bible, the utterly unsatisfactory nature of the several inferences adduced from the Scriptures in support of that day, compelled them to resort to the traditions of the church, and to add these to their so-called biblical evidences in its behalf. It would be no worse to keep Sunday while frankly acknowledging it to be a festival of the Catholic church, not commanded in the Bible, than it is to profess that you observe it as a biblical institution, and then prove it to be such by adopting the rule of faith of the Romanists. Joaunes Peronne, an eminent Italian Catholic theologian, in an important doctrinal work, entitled, "Theological Lessons," makes a very impressive statement respecting the acknowledgment of tradition by Protestant Sunday-keepers. In his chapter "Concerning the Necessity and Existence of Tradition," he lays down the proposition that it is necessary to admit doctrines which we can prove only from tradition, and cannot sustain from the Holy Scriptures. Then he says:

"It is not possible, indeed, if traditions of such character are rejected, that several doctrines, which the Protestants held with us since they withdrew from the Catholic church, could, in any possible manner, be established. The fact is placed beyond a venture of a doubt, for they themselves hold with us the validity of baptism administered by heretics or infidels, the validity also of infant baptism, the true form of baptism [sprinkling]; they held, too, that the law of abstaining from blood and anything strangled is not in force; also concerning the substitution of the Lord's day for the Sabbath; besides those things which I have mentioned before, and not a few others."<sup>8</sup>

Dr. Bound's theory of the seventh part of time has found general acceptance in all those churches which sprung from the church of Rome. Most forcibly did old Cotton Mather observe:

"The reforming churches, flying from Rome, carried, some of them more, some of them less, all of them something, of Rome with them."<sup>9</sup>

One sacred treasure which they all drew from the venerable mother of harlots is the ancient festival of the sun. She had crushed out of her communion the Sabbath of the lord, and having adopted the venerable day of the sun, had transformed it into the Lord's day of the Christian church. The reformed, flying from her communion, and carrying with them this ancient festival, now found themselves able to justify its observance as being indeed the veritable Sabbath of the Lord! As the seamless coat of Jesus, the Lord of the Sabbath, was torn from him before he was nailed to the cross, so has the fourth commandment been torn from the rest-day of the lord, around which it was placed by the great Law-giver, and given to this papal Lord's day; and this Barabbas the robber, thus arrayed in the stolen fourth commandment, has from that time to the present day, and with astonishing success, challenged the obedience of the world as the divinely appointed Sabbath of the most high God. Here we close the history of the Sunday festival, now fully transformed into the Christian Sabbath. A rapid survey of the history of English and American Sabbath-keepers will conclude this work.

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1 Hengstenberg's Lord's Day, p. 66.

2 Coleman's Ancient Christianity Exemplified, chap. xxvi. sect. 2; Heylyn's Hist. Sab. part ii. chap. viii. sect. 7; Neal's Hist. Puritans, part. i. chap. viii.

3 Sabbathum Veteris et Novi Testamenti; or, the True Doctrine of the Sabbath, by Nicholas Bound, D. D., sec. ed. London, 1606, p. 51.

4 Id. p. 66.

5 True Doc. of the Sab. p. 71.

6 Id. p. 72.

7 Hist. Sab. Part ii. Chap. viii. sect. 8.

8 Praelectiones Theologicae, vol. i. part ii. sect. 2, cap. i. p. 194. Propositio. Praeter sacram Scripturam admitti necessario debent Traditiones divinae dogmaticae ab illa prorsus distincte." "Non posse praeterea, rejectis ejusmodi traditionibus, plura dogmata, quae nobiscum retinuerunt protestantes cum ab Ecclesia catholica recesserunt, ullo modo adstruis, res est citra comnis dubitationis aleam posita. Etenim ipsi nobiscum retinuerunt valorem baptismi ab haereticis aut intidelibus administrati, valorem item paedobaptismi, germanam baptismi formam, cessationem legis de abstinence a sanguine et suffocato, de die dominico Sabbatis suffecto, praeter ea quae superius commemoravimus aliaque haud pauca."

9 Backus Hist. of the Baptists in New England, p. 63, ed. 1777.

## CHAPTER 26

### ENGLISH SABBATH-KEEPERS

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**English Sabbatarians in the sixteenth century - Their doctrines - John Trask for these doctrines pilloried, whipt, and imprisoned - He recants - Character of Mrs. Trask - Her crime - Her indomitable courage - She suffers fifteen year's imprisonment, and dies in the prison - Principles of the Traskites - Brabourne writes in behalf of the seventh day - Appeals to King Charles I. to restore the ancient Sabbath - The king employs Dr. White to write against Brabourne, and Dr. Heylyn to write the History of the Sabbath - The king intimidates Brabourne and he recants - He returns again to the Sabbath - Philip Tandy - James Ockford writes "The Doctrine of the Fourth Commandment" - His book burned - Edward Stennett - Wm. Sellers - Cruel Treatment of Francis Bampfield - Thomas Bampfield - Martyrdom of John James - How the Sabbath cause was prostrated in England.**

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Chambers speaks thus of Sabbath-keepers in the sixteenth century:

"In the reign of Elizabeth, it occurred to many conscientious and independent thinkers (as it had previously done to some Protestants in Bohemia), that the fourth commandment required of them the observance, not of the first, but of the specified seventh day of the week, and a strict bodily rest, as a service then due to God; while others, though convinced that the day had been altered by divine authority, took up the same opinion as to the scriptural obligation to refrain from work. The former class became numerous enough to make a considerable figure for more than a century in England, under the title of 'Sabbatarians' - a word now exchanged for the less ambiguous appellation of 'Seventh-day Baptists.' "<sup>1</sup>

Gilfillan quotes an English writer of the year 1584, John Stockwood, who says that there were then

"A great diversity of opinion among the vulgar people and simple sort, concerning the Sabbath day, and the right use of the same."

And Gilfillan states one of the grounds of controversy thus:

"Some maintaining the unchanged and unchangeable obligation of the seventh-day Sabbath."<sup>2</sup>

In 1607, an English first-day writer, John Sprint, gave the views of the Sabbath-keepers of that time, which in truth have been substantially the same in all ages:

"They allege reasons drawn, 1. From the precedence of the Sabbath before the law, and before the fall; the laws of which nature are immutable. 2. From the perpetuity of the moral law. 3. And from the large extent thereof appertaining to [the Sabbath above] all [the other precepts]. 4. . . . And of the cause of [this precept of] the law which maketh it perpetual, which is the memorial and

meditation of the works of God; which belong unto the Christians as well as to the Jews."<sup>3</sup>

John Trask began to speak and write in favor of the seventh day as the Sabbath of the Lord, about the time that King James I., and the archbishop of Canterbury, published the famous "Book of Sports for Sunday," in 1618. His field of labor was London, and being a very zealous man, he was soon called to account by the persecuting authority of the church of England. He took high ground as to the sufficiency of the Scriptures to direct in all religious services, and that the civil authorities ought not to constrain men's consciences in matters of religion. He was brought before the infamous Star Chamber, where a long discussion was held respecting the Sabbath. It was on this occasion that Bishop Andrews first brought forward that now famous first-day argument, that the early martyrs were tested by the question, "Hast thou kept the Lord's day?"<sup>4</sup>

Gilfillan, quoting the words of contemporary writers, says of Trask's trial that,

"For 'making of conventicles and factions, by that means which may tend to sedition and commotion, and for scandalizing the king, the bishops, and the clergy,' 'he was censured in the Star Chamber to be set upon the pillory at Westminster, and from thence to be whipt to the fleet, there to remain a prisoner.' "<sup>5</sup>

This cruel sentence was carried into execution, and finally broke his spirit. After enduring the misery of his prison for one year, he recanted his doctrine.<sup>6</sup> The case of his wife is worthy of particular mention. Pagitt gives her character thus:

"She was a woman endued with many particular virtues, well worthy the imitation of all good Christians, had not error in other things, especially a spirit of strange unparalleled opinionativeness and obstinacy in her private conceits, spoiled her."<sup>7</sup>

Pagitt says that she was a school teacher of superior excellence. She was particularly careful in her dealings with the poor. He gives her reasons thus:

"This she professed to do out of conscience, as believing she must one day come to be judged for all things done in the flesh. Therefore she resolved to go by the safest rule, rather against than for her private interests."<sup>8</sup>

Pagitt gives her crime in the following words:

"At last for teaching only five days in the week, and resting upon Saturday, it being known upon what account she did it, she was carried to the new prison in Maiden lane, a place then appointed for the restraint of several other persons of different opinions from the church of England."<sup>9</sup>

Observe the crime: it was not what she did, for a first-day person might have done the same, but because she did it to obey the fourth commandment. Her motive exposed her to the vengeance of the authorities. She was a woman of indomitable courage, and would not purchase her liberty by renouncing the Lord's Sabbath. During her long imprisonment, Pagitt says that some one wrote her thus:

"Your constant suffering would be praiseworthy, were it for truth; but being for error, your recantation will be both more acceptable to God, and laudable before men."<sup>10</sup>

But her faith and patience held out till she was released by death.

"Mrs. Trask lay fifteen or sixteen years a prisoner for her opinion about the Saturday Sabbath; in all which time she would receive no relief from anybody, notwithstanding she wanted much: alleging that it was written, 'It is more blessed . . . to give than to receive.' Neither would she borrow, because it was written, 'Thou shalt lend to many nations, and shall not borrow.' So she deemed it a dishonor to her head, Christ, either to beg or borrow. Her diet for the most part during her imprisonment, that is, till a little before her death, was bread and water, roots and herbs; no flesh, nor wine, nor brewed drink. All her means was an annuity of forty shillings a year; what she lacked more to live upon she had of such prisoners as did employ her sometimes to do business for them."<sup>11</sup>

Pagitt, who was the contemporary of Trask, thus states the principles of the Sabbatarians of that time, whom he calls Traskites:

"The positions concerning the Sabbath by them maintained were these:

"1. That the fourth commandment of the Decalogue, 'Remember the Sabbath day, to keep it holy' [Ex. 20], is a divine precept, simply and entirely moral, containing nothing legally ceremonial in whole or in part, and therefore the weekly observation thereof ought to be perpetual, and to continue in force and virtue to the world's end.

"2. That the Saturday, or seventh day in every week, ought to be an everlasting holy day in the Christian church, and the religious observation of this day obligeth Christians under the gospel, as it did the Jews before the coming of Christ.

3. That the Sunday, or Lord's day, is an ordinary working day, and it is superstition and will-worship to make the same the Sabbath of the fourth commandment."<sup>12</sup>

It was for this noble confession of faith that Mrs. Trask was shut up in prison till the day of her death. For the same, Mr. Trask was compelled to stand in the pillory, and was whipped from thence to the fleet, and then shut up in a wretched prison, from which he escaped by recantation after enduring the miseries of more than a year.<sup>13</sup>

Mr. Utter mentions the next Sabbatarian minister as follows:

"Theophilus Brabourne, a learned minister of the gospel in the established church, wrote a book, which was printed at London in 1628, wherein he argued 'that the Lord's day is not the Sabbath day by divine institution,' but 'that the seventh-day Sabbath is now in force.' Mr. Brabourne published another book in 1632, entitled, 'A Defense of that most Ancient and Sacred Ordinance of God's, the Sabbath Day.'"<sup>14</sup>

Brabourne dedicated his book to King Charles I., requesting him to use his royal authority for the restoration of the ancient Sabbath. But those who put their trust in princes are sure to be disappointed. Dr. F. White, bishop of Ely, thus states the occasion of his own work against the Sabbath:

"Now because this Brabourne's treatise of the Sabbath was dedicated to his Royal Majesty, and the principles upon which he grounded all his arguments (being commonly preached, printed, and believed throughout the kingdom), might have poisoned and infected many people either with this Sabbatarian error, or with some other of like quality; it was the king, our gracious master, his will and pleasure, that a treatise should be set forth, to prevent further mischief, and to settle his good subjects (who have long time been distracted about Sabbatarian questions) in the old and good way of the ancient and orthodoxal Catholic

church. Now that which his sacred Majesty commanded, I have by your Grace's direction [Archbishop Laud] obediently performed."<sup>15</sup>

The king not only wished by this appointment to overthrow those who kept the day enjoined in the commandment, but also those who by means of Dr. Bound's new theory pretended that Sunday was that day. He therefore joined Dr. Heylyn with Bishop White in this work:

"Which burden being held of too great weight for any one to undergo, and the necessity of the work requiring a quick dispatch, it was held fit to divide the employment betwixt two. The argumentative and scholastical part was referred to the right learned Dr. White, then bishop of Ely, who had given good proof of his ability in polemical matters in several books and disputations against the papists. The practical and historical [was to be written], by Heylyn of Westminster, who had gained some reputation for his studies in the ancient writers."<sup>16</sup>

The works of White and Heylyn were published simultaneously in 1635. Dr. White, in addressing himself to those who enforce Sunday observance by the fourth commandment, speaks thus of Brabourne's arguments, that not Sunday, but the ancient seventh day, is there enjoined:

"Maintaining your own principles that the fourth commandment is purely and simply moral and of the law of nature, it will be impossible for you either in English or in Latin, to solve Theophilus Brabourne's objections."<sup>17</sup>

But the king had something besides argument for Brabourne. He was brought before Archbishop Laud and the court of High Commission, and, moved by the fate of Mrs. Trask, he submitted for the time to the authority of the church of England, but sometime afterward wrote other books in behalf of the seventh day.<sup>18</sup> Dr. White's book has this pithy notice of the indefinite-time theory:

"Because an indefinite time must either bind to all moments of time, as a debt, when the day of payment is not expressly dated, is liable to payment every moment; or else it binds to no time at all."<sup>19</sup>

Mr. Utter, after the statement of Brabourne's case, continues thus:

"About this time Philip Tandy began to promulgate in the northern part of England the same doctrine concerning the Sabbath. He was educated in the established church, of which he became a minister. Having changed his views respecting the mode of baptism and the day of the Sabbath, he abandoned that church and 'became a mark for many shots.' He held several public disputes about his peculiar sentiments, and did much to propagate them. James Ockford was another early advocate in England of the claims of the seventh day as the Sabbath. He appears to have been well acquainted with the discussions in which Trask and Brabourne had been engaged. Being dissatisfied with the pretended conviction of Brabourne, he wrote a book in defense of Sabbatarian views, entitled, 'The Doctrine of the Fourth Commandment.' This book, published about the year 1642, was burnt by order of the authorities in the established church."<sup>20</sup>

The famous Stennett family furnished, for four generations, a succession of able Sabbatarian ministers. Mr. Edward Stennett, the first of these, was born about the beginning of the seventeenth century. His work entitled, "The Royal Law Contended For," was first published at London in 1658. "He was an able and devoted minister, but dissenting from the established church, he was deprived of the means of support." "He suffered much of the persecution which the Dissenters were exposed to at that time, and more especially for his faithful

adherence to the cause of the Sabbath. For this truth he experienced tribulation, not only from those in power, by whom he was kept a long time in prison, but also much distress from unfriendly, dissenting brethren, who strove to destroy his influence, and ruin his cause." In 1664, he published a work entitled, "The Seventh Day is the Sabbath of the Lord."<sup>21</sup> In 1671, Wm. Sellers wrote a work in behalf of the seventh day in reply to Dr. Owen. Cox states its object thus:

"In opposition to the opinion that some one day in seven is all that the fourth commandment requires to be set apart, the writer maintains the obligation of the Saturday Sabbath on the ground that 'God himself directly in the letter of the text calls the seventh day the Sabbath day, giving both the names to one and the self-same day, as all men know that ever read the commandments.' "<sup>22</sup>

One of the most eminent Sabbatarian ministers of the last half of the seventeenth century was Francis Bampfield. He was originally a clergyman of the Church of England. The Baptist historian, Crosby, speaks of him thus:

"But being utterly unsatisfied in his conscience with the conditions of conformity, he took his leave of his sorrowful and weeping congregation in . . . 1662, and was quickly after imprisoned for worshiping God in his own family. So soon was his unshaken loyalty to the king forgotten, . . . that he was more frequently imprisoned and exposed to greater hardships for his nonconformity, than most other dissenters."<sup>23</sup>

Of his imprisonment, Neale says:

"After the act of uniformity, he continued preaching as he had opportunity in private, till he was imprisoned for five days and nights, with twenty-five of his hearers in one room . . . where they spent their time in religious exercises, but after some time he was released. Soon after, he was apprehended again and lay nine years in Dorchester jail, though he was a person of unshaken loyalty to the king."<sup>24</sup>

During his imprisonment, he preached almost every day, and gathered a church even under his confinement. And when he was at liberty, he ceased not to preach in the name of Jesus. After his release, he went to London, where he preached with much success.<sup>25</sup> Neale says of his labors in that city:

"When he resided in London he formed a church on the principles of the Sabbatarian Baptist, at Pinner's hall, of which principles he was a zealous asserter. He was a celebrated preacher, and a man of serious piety."<sup>26</sup>

On Feb. 17, 1682, he was arrested while preaching, and on March 28, was sentenced to forfeit all his goods and to be imprisoned in Newgate for life. In consequence of the hardships which he suffered in that prison, he died, Feb. 16, 1683.<sup>27</sup> "Bampfield," says Wood, "dying in the said prison of Newgate . . . aged seventy years, his body was . . . followed with a very great company of factious and schismatical people to his grave."<sup>28</sup> Crosby says of him:

"All that knew him will acknowledge that he was a man of great piety. And he would in all probability have preserved the same character, with respect to his learning and judgment, had it not been for his opinion in two points, viz., that infants ought not to be baptized, and that the Jewish Sabbath ought still to be kept."<sup>29</sup>

Mr. Bampfield published two works in behalf of the seventh day as the Sabbath, one in 1672, the other in 1677. In the first of these he thus sets forth the doctrine of the Sabbath:



"The law of the seventh-day Sabbath was given before the law was proclaimed at Sinai, even from the creation, given to Adam, . . . and in him to all the world.<sup>30</sup> . . . The Lord Christ's obedience unto this fourth word in observing in his lifetime the seventh day as a weekly Sabbath day, . . . and no other day of the week as such, is a part of that perfect righteousness which every sound believer doth apply to himself in order to his being justified in the sight of God; and every such person is to conform unto Christ in all the acts of his obedience to the ten words."<sup>31</sup>

His brother, Mr. Thomas Bampfield, who had been speaker in one of Cromwell's parliaments, wrote also in behalf of seventh-day observance, and was imprisoned for his religious principles in Ilchester jail.<sup>32</sup> About the time of Mr. Bampfield's first imprisonment, severe persecution arose against the Sabbath-keepers in London. Crosby thus bears testimony:

"It was about this time [A.D. 1661], that a congregation of Baptists holding the seventh day as a Sabbath, being assembled at their meeting-house in Bull-stake alley, the doors being open, about three o'clock P.M. [Oct. 19], whilst Mr. John James was preaching, one Justice Chard, with Mr. Wood, an headborough, came into the meeting-place. Wood commanded him in the king's name to be silent and come down, having spoken treason against the king. But Mr. James, taking little or no notice thereof, proceeded in his work. The headborough came nearer to him in the middle of the meeting-place and commanded him again in the king's name to come down or else he would pull him down; whereupon the disturbance grew so great that he could not proceed."<sup>33</sup>

The officer having pulled him down from the pulpit, led him away to the court under a strong guard. Mr. Utter continues this narrative as follows:

"Mr. James was himself examined and committed to Newgate, on the testimony of several profligate witnesses, who accused him of speaking treasonable words against the king. His trial took place about a month afterward, at which he conducted himself in such a manner as to create much sympathy. He was, however, sentenced to be hanged, drawn and quartered.<sup>34</sup> This awful sentence did not dismay him in the least. He calmly said, 'Blessed be God; whom man condemneth, God justifieth.' While he lay in prison, under sentence of death, many persons of distinction visited him, who were greatly affected by his piety and resignation, and offered to exert themselves to secure his pardon. But he seems to have had little hope of their success. Mrs. James, by advice of her friends, twice presented petitions to the king [Charles II.], setting forth the innocence of her husband, the character of the witnesses against him, and entreating His Majesty to grant a pardon. In both instances she was repulsed with scoffs and ridicule. At the scaffold, on the day of his execution, Mr. James addressed the assembly in a very noble and affecting manner. Having finished his address, and kneeling down, he thanked God for covenant mercies, and for conscious innocence; he prayed for the witnesses against him, for the executioner, for the people of God, for the removal of divisions, for the coming of Christ, for the spectators, and for himself, that he might enjoy a sense of God's favor and presence, and an entrance into glory. When he had ended, the executioner said, 'The Lord receive your soul;' to which Mr. James replied, 'I thank thee.' A friend observing to him, 'This is a happy day,' he answered, 'I bless God it is.' Then having thanked the sheriff for his courtesy, he said, 'Father, into thy hands I commit my spirit.' . . . After he was dead his heart was taken out and burned, his quarters were affixed to the gates of the city, and his head was set up in White chapel on a pole opposite to the alley in which his meeting-house stood."<sup>35</sup>

Such was the experience of English Sabbath-keepers in the seventeenth century. It cost something to obey the fourth commandment in such times as those. The laws of England

during that century were very oppressive to all Dissenters, and bore exceedingly hard upon the Sabbath-keepers. But God raised up able men, eminent for piety, to defend his truth during those troublous times, and, if need be, to seal their testimony with their blood. In the seventeenth century, eleven churches of Sabbatarians flourished in England, while many scattered Sabbath-keepers were to be found in various parts of that kingdom. Now, but three of these churches are in existence! And only remnants, even of these, remain!

To what cause shall we assign this painful fact? It is not because their adversaries were able to confute their doctrine; for the controversial works on both sides still remain, and speak for themselves. It is not that they lacked men of piety and of learning; for God gave them these, especially in the seventeenth century. Nor is it that fanaticism sprang up and disgraced the cause; for there is no record of anything of this kind. They were cruelly persecuted, but the period of their persecution was that of their greatest prosperity. Like Moses' bush, they stood unconsumed in the burning fire. The prostration of the Sabbath cause in England is due to none of these things.

The Sabbath was wounded in the house of its own friends. They took upon themselves the responsibility, after a time, of making the Sabbath of no practical importance, and of treating its violation as no very serious transgression of the law of God. Doubtless they hoped to win men to Christ and his truth by this course; but, instead of this, they simply lowered the standard of divine truth into the dust. The Sabbath-keeping ministers assumed the pastoral care of first-day churches, in some cases as their sole charge, in others, they did this in connection with the oversight of Sabbatarian churches. The result need surprise no one; as these Sabbath-keeping ministers and churches said to all men, in thus acting, that the fourth commandment might be broken with impunity, the people took them at their word. Mr. Crosby, a first-day historian, sets this matter in a clear light:

"If the seventh day ought to be observed as the Christian Sabbath, then all congregations that observe the first day as such must be Sabbath-breakers. . . . I must leave those gentlemen on the contrary side to their own sentiments; and to vindicate the practice of becoming pastors to a people whom in their conscience they must believe to be breakers of the Sabbath."<sup>36</sup>

Doubtless there have been noble exceptions to this course; but the body of English Sabbatarians for many years have failed to faithfully discharge the high trust committed to them.

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1 Chambers' Cyclopedia, article, Sabbath, vol. viii. p. 402, London, 1867.

2 Gilfillan's Sabbath, p. 60.

3 Observation of the Christian Sabbath, p. 2.

4 See the fifteenth chapter of this work.

5 Gilfillan's Sabbath, p. 88.

6 Id.Ib.

7 Pagitt's Heresiography, p. 209, London, 1661.

8 Pagitt's Heresiography, p. 209.

9 Id. p. 210.

10 Id. p. 164.

11 Pagitt's Heresiography, pp. 196, 197.

12 Id. p. 161.

13 Manual of the Seventh-day Baptists, pp. 17, 18; Heylyn's Hist. of the Sab. part ii. chap. viii. sect. 10; Gilfillan's Sabbath, pp. 88, 89; Cox's Sabbath Literature, vol. i. pp. 152, 153.

14 Manual of the S.D. Baptists, p. 18.

15 Dr. Francis White's Treatise of the Sabbath Day, quoted in Cox's Sab. Lit. vol. i. p. 167.

16 Heylyn's Cyprianus Anglicus, quoted in Cox, vol. i. p. 173.

17 Treatise of the Sabbath Day, p. 110.

18 Hessey's Bampton Lectures, pp. 373, 374; Cox's Sab. Lit. vol. ii. p. 6; A.H. Lewis's Sabbath and Sunday, pp. 197-184. This work contains much valuable information respecting English and American Sabbatarians.

19 Treatise of the Sabbath Day, p. 73.

20 Manual of the S.D. Baptists, pp. 19, 20.

21 Cox, vol. i. p. 268; vol. ii. p. 10.

22 Id. vol. ii. p. 35.

23 Hist. English Baptists, vol. i. pp. 365, 366.

24 Hist. Puritans, part 2. chap. x.

25 Crosby's Hist. Eng. Baptists, vol. i. pp. 366, 367.

26 Hist. Puritans, part 2, chap. x.

27 Calamy's Ejected Ministers, vol. ii. pp. 258, 259; Lewis' Sabbath and Sunday, pp. 188-193.

28 Wood's Athenae Oxonienses, vol. iv. p. 123.

29 Crosby, vol. i. p. 367.

30 Ex.16:23; Gen.2:3.

31 Judgment for the Observation of the Jewish or Seventh-day Sabbath, pp. 6-8, 1672.

32 Calamy, vol. 2, p. 260.

33 Crosby, vol. 2. pp. 165-171.

34 When asked what he had to say why sentence should not be pronounced, he said he would leave with them these scriptures: Jer.26:14,15; Ps.116:15.

35 Manual, &c. pp. 21-23.

36 Crosby's Hist. Eng. Bapt. vol. iii. pp. 138, 139.

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## CHAPTER 27

### THE SABBATH IN AMERICA

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*The first Sabbath-keeping church in America - Names of its members - Origin of the second - Organization of the Seventh-day Baptist General Conference - Statistics of the Denomination at that time - Nature of its organization - Present Statistics - Educational facilities - Missionary work - The American Sabbath Tract Society - Responsibility for the light of the Sabbath - The German S.D. Baptists of Pennsylvania - Reference to Sabbath-keepers in Hungary - In Siberia - The Seventh-day Adventists - Their origin - Labors of Joseph Bates - Of James White - The Publishing Association - Systematic Benevolence - The work of the preachers mainly in new fields - Organization of the S.D. Adventists - Statistics - Peculiarities of their faith - Their object - The S.D. Adventists of Switzerland - Why the Sabbath is of priceless value to mankind - The nations of the saved observe the Sabbath in the new earth.*

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The first Sabbatarian church in America originated at Newport, R.I. The first Sabbath-keeper in America was Stephen Mumford, who left London three years after the martyrdom of John James, and forty-four years after the landing of the pilgrim fathers at Plymouth. Mr. Mumford, it appears, came as a missionary from the English Sabbath-keepers.<sup>1</sup> Mr. Isaac Backus, the historian of the early New England Baptists, makes the following record:

"Stephen Mumford came over from London in 1664, and brought the opinion with him that the whole of the ten commandments, as they were delivered from Mount Sinai, were moral and immutable; and that it was the Antichristian power which thought to change times and laws, that changed the Sabbath from the seventh to the first day of the week. Several members of the first church in Newport embraced this sentiment, and yet continued with the church for some years, until two men and their wives who had so done, turned back to the keeping of the first day again."<sup>2</sup>

Mr. Mumford, on his arrival, went earnestly to work to convert men to the observance of the fourth commandment, as we infer from the following record:

"Stephen Mumford, the first Sabbath-keeper in America, came from London in 1664. Tacy Hubbard commenced keeping the Sabbath, March 11, 1665. Samuel Hubbard commenced April 1, 1665. Rachel Langworthy, January 15, 1666. Roger Baxter, April 15, 1666, and William Hiscox, April 28, 1666. These were the first Sabbath-keepers in America. a controversy, lasting several years, sprung up between them and members of the church. They desired to retain their connection with the church, but were, at last, compelled to withdraw, that they might peaceably enjoy and keep God's holy day."<sup>3</sup> [Baxter is Baster in the S.D.B. Memorial.]

Though Mr. Mumford faithfully taught the truth, he seems to have cherished the ideas of the English Sabbatarians, that it was possible for first-day and seventh-day observers to walk together in church fellowship. Had the first-day people been of the same mind, the light of the Sabbath would have been extinguished within a few years, as the history of English Sabbath-keepers clearly proves. But, in the providence of God, the danger was averted by the opposition which these commandment-keepers had to encounter.

Besides the persons above enumerated, four others embraced the Sabbath in 1666, but in 1668 they renounced it. These four were also members of the first-day Baptist church of Newport. Though the Sabbath-keepers who retained their integrity thought that they might lawfully commune with the members of the church who were fully persuaded to observe the first day, yet they felt otherwise with respect to these who had clearly seen the Sabbath, and had for a time observed it, and then apostatized from it. These persons "both wrote and spoke against it, which so grieved them that they could not sit down at the table of the Lord with them, nor with the church because of them." But as they were members of a first-day church, and had "no power to deal with them as of themselves without the help of the church," they "found themselves barred as to proceeding with them, as being but private brethren. So they concluded not to bring the case to the church to judge of the fact, viz., in turning from the observation of the seventh day, being contrary-minded as to that." They therefore sent to the London Sabbath-keepers for advice, and in the mean time refrained from communing with the church.

Dr. Edward Stennet wrote them in behalf of the London Sabbath-keepers: "If the church will hold communion with these apostates from the truth, you ought then to desire to be fairly dismissed from the church; which if the church refuse, you ought to withdraw yourselves."<sup>4</sup> They decided, however, not to leave the church. But they told "the church publicly that they could not have comfortable communion with those four persons that had sinned." "And thus for several months they walked with little or no offense from the church; after which the leading or ministering brethren began to declare themselves concerning the ten precepts." Mr. Tory "declared the law to be done away." Mr. Luker and Mr. Clarke "made it their work to preach the non-observation of the law, day after day." But the Sabbath-keepers replied "that the ten precepts were still as holy, just, good, and spiritual, as ever." Mr. Tory "with some unpleasant words said 'that their tune was only the fourth precept,' to which they answered, 'that the whole ten precepts were of equal force with them, and that they did not plead for one without the other.' And they for several years, went on with the church in a halvish kind of fellowship."<sup>5</sup>

Mr. Bailey thus states the result:

"At the time of their change of sentiment and practice, [respecting the Bible Sabbath], they had no intention of establishing a church with this distinctive feature. God, evidently, had a different mission for them, and brought them to it, through the severe trial of persecution. They were forced to leave the fellowship of the Baptist church, or abandon the Sabbath of the Lord their God."<sup>6</sup>

"These left the Baptist church on December 7, 1671."<sup>7</sup>

"On the 23d of December, just sixteen days after withdrawing from the Baptist church, they covenanted together in a church organization."<sup>8</sup>

Such was the origin of the first Sabbath-keeping church in America.<sup>9</sup> The second of these churches owes its origin to this circumstance: About the year 1700, Edmund Dunham of Piscataway, N.J., reproved a person for labor on Sunday. He was asked for his authority from the Scriptures. On searching for this, he became satisfied that the seventh day is the only weekly Sabbath in the Bible, and began to observe it.

"Soon after, others followed his example, and in 1707 a Seventh-day Baptist church was organized, with seventeen members. Edmund Dunham was chosen pastor and sent to Rhode Island to receive ordination."<sup>10</sup>

The S.D. Baptist General Conference was organized in 1802. At its first annual session, it included in its organization eight churches, nine ordained ministers, and 1130 members.<sup>11</sup> The Conference was organized with only advisory powers, the individual churches retaining the matters of discipline and church government in their own hands.<sup>12</sup> The Conference now embraces some eighty churches, and about 8000 members. These churches are found in most of the northern and western States, and are divided into five associations, which, however, have no legislative nor disciplinary power over the churches which compose them. There are, belonging to the denomination, five academies, one college, "and a university with academic, collegiate, mechanical, and theological departments in operation."<sup>13</sup> The S.D. Baptist missionary society sustains several home missionaries who labor principally on the western and southern borders of the denomination. They have within a few years past met with a good degree of success in this work. It has also a missionary station at Shanghai, China, and a small church there of faithful Christians.

The American Sabbath Tract Society is the publishing agency of the denomination. Its headquarters are at Alfred Center, N.Y. It publishes the Sabbath Recorder, the organ of the S.D. Baptists, and it also publishes a series of valuable works relating to the Sabbath and the law of God.

During the two hundred years which have elapsed since the organization of the first Sabbatarian church in America, God has raised up among this people men of eminent talent and moral worth. He has also in providential ways called attention to the sacred trust which he so long since confided to the S.D. Baptists, and which they have been slow to realize in its immense importance.

Among those converted to the Sabbath through the agency of this people, the name of J.W. Morton is particularly worthy of honorable mention. He was sent in 1847 a missionary to the island of Haiti by the Reformed Presbyterians. Here he came in contact with Sabbatarian publications, and after a serious examination became satisfied that the seventh day is the Sabbath of the Lord. As an honest man, what he saw to be truth he immediately obeyed, and returning home to be tried for his heresy, was summarily expelled from the Reformed Presbyterian church without being suffered to state the reasons which had governed his conduct. He has given to the world a valuable work, entitled, "Vindication of the True Sabbath," in which his experience is related, and his reasons for observing the seventh day set forth with great force and clearness.

The S.D. Baptists do not lack men of education and of talent, and they have ample means in their possession with which to sustain the cause of God. If in time past they have not fully realized that they were debtors to all mankind because of the great truth which God committed to their trust, there is reason to believe that they are now to some extent awakening to this vast indebtedness.<sup>14</sup>

There is also in the State of Pennsylvania a small body of German S.D. Baptist found in the counties of Lancaster, York, Franklin, and Bedford, and in the central and western parts of the State. They originated in 1728 from the teaching of Conrad Beissel, a native of Germany. They practice trine immersion, and the washing of feet, and observe open communion. They encourage celibacy, but make it obligatory upon none. Even those who have chosen this manner of life are at liberty to marry if at any time they choose so to do. They established and successfully maintained a Sabbath-school at Ephrata, their head-quarters, forty years before Robert Raikes had introduced the system of Sunday-schools. This people have suffered much persecution because of their observance of the seventh day, the laws of Pennsylvania being

particularly oppressive toward Sabbatarians.<sup>15</sup> The German S.D. Baptists do not belong to the S.D. Baptist General Conference.

We have already noticed the fact that Sabbath-keepers are numerous in Russia, in Poland, and in Turkey. We find the following statement respecting Sabbath-keepers in Hungary:

"A Congregation of seventh-day Christians in Hungary, being refused tolerance by the laws, has embraced Judaism, in order to be allowed to exist in connection with one of the 'received religions.' "<sup>16</sup>

The probability is that as the laws of the Austrian Empire bear very heavily upon all religious bodies not belonging to some one of the tolerated sects or orders, these "Seventh-day Christians" on "being refused tolerance" in their own name, secured the privilege of observing the seventh day by allowing their doctrine to be classed by the civil authorities under the head of Judaism, and so bringing themselves under the tolerance accorded to the "received religions." We do not say that this was right, even as a technicality, but it is evidently the extent of what they did. There is no reason to believe that they abjured Christ. We also learn that there are Sabbath-keepers in the north of Asia:

"There is a sect of Greek Christians in Siberia who keep the Jewish Sabbath (Saturday). Such sects already exist in the United States, in Germany, and we believe in England."<sup>17</sup>

The Sabbath was first introduced to the attention of the Advent people at Washington, N.H. A faithful Seventh-day Baptist sister, Mrs. Rachel D. Preston, from the State of New York, having removed to this place, brought with her the Sabbath of the Lord. Here she became interested in the doctrine of the glorious advent of the Saviour at hand. Being instructed in this subject by the Advent people, she in turn instructed them in the commandments of God, and as early as 1844, nearly the entire church in that place, consisting of about forty persons, became observers of the Sabbath of the Lord.<sup>18</sup> The oldest body of Sabbath-keepers among the Seventh-day Adventists is therefore at Washington, N.H. Its present number is small, for it has been thinned by emigration and by the ravages of death; but there still remains a small company to bear witness to this ancient truth of the Bible.

From this place, several Advent ministers received the Sabbath truth during the year 1844. One of these was Eld. T.M. Preble, who has the honor of first bringing this great truth before the Adventists through the medium of the press. His essay was dated Feb. 13, 1845. He presented briefly the claims of the Bible Sabbath, and showed that it was not changed by the Saviour, but was changed by the great apostasy. He then said:

"Thus we see Dan. 7:25, fulfilled, the little horn changing 'times and laws.' Therefore it appears to me that all who keep the first day for the Sabbath, are Pope's Sunday-keepers, and God's Sabbath breakers."<sup>19</sup>

Within a few months many persons began to observe the Sabbath as the result of the light thus shed on their pathway. Eld. J.B. Cook, a man of decided talent as a preacher and a writer, was one of these early converts to the Sabbath. Elders Preble and Cook were at this time in full vigor of their mental powers, and were possessed of talent and a reputation for piety, which gave them great influence among the Adventists in behalf of the Sabbath. These men were called in the providence of God to fill an important place in the work of Sabbath reform.

But both of them, while preaching and writing in its behalf, committed the fatal error of making it of no practical importance. They had apparently the same fellowship for those who rejected the Sabbath that they had for those who observed it. Such a course of action produced

its natural result. After two or three years of this kind of Sabbath observance, each of these men apostatized from it, and thenceforward used what influence they possessed in warring against the fourth commandment. The larger part of those who embraced the Sabbath from their labors were not sufficiently impressed with its importance to become settled and grounded in its weighty evidences, and, after a brief period, they turned back from its observance. But enough had been done to excite bitter opposition toward the Sabbath on the part of many Adventists, and to bring out the ingenious and plausible arguments by which men attempt to prove that God has abolished his own sacred law.

Such was the fruit of their course, and such the condition of things at the time of their defection. But the result of their plan of action taught the Advent Sabbath-keepers a lesson of value, which they have never forgotten. They learned that the fourth commandment must be treated as a part of the moral law, if men are ever to be led to its sacred observance.

Eld. Preble's first article in behalf of the Sabbath was the means of calling the attention of our venerable brother, Joseph Bates, to this divine institution. He soon became convinced of its obligation, and at once began to observe it. He had acted quite a prominent part in the Advent movement of 1843-4, and now, with self-sacrificing zeal, he took hold of the despised Sabbath truth to set it before this fellow-men. He did not do it in the half-way manner of Elders Preble and Cook, but as a man thoroughly in earnest and fully alive to the importance of his subject.

The subject of the heavenly Sanctuary began about this time to interest many Adventists, and especially Eld. Bates. He was one of the first to see that the central object of that Sanctuary is the ark of God. He also called attention to the proclamation of the third angel relative to God's commandments. He girded on the armor to lay it down only when his work should be accomplished. He has been instrumental in leading many to the observance of the commandments of God and the faith of Jesus, and few who have received the Sabbath from his teaching have apostatized from it.<sup>20</sup>

It was but a few months after Eld. Bates, that our esteemed and efficient brother, Eld. James White, also embraced the Sabbath. He had labored with much success in the great Advent movement, and he now entered heartily into the work of Sabbath reform. Uniting with Eld. Bates in the proclamation of the doctrine of the advent and the Sabbath as connected together in the Sanctuary and the message of the third angel, he has, with the blessing of God, accomplished great results in behalf of the Sabbath.

The publishing interests of the Seventh-day Adventists originated through his instrumentality. He began the work of publishing in 1849, without resources, and with very few friends, but with much toil, self-sacrifice, and anxious care; and with the blessing of God upon his efforts, he has been the means of establishing an efficient office of publication, and of disseminating many important works throughout our country, and, to some extent, to other nations also. The publication of the *Advent Review and Herald of the Sabbath*, the organ of the Seventh-day Adventists, was commenced by him in 1850. For most of the years of its existence, he has served as one of its editors; and for all its earlier years, he was both publisher and sole editor. During this time, he has also labored with energy as a minister of the gospel of Christ.

The wants of the cause demanding an enlargement of capital and more extensive operations, to this end an Association was incorporated in the city of Battle Creek, Michigan, May 3, 1861, under the name of the Seventh-day Adventist Publishing Association. This Association owns three commodious publishing houses, with engine, power presses, and all the fixtures necessary for doing an extensive business. There are about fifty persons constantly employed



in this work of publication. The Association has a capital of about \$70,000. Under God, it owes its prosperity to the prudent management and untiring energy of Eld. James White.

The Advent Review has at the present time (Nov., 1873) a circulation of about 5000 copies. The Youth's Instructor, a monthly paper designed for the children of Sabbath-keeping Adventists, began to be issued in 1852, and has now attained a circulation of nearly 5000 copies.

The Advent Tidende, a Danish monthly with a circulation of 800, is published for the benefit of those who speak the Danish and Norwegian tongues, of whom a considerable number have embraced the Sabbath.

The S.D. Adventists have taken a strong interest in the subject of hygiene and the laws of health, and have established a Health Institute at Battle Creek, Mich., which publishes the Health Reformer, a monthly journal, magazine form, having a circulation of nearly 5000 copies.

Numerous publications on Prophecy, the Signs of the Times, the Coming of Christ, the Sabbath, the Law of God, the Sanctuary, &c., &c., have been issued within the past twenty years, and have had an extensive circulation, amounting, in the aggregate, to many millions of pages.

The ordinary financial wants of the cause are sustained by a method of collecting means known as Systematic Benevolence. By this system, it is designed that each friend of the cause shall pay a certain sum weekly proportioned to the property which he possesses. But there is no compulsion in this matter. In this manner the burden is borne by all, so that it rests heavily upon none; and the means needed for the work flows with a steady stream into the treasury of the several churches, and finally into that of the State Conferences. A settlement is instituted each year at the State Conferences, in which the labors, receipts, and expenditures, of each minister are carefully considered. Thus none are allowed to waste means, and none who are recognized as called of God to the ministry are allowed to suffer.

The churches sustain their meetings for the most part without the aid of preaching. They raise means to sustain the servants of Christ, but bid them mainly devote their time and strength to save those who have not the light of these important truths shining upon their pathway. So they go out everywhere preaching the word of God, as his providence guides their feet. During the summer months, the work in new fields is carried forward principally by means of large tents, which enable the preacher to provide a suitable place of worship, wherever he may think it desirable to labor.

The Seventh-day Adventists have thirteen State Conferences, which assemble annually in their respective States. These bear the names of Maine, Vermont, New England, New York and Pennsylvania, Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Missouri and Kansas, and California. These Conferences are designed to meet the local wants of the cause. There is also a General Conference, which assembles yearly, composed of delegates from the State Conferences. This Conference takes the general oversight of the work in all the State Conferences, supplying the more destitute with laborers as far as possible, and uniting the whole strength of the body for the accomplishment of the work. It also takes the charge of missionary labor in those States which have no organized Conferences.

There are about fifty ministers who devote their whole time to the work of the gospel. There is also a considerable number who preach a portion of the time and devote the remainder to

secular labor. There are about 6000 members in the several Conference organizations. But such is the scattered condition of this people (for they are found in all the northern States and in several of the southern), that a very large portion have no connection with its organization. They are to be found in single families scattered all the way from Maine to California and Oregon. The Review and Instructor constitute, in a great number of cases, the only preachers of their faith.

Those subjects which more especially interest this people, are the fulfillment of prophecy, the second personal advent of the Saviour as an event now near at hand, immortality through Christ alone, a change of heart through the operation of the Holy Spirit, the observance of the Sabbath of the fourth commandment, the divinity and mediatorial work of Christ, and the development of a holy character by obedience to the perfect and holy law of God.<sup>21</sup>

They are very strict with regard to the ordinance of baptism, believing not only that it requires men to be buried in the watery grave, but that even such baptism is faulty if administered to those who are breaking one of the ten commandments. They also believe that our Lord's direction in John 13 should be observed in connection with the supper.

They teach that the gifts of the Spirit set forth in 1Cor.12 and Eph.4, were designed to remain in the church till the end of time. They believe that these were lost in consequence of the same apostasy that changed the Sabbath. They also believe that in the final restoration of the commandments by the work of the third angel, the gifts of the Spirit of God are restored with them. So the remnant of the church, or last generation of its members, is said to "keep the commandments of God, and have the testimony of Jesus Christ."<sup>22</sup> And the angel of God explains this by saying, "The testimony of Jesus is the spirit of prophecy."<sup>23</sup> The spirit of prophecy therefore has a distant place assigned to it in the final work of Sabbath reform. Such are their views of this portion of Scripture; and their history from the beginning has been marked by the influence of this sacred gift.

In the face of strong opposition, the people known as Seventh-day Adventists have arisen to bear their testimony for the Sabbath of the Lord. They have had perils from open foes, and from false brethren; but they have thus far overcome the difficulties of the way, and from each have gathered strength for the conflict before them. They have a definite work which they hope to accomplish. It is to make ready a people prepared for the advent of the Lord.

Honorable mention should be made of the Seventh-day Adventists of Switzerland. They first learned these precious truths from Elder M.B. Czechowski, who a few years since instructed them in the commandments of God and the faith of Jesus. Since his labors with them ceased, God has given them strength to stand with firmness for his truth, and has added to their numbers. They have a heart to obey the truth and to sacrifice for its advancement. They number about sixty persons. There are a few individuals of this faith also in Italy, Germany, and Denmark.

The observance of the Sabbath is sometimes advocated on the ground that man needs a day of rest and will grow prematurely old if he labor seven days in each week, which is doubtless true; and it has also been advocated on the ground that God will bless in basket and in store those who hallow his Sabbath, which may be true in many cases; but the Bible does not urge motives of this kind in respect to this sacred institution. Without doubt there are great incidental advantages in the observance of the Sabbath. But these are not what God sets before us as the reasons for its observance. The true reason is infinitely higher than all considerations of this kind, and should constrain men to obey, even were it certain that it would cost them all that is dear in the present life.

The Sabbath has been advocated on the ground that it secures to men a day for divine worship in which by common consent they may appear before God. This is a very important consideration, and yet the Bible says little concerning it. It is one of the incidental blessings of the Sabbath, and not the chief reason for its observance. The Sabbath was ordained to commemorate the creation of the heavens and the earth.

The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God. For the worship of God is based upon the fact that he is the Creator and that all other beings were created by him. The Sabbath therefore lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and his creatures. This great fact can never become obsolete, and must never be forgotten. To keep it in man's mind, God gave to him the Sabbath. He received it in his innocence, and notwithstanding the perversity of his professed people, God has preserved this sacred institution through the entire period of man's fallen state.

The four and twenty elders in the very act of worshipping Him who sits upon the throne, state the reason why worship is due to God:

"Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created."<sup>24</sup>

This great truth is therefore worthy to be remembered even in the glorified state. And we shall presently learn that what God gave to man in Paradise, to keep this great truth before his mind, shall be honored by him in Paradise restored.

The future is given to us in the prophetic Scriptures. From them we learn our earth is reserved unto fire, and that from its ashes shall spring new heavens and earth, and ages of endless date.<sup>25</sup> Over this glorified inheritance, the second Adam, the Lord of the Sabbath, shall bear rule, and under his gracious protection the nations of them which are saved shall inherit the land forever.<sup>26</sup> When the glory of the Lord shall thus fill the earth as the waters cover the sea, the Sabbath of the Most High is again and for the last time brought to view:

"For as the new heavens and the new earth, which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."<sup>27</sup>

Does not Paul refer to these very facts set forth by Isaiah when he says, "There remaineth therefore a rest [Greek, Sabbatismos, literally "A KEEPING OF THE SABBATH"] to people of God"?<sup>28</sup> The reason for this monthly gathering to the New Jerusalem of all the host of the redeemed from every part of the new earth may be found in the language of the Apocalypse:

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits and yielded her fruit every month; and the leaves of the tree were for the healing [literally, the service]<sup>29</sup> of the nations."<sup>30</sup>

The gathering of the nations that are saved to the presence of the Creator, from the whole face of the new earth on each successive Sabbath, even in that holy state, and sets the seal of the Most High to the perpetuity of this ancient institution.

1 "When the London Seventh-day Baptists, in 1664, sent Stephen Mumford to America, and in 1675 sent Eld. William Gibson, they did as much, in proportion to their ability, as had been done by any society for propagating the gospel in foreign parts." - Seventh-day Baptist Memorial, vol. i. p. 43.

2 Ch. Hist. of N. England from 1783 to 1796, chap. xi. sect. 10.

3 Hist. of the S.D. Bapt. Gen. Conf. by Jas. Bailey, pp. 237, 238.

4 Seventh-day Baptist Memorial, vol. i. pp. 27, 28, 29.

5 Records of the First Baptist Church in Newport, quoted in the S.D. Baptist Memorial, vol. i. pp. 28-39.

6 Bailey's Hist. pp. 9, 10.

7 Id. p. 237.

8 Id. p. 238.

9 Manual of the S.D. Baptists, pp. 39, 40; Backus, chap. xi. sect. 10.

10 Hist. S.D. Baptist Gen. Conf. pp. 15, 238.

11 Id. pp. 46-55.

12 Id. pp. 57, 58, 62, 74, 82.

13 Sabbath and Sunday, p. 232.

14 Much interesting matter pertaining to the Seventh-day Baptists of America may be found in Utter's Manual of the S.D. Baptists; Bailey's Hist. of the S.D. Bapt. Gen. Conf.; Lewis's Sabbath and Sunday, and in the S.D.B. Memorial.

15 Rupp's History of all the Religious Denominations in the United States, pp. 109-123, second edition; Bailey's Hist. Gen. Conf. pp. 255-258.

16 New York Independent, March 1869.

17 Semi-Weekly Tribune, May 4, 1869.

18 This sister was born at Vernon, Vt. Her maiden name was Rachel D. Harris. At the age of seventeen, she was converted and soon after joined the Methodist church. After her marriage, she removed with her husband to central New York. There, at the age of twenty-eight, she became an observer of the Bible Sabbath. The Methodist minister, her pastor, did what he could to turn her from the Sabbath, but finally told her she might keep it if she would not leave them. But she was faithful to her convictions of duty and united with the first Seventh-day Baptist church of Verona, Oneida Co., N.Y. Her first husband bore the name of Oaks; her second, that of Preston. She and her daughter, Delight Oaks, were members of the first Verona church at the time of their removal to Washington, N.H. The mother died Feb. 1, 1868; the daughter, several years earlier.

19 Eld. Preble's article appeared in the Hope of Israel of Feb. 28, 1845, published at Portland, Maine. This article was reprinted in the Advent Review of Aug. 23, 1870. The article, as

rewritten by Eld. Preble and published in tract form, was also printed in the Review of Dec. 21, 1869.

20 He fell asleep March 19, 1872, in the eightieth year of his age.

21 For a further knowledge of their views, see their weekly paper, the Advent Review and Herald of the Sabbath, published at Battle Creek, Michigan, at \$2.00 per year, and the list of publications advertised in its columns.

22 Rev.12:17; 14:12.

23 Rev.19:10.

24 Rev.4:10,11.

25 2Pet.3; Isa.65; Rev.21, 22. Milton thus states this doctrine:

"The world shall burn, and from her ashes spring  
New heaven and earth, wherein the just shall dwell,  
And after all their tribulation long,  
See golden days, fruitful of golden deeds,  
With joy and love triumphing, and fair truth."  
-Paradise Lost, book iii, lines 234-338.

"So shall the world go on,  
To good malignant, to bad men benign;  
Under her own weight, groaning; till the day  
Appear of respiration to the just,  
And vengeance to the wicked, at return  
Of Him so lately promised to thy aid,  
The woman's seed; obscurely then foretold,  
Now ampler known thy Saviour and thy Lord:  
Last, in the clouds, from heaven to be revealed  
In glory of the Father, to dissolve  
Satan with his perverted world; then raise  
From the conflagrant mass, purged and refined,  
New heaven, new earth, ages of endless date,  
Founded in righteousness, and peace, and love;  
To bring forth fruits, joy, and eternal bliss."  
-Id. book xii, lines 537-551.

26 Dan.7:9,10,13,14, 17-27; Ps.2:7-9; 37:9-11, 18-22, 34; Mal.4:1-3.

27 Isa.66:22,23.

28 Heb.4:9. The margin renders it "a keeping of a Sabbath." Liddell and Scott define Sabbatismos "a keeping of the Sabbath." They give no other definition, but derive it from the verb Sabbatizo, which they define by these words only, "to keep the Sabbath." Schrevelius defines Sabbatismos by this one phrase: "Observance of the Sabbath." He also derives it from Sabbatizo. Sabbatismos is therefore the noun in Greek which signifies the act of Sabbath-keeping, while Sabbatizo, from which it is derived, is the verb which expresses the act.

29 See the Lexicons of Liddell and Scott, Schrevelius, and Greenfield.

30 Rev.22:1,2.

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# **WHAT I SAW IN ROME**

**BY JOHN F. COLTHEART – 1958**

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## 1. The Centre of the World

"All roads lead to Rome," and my road had led me almost there. As I stood gazing over the City of the Tiber standing on her seven ancient hills, her new and her old buildings breaking the beautiful blue skyline, I thought of what those words had meant back in the days of Imperial Rome when the legions of the Empire controlled the world. Then, those great quarried-stone roads reached out in all directions through the length and breadth of the known world like arteries carrying life to the distant provinces or else like the tentacles of an octopus sucking at the wealth of the lands and channelling it to one great centre-depending of course on one's political viewpoint and one's vantage point in the stream of Time-second century or sixteenth century.

It seemed impossible that this one city could have seen so much. What great happenings had taken place within her walls, How much of history had been shaped there and with what strange authority had edicts gone forth, from this place, that were to topple thrones or change the fate of distant peoples.

The "official" date for the founding of Rome is 753 B.C. but Rome was soon doomed to fall into the hands of the Etruscan kings (6th Century B.C.).

### Republican Rome.

The reign of the kings gave way in 510 B.C. to Republican Rome in whose day Julius Caesar conquered Britain, Caesar and Pompey fought for mastery and Octavian (Augustus) waged war on Antony and the fickle Cleopatra. The Senate House can still be seen in the Roman Forum, where Julius Caesar, stepping forward to receive the crown, met the twenty three daggers of the conspirators. And so the age old words of the prophet Daniel were fulfilled, " Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found." Daniel 11: 19.

### Imperial Rome

Remarkably enough, the prophet also described Julius Caesar's successor and foretold that he would reign in the days of Rome's glory and be remembered in history as a "raiser of taxes." "Then shall stand up in his estate a raiser of taxes in the glory of the Kingdom." Daniel 11: 20. The beginning of Augustus' reign saw the beginning of Imperial Rome which lasted from B.C. 28 until 476 A.D. Augustus' reign has been justly styled " The Golden Age " and arts and learning reached their highest peak. The Emperor himself declared that he " found Rome a city of brick, and left it a city of marble." True to Daniel's prediction, Augustus reigned in the " glory of the kingdom." The Bible chapter that describes the birth of Christ, also tells of Augustus' tax-raising propensities.

"And it came to pass in those days that there went out a decree from Caesar Augustus, that all the world should be taxed. And all went to be taxed, everyone into his own city. And Joseph also went up from Galilee out of the city of Nazareth, unto the city of David which is called Bethlehem . . . to be taxed with Mary. And so it was that while they were there . . . she brought forth her first-born son . . . and laid him in a manger." Luke 2: 1-7.

Daniel predicted that after Julius Caesar, a "raiser of taxes" would "stand up in the glory of the kingdom," and here in these verses we find Luke verifying it all. Augustus' tax plans were the most ambitious that the world had ever seen up to that time. Perhaps our Minister of Finance got his ideas from Augustus. At any rate ambitious tax plans apparently did not die with Caesar and it would seem that others are aspiring to be known in history as "a raiser of taxes."

The prophet then went on to foretell the character of Augustus' successor. "And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries." Daniel 11: 21. History attests the utter truthfulness of this prophecy concerning Tiberius. It is recorded that as Augustus was about to nominate his successor, his wife Livia besought him to name Tiberius (her son by a former husband); but the emperor replied, " Your son is too vile to wear the purple of Rome "; and the nomination went to Agrippa. Agrippa soon died and Augustus was again under the necessity of choosing his successor. Now weakened by age and sickness, he succumbed to Livia's flatteries and the 99 vile one " became emperor. One writer of history says, " Tyranny, hypocrisy, debauchery and uninterrupted intoxication-if these traits and practices show a man to be vile, Tiberius exhibited that character in disgusting perfection."

Not long ago my attention was drawn to a "Digest" article on Tiberius and after referring to his infamous and dissolute retirement AD. 26 to the Isle of Capri, it drew to a close with these words, "



And what was the end of this vile old man? " And so there we have popular writer, historian and Augustus himself all unconsciously verifying Daniel the prophet who, six hundred years before, had said that a "vile person" would obtain the kingdom by " flatteries." The next verse, Daniel 11: 22 told how the " Prince of the Covenant " (identified in Daniel 9: 26, 27 as being the Messiah) would die during this emperor's reign, and the Book of Luke, chapter 3, and history make it plain that that was the time of Christ's death.

My eyes roved round the skyline trying to absorb in minutes the history of the centuries. Here was some modern government building and there a famous old arch. Yonder stood the beautiful Victor Emanuel Monument and close by, the traditional tower on which Nero stood when he watched the burning of Rome on the night of 18th June, 64 AD. The fire served a two-fold purpose for Nero; it wiped out the slums of Rome where he had looked forward to building, for despite his megalomania, Nero was a promoter of modern town planning. It also allowed him to put the blame on the Christians and thus organize a systematic persecution against them.

Although the remains of Republican Rome are fairly few, the reminders of Imperial Rome's greatness are on every hand. There are monuments to Titus, conqueror of Jerusalem, and to Nerva, Trajan and Hadrian, the latter being remembered in Britain because of the remains of Hadrian's Wall.

There are monuments to the wise Antoninus Pius (A.D. 138-161), builder of mighty Baalbek in Lebanon, to Marcus Aurelius, Septimus Severus (193-211), Diocletian (284-305), Constantine the Great (311-337), and many others. It was Constantine who, in 313, popularised Christianity in the Empire by professing to have become a convert. There is very real reason to doubt the genuineness of his conversion and many real proofs that his heart still lay with Mithraism, the sun-worshipping religion of the Roman Legions, but his so-called conversion was elastic enough to keep him popular with his troops and with the Christians as well. For political ends, Constantine sought to weld together these two great religious systems. The Christian Church which had been founded by Christ and the apostles and which had successfully weathered many storms of persecution found herself unable to stand against the compromise that came with popularity. The Church sank quickly into an abyss of corruption and simony, although one must not forget that in more outlying regions of the world primitive Christianity still continued.

## **Papal Rome**

It was during the reign of these last emperors that the Bishop of Rome succeeded in asserting his authority over the four bishops of the Christian Church-the bishops of Jerusalem, Antioch, Constantinople and Alexandria. This primacy was further strengthened by the Sack of Rome in 410 AD. by the Goths under Alaric the first capture of Rome by a foreign foe in more than eight centuries. Then came the raids of Genseric and his vandals in 455 and finally in 476 the deposition of the western emperor by the Teuton, Odoacer. As each barbarian incursion took place, the position of the emperor declined, while the power of the bishop, who became known as the pope, was enhanced. A Catholic writer tells how the Popes of Rome succeeded to the seat of the Caesars: "Long ages ago when Rome through the neglect of the Western emperors was left to the mercy of the barbarous hordes, the Romans turned to one figure for aid and protection and asked him to rule them; and thus commenced the temporal sovereignty of the Popes. And meekly stepping to the throne of Caesar, the Vicar of Christ took up the sceptre to which the emperors and kings of Europe were to bow in reverence through so many ages." American Catholic Quarterly Review, April, 1911

With the fall of Western Rome, there was no sudden break with the Eastern emperor at Constantinople, or New Rome. Theodoric, king of the Ostrogoths who revered the ancient city, tried to establish an Italian state to carry on the Roman tradition. After his death in 526 the Eastern emperor Justinian reconquered Italy at great cost. Rome was captured and recaptured five times in eighteen years and by the middle of the sixth century the city finally came under the control of the Eastern emperor and was administered by the Exarch of Ravenna as part of the Byzantine empire.

As civic powers waned, the popes gradually gained in authority. Pope Gregory the Great (590-604) assumed very great power and others followed on. Tiring of the restraints of Byzantine rule, Pope Leo III turned to the Frankish king Charlemagne and on Christmas Day of the year 800 crowned him head of the Holy Roman Empire which, as some wit has remarked, was neither holy, nor Roman, nor an empire.

The next few centuries were dark for Rome. The forces of Islam were knocking on her gates. In the ninth century the Saracens plundered two of her outer churches. Then followed years of bitter contest between popes and emperors and popes with rival popes. The sixteenth century dawned brilliantly, with Raphael and Michelangelo both working on their beautiful frescoes in the Vatican, but Rome soon again became the pawn in the struggle between rival powers. The French kings and the

Spanish Hapsburgs both claimed the Italian states as rightful inheritance. Fierce warfare broke out between Francis I of France and the Hapsburg emperor Charles V of Spain, during which in 1527 the city once again suffered terrible plunder.

The succeeding centuries saw much of Rome's efforts to crush the rising surge of the Reformation that was now being felt very strongly in Germany, France, England, Switzerland and the Alps of Italy. Great Church Councils were called against those who dared follow the Reformers. Edicts were issued and anathemas hurled against the leaders. The fires of persecution were kept burning brightly and great crusades called together by the various popes to exterminate whole peoples like the Waldensians of Northern Italy and the Huguenots of France. In 1798 the temporal power of the Papacy was ended when Napoleon's General Berthier battered on the doors of the Sistine Chapel and took the pope prisoner. Today, the axe marks are still to be seen on that famous doorway. The pope died in exile and, although with the failure of plans to create a republic, more popes were later appointed, the old power was gone for ever and they were not to reign again with any temporal authority until 1929, when Mussolini signed the famous Concordat with the Vatican,

## **Capital of Italy**

In 1870 Rome became the capital of modern Italy. And so it was to the heart of modern Rome that I now made my way. Her beautiful glass railway station seemed a logical centre where I could collect my bearings and make arrangements for a stopping place. I wanted to use the telephone, but was a little unsure of its workings. I could read enough Italian to realise that one did not put coins in the thing, but rather a small token which was on sale at a neighbouring bookstall. For that matter Italy scarcely uses coins at all. Her paper money is more convenient, while her bright aluminium coins are almost useless. At the present rate of exchange a thousand lire are worth about twelve and sixpence. However, although I was now armed with my necessary token, I was still not clear whether one dropped it in the receptacle before dialling or after the "number" answered, as different countries vary and I did not relish the walk back to the shop to purchase another token should the first be "lost." I saw a smartly-dressed young man standing near by so asked him. It soon became apparent that he didn't know a great deal about this phone either, so I went ahead on "horse sense" and contacted our office and learned of where I was to stay. Imagine my surprise, after finishing my conversation, to find him still standing there, and this time with hand outstretched, strangely reminiscent of the beggars of India and the East through which I had recently passed. It could not be-but yet it was, for now he was saying, "Something for me, signor, for showing you telephone." I had gladly parted out to many of the pitiful beggars of Madras and Dhanushkodi, in famine-ridden India, but to find this well-groomed mendicant in this modern city was just a bit too much. Putting on alternately my most puzzled expression and my fiercest expression, I told him how thoroughly ashamed of himself he should be and how, if he ever came to Nuovo Zelandie, just how happy people there would be to help him, etc., etc., and then I made my way to the famous Piazza di Spagna.

In this piazza, or square, stands the old palace of the Spanish Ambassador. It was the most important square and the heart of old Papal Rome. In its centre stands Bernini's fountain of the Barcaccia, commemorating the great flood of 1598, and just to the right of its famous "Artists' Steps" is the Shelley-Keats Museum in the house where John Keats died in 1821. The modest pensione where I was to stay was just next door to the Keats House. So, thanks to the arrangements of kind friends, I was to stay right in the heart of old Papal Rome and in her most celebrated piazza.

That night as I slept, it all became so confusing. Shelley wouldn't listen to my reasoning, but would persist in writing his Adonais to Nero instead of Keats. Augustus, Tiberius and Caligula were all in the Forum shouting at their very loudest, "Friends, Romans, countrymen," while Julius lay dying. And away off in the middle of the Colosseum I could see the figure of a well-dressed young man in a blue suit feeding telephone tokens to a hungry group of lions while I told him he should be ashamed of himself. Perhaps the morrow would sort things out.

## 2. The Colosseum

Rome is celebrated for her beautiful blue skies. Like Athens, she enjoys a Mediterranean climate, and in the case of both cities, visitors are quite at a loss to describe the strange balmy lightness of the air. But now her sky was an azure backdrop to set off to perfection that giant of all Rome's remains-the Colosseum-and as I gazed with enraptured awe, I remembered one writer has said that here the very air is heavy with memories. This great oval of masonry has looked upon so much in its lifetime of nineteen centuries.

The Colosseum was built about five years after the apostle Paul's death, by Emperor Vespasian, who first drained away an artificial lake in the gardens of Nero's Golden House to begin upon the site this vast theatre for games. It was almost ready for use in AD. 79 when Vespasian died. His son Titus opened it in AD. 80, although it was still unfinished. Actually it was Domitian, Titus' brother and successor, who put the finishing touches to it. Years before it had been the dream of Augustus to erect something like this, but it seemed that this great builder and beautifier was never able to get the project started.

Josephus, the Jewish historian who described the terrible siege of Jerusalem as he saw it, declared that more than 1,000,000 Jews perished and 97,000 were taken prisoner. The Colosseum was built by 12,000 of these prisoners. The opening ceremonies were ostentatious to say the least and lasted for a hundred days, and the Roman historian, Dion Cassius, describes the rivers of blood as 9000 wild animals were slain during that time.

It was not called the Colosseum from the beginning; in fact, it is not until we come to the eighth century that we first find that name applied to it. To the Romans it was the Flavian Amphitheatre, named after the Flavian family of emperors who built it. Nero was the last of the line of Caesar and Augustus, and he was universally hated. Just before he took his own life, he was declared by the Senate to be the public enemy. With the coming of the Flavian line, Vespasian and Titus sought to build up prestige by embarking on public works and restoring to the populace the recreation centres taken by Nero. Hence the draining away of Nero's artificial lake and the building of the amphitheatre in the gardens of the Golden House.

As I moved around the outside taking pictures from different positions, I was greatly impressed by its solidity and size. Its circumference is a third of a mile and the diameter along the longer axis 658 feet, the smaller axis being 558 feet. Its original height was 200 feet. Standing isolated beyond the Forum in the depression between the Palatine, Esquiline and Caelian hills, it was easily accessible from the heart of the ancient city. Its outer masonry was once covered with glistening marble, but that has long disappeared-taken by wealthy patricians to build their villas. The holes can be seen where metal pins held the marble in place. Larger holes show where the rival popes of the middle ages, anxious to make war with each other, had the great metal cramps taken out from the masonry itself in order to get the lead for bullets. Pope Clement IX in the seventeenth century stored saltpetre in the building for use in his neighbouring gunpowder factory. The structure has been damaged by earthquake in the fifth century, the sixth century, AD. 847 and AD. 1703. Restoration due to lightning damage has also been necessary on several occasions. When one takes into consideration its outer wall, that has largely crumbled and been used through the ages as an easy quarry for building materials, one finds that less than one-half of the original amphitheatre is standing, although this is not at once obvious.

The Romans were justly proud of this edifice as seen by the proverb quoted by eighth century historian Bede, in which, incidentally, we have the first use of the name "Coliseum." Byron's translation of it reads: "While stands the Coliseum, Rome shall stand; When falls the Coliseum, Rome shall fall; And when Rome falls-the world."

### Gladiators and Christians

I walked in through one of its 80 arcades. Seventy-six entrances were numbered so that ticket-holders could go almost straight to their seats and the remaining four were main entrances. Two were for imperial use only; the third was for the *Pompa Circensis*, or procession of gladiators; and the last and opposite one was the *Libitinensis*, named after Libitina, the goddess of death and funerals. It was through this gateway that the corpses were hooked and dragged out. This place certainly saw some corpses. Although mainly used at first for naval contests (for which purpose the inside space could be flooded), the Colosseum soon degenerated into a venue for gladiatorial combats and often a place for the persecution of Christians. Here giant slaves, stripped to the waist, were made to fight with sword

against fellow-slaves or with their bare hands against wild beasts. Every Roman victory procession included hundreds of these gladiators brought from conquered lands to make a Roman holiday.

The remains of the royal box, where the Emperor sat, can still be seen, while rising up behind are the great tiers of seats; for this place could hold 50,000 people. The central portion was called the arena, from the sand (arena) which covered it to absorb the blood. Underneath were tunnels, passages, dens, trap-doors and even crude lifts for bringing the animals up. I could still see, as I walked about, the remains of where the huge awnings were once hung to give protection to those enjoying the hideous spectacles.

How many of God's faithful martyrs died in this place we will never know, but we are told that, as far as can be computed, the torn and mangled bodies of 80,000 Christians were dragged out through this Libitinensis, or "Death Path," before being reverently collected by fellow Christian friends and buried in the Catacombs. Here in this arena where I was now standing little groups of Christians once stood singing their hymns as they were set upon by hunger maddened animals. Many are the instances we have of the persecutors themselves becoming so touched by the steadfastness of those they beheld that they too accepted Christianity, sometimes even on the spot, thus dying with those they had set out to torment. "The blood of the martyrs became the seed of the church" and Christianity grew at an astonishing rate, bursting forth from the prison of Judaism. in the East and the iron prison of Rome in the West and rapidly spreading itself over all the known earth.

## **The Catacombs**

I made my way to the Catacombs, those dark underground passages running beneath large sections of Rome. More than 600 miles of galleries had been tunnelled out of the sandstone rock by the early Christians, and here they lived during times of persecution, here they had their meetings and here they buried their dead. I came across whole chapels carved out where large numbers could be accommodated. Inscriptions and paintings were here and there. In fact, it is claimed that our modern likeness of Christ, that is the accepted picture to-day, had its origin in the catacombs. The guide showed me fourth century paintings of the Master, but I did not see much resemblance, I must confess. The long maze of galleries became the place for burial. Little cubicles about six feet long and two feet high were dug into the sides of the tunnels, often in tiers of three and four, and a marble slab was placed across the front. On these slabs epitaphs were written. When the graves have been opened the skeletons tell their own terrible tale. Many times heads are found severed from the body, shoulder blades are broken and bones are often calcined by fire, but nevertheless the hope of the Resurrection always shone through and there are references and signs pointing to that glad day. Some inscriptions read:

"Victorious in peace and in Christ."

"Being called away, he went in peace."

"Resting until He shall come."

The most frequent symbols of the Catacombs are the Good Shepherd with a lamb on his shoulder, crowns, vines and the fish. What a contrast when one thinks of pagan epitaphs around the city:

"Live for the present hour since we are sure of nothing else."

"Once I was not. Now I am not. I know nothing about it, and it is no concern of mine."

"I lift my hands against the gods who took me away at the age of twenty though I had done no harm."

The hopelessness of pagan despair can be seen in these lines. It was the glorious hope of the Resurrection and the coming of Jesus that enabled those 80,000 to witness for their faith in the Colosseum and the untold thousands to die in other places during those early centuries of blood. It was that bright faith, that enabled them to bravely carry on though Marcus Aurelius might tear them apart with wild horses and Diocletian might put hundreds of them into vats of boiling oil. Nero cover them with tar and use them as flaming torches to light his carriage-way at night. But prophecy had said that other centuries of blood would follow, this time inflicted, not by a pagan world, but by a so-called Christian church, upon fellow Christians. The same "Blessed Hope" was to be the mainspring of their faith too as they lived and died away down through the centuries.

### 3. Rome in History and Prophecy

Many years before the rise of Rome the prophet Daniel had been shown in a vision the sequence of the four great world powers stretching from his day in Babylon's empire to the last world monarchy-pagan Rome. Daniel, chapter 7, records the rise of four great beasts, a lion with two wings, a cruel bear, a four headed leopard with four wings and a "dreadful and terrible beast that beggared description. Verse 17 says: "These great beasts, which are four, are four kings which shall arise out of the earth." Verse 23 continues, "Thus he said, the fourth beast shall be the fourth kingdom upon earth." So the first beast was the first kingdom.

The lion-like kingdom was the empire of Babylon (606-538 BC.), the wings on the beast denoting the speed with which this power would conquer the known world. After the lion arose the bear, and history tells how the Babylonian kingdom gave way to the cruel Medo-Persian power (538-331). The four-winged leopard brings us to the very rapid conquests of Alexander the Great, that dynamo of energy, who in less than eight years established domination over the world in the name of Greece (331-168 BC.). The first beast was like a lion, the second like a bear and the third like a leopard, but the fourth was like nothing on earth.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." - Daniel 7 :7.

The iron monarchy of Rome overthrew Greece and became greater than all those before it. Rome crushed the world under her feet and ruled with absolute power.

#### The Ten Horns.

Thus far we have noted the succession of world kingdoms to be the same as pictured in Daniel, chapter 2. where the figure of the metal image is used. Just as the fourth division of the image, the legs of iron, gave way to the ten toes (10 kingdoms), so in the vision of Daniel 7 the fourth beast with the iron teeth gave way to 10 kingdoms. Verse 7 describes the beast as having 10 horns. Verse 24 says, "And the ten horns out of this kingdom are ten kings that shall arise." Rome was never conquered by any nation, but the empire was gradually reduced in power by the barbarian invasions from the north and the east. The

Anglo-Saxons settled in England; the Franks became the French; the Alermanni, the Germans; the Burgundians, the Swiss, and so on. The fourth beast passed away with the deposition of the emperor in 476 AD., and the "10 horns" (10 kingdoms) reigned in Europe.

#### The Little Horn

But the prophet's interest was greatly attracted by "another little horn" that came up after the 10 kingdoms were established.

"I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things" Daniel 7: 8.

"And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hands until a time and times and the dividing of time."-Daniel 7 : 24, 25.

This new power that would arise from Pagan Rome just after the establishment of the 10 kingdoms was none but the power of the Papacy, or Catholic Rome. Three of the 10 Kingdoms opposed her rise so they were "plucked u-p," as the prophecy says. These were the Heruli, the Vandals and the Ostrogoths. The last of these Arian powers was subdued by Justinian in 538, and in that year began the temporal reign of the popes. The prophecy states that this power would be different from all the other kingdoms. They were purely political powers, while the Papacy was a religious and political power.

## **Papacy an Outgrowth of Pagan Rome**

It is important to note that this "Little 'Horn'" power of Papal Rome was an outgrowth of Pagan Rome. Revelation 1,2 and 13 make it clear that the Dragon who sought to destroy the babe Jesus in Bethlehem at the time of Herod (Pagan Rome) handed over his "power and seat and great authority" to the Papacy and so Papal Rome occupies the seat of government or capital city of old Pagan Rome. To requote a portion, the American Catholic Quarterly Review, April, 1911, said:

"And meekly stepping to the throne of Caesar, the vicar of Christ (one of the titles of the Pope) took up the sceptre to which emperors and kings of Europe were to bow in reverence through so many years." Adolf Harnack in "What is Christianity," p. 251, says:

"The Roman Church pushed itself into the place of the Roman Empire, of which it is the actual continuation; the Empire has not perished but has only undergone a transformation. . . . The Pope who calls himself 'King' and 'Pontifex Maximus' is Caesar's successor."

## **1260 Years of Power**

The "little horn" of Dan. 7 :8, 25, was to reign for a ---time and times and the dividing of time." This same period of time is mentioned in Revelation 12 :14, and in the sixth verse it is said to be 12~60 "days." In accordance with the well-known principle of interpreting Bible prophecy, where a day stands for a year (Ezekiel 4 :6), this period then is 1260 years. We have noticed that the temporal reign of the popes began in 538 AD. when Justinian subdued the last of the three "horns," or kingdoms, that opposed the rise of the Papacy. At this time Roman Catholicism was made the state religion and all other forms of worship were forbidden. Dr Summerbell says:

"Justinian . . . enriched himself with the property of all 'heretics'-that is non-Catholics; published edicts in 538 compelling all to join the Catholic Church in ninety days or leave the empire, and confiscated all their goods."-History of the Christian Church, p. 310. Edward Gibbon states the same in "Decline and Fall of the Roman Empire " chapter 47, par. 24.

The Papacy reigned with absolute power during the 1260 years of the Dark Ages. How did this period end? It was Napoleon who brought it about. In 1798 a French army led by General Berthier entered the city of Rome, proclaimed a republic, and carried away the pontiff a prisoner to France, where he died the following year.

Pope Pius VI was sitting on his throne in the Sistine Chapel receiving the congratulations of his cardinals on the anniversary of his election when the blow struck. Arthur R. Pennington, M.A., F.R. Historical Society., says of this event:

"On a sudden, the shouts of an angry multitude penetrated to the conclave, intermingled with the strokes of axes and hammers on the doors. Very soon a band of soldiers burst into the hall, who tore away from his finger his pontifical ring and hurried him off, a prisoner, through a hall, the walls of which were adorned with a fresco, representing the armed satellites of the Papacy, on St. Bartholomew's Day, as bathing their swords in the blood of unoffending women and helpless children." Epochs of the Papacy, p. 449.

I visited the Sistine Chapel with its famous paintings where, in this "arena" of pictorial talent, the greatest masters of Italy competed for the palm of victory. I saw the famous ceiling painted by Michelangelo where he used scenes from the Old Testament and his still more famous west wall of the chapel on which he painted that world-renowned masterpiece with over three hundred figures-"The Last Judgment." I was over-awed in the presence of so much of the world's famous art, but I was still more over-awed a few minutes later as the guide took me over to the great thick wooden doors of the chapel, and there I stood at the place where history and prophecy met; there on the doors were the deep axe marks of Berthier's troops. How wonderfully accurate is Bible prophecy. Napoleon actually despatched Berthier to Italy in 1797, but he was held up by the snows of the Alps and it was not until the 10th February, 1798, that he arrived to proclaim the republic. Prophecy had said 1260 years, and 1260 years it was.

## 1260 Years of Papal Domination

Out in the hallway I saw the fresco the pope's eye must have lighted upon as he was led forth a prisoner. It depicted the massacre of the fifty thousand protestant Huguenots of France on St. Bartholomew's Day. Rome rejoiced at that day; medals were struck and church bells set ringing. In the Vatican Museum I saw some of the medals and here in this hallway was a commemorative painting. The Historian's History of the World, Vol. XL, p. 375, describes that fateful time so mixed with treachery and bloodshed when Admiral Coligny and so many other innocents perished at the hands of their fellow citizens in the dead of night. The ringing of church bells throughout Paris was the secret signal used for the massacre to begin.

"From the streets they proceeded to the houses; they broke open the doors and spared neither age, sex, nor condition. A white cross had been put in their hats to distinguish the Catholics, and some priests holding a crucifix in one hand and a sword in the other preceded the murderers and encouraged them, in God's name, to spare neither relatives nor friends. When daylight appeared Paris exhibited a most appalling spectacle of slaughter: the headless bodies were falling from the windows; the gateways were blocked up with dead and dying, and the streets were filled with carcasses which were drawn on the pavement to the river. . . . Most of them died without complaining or even speaking; others appealed to the public faith and the sacred promise of the king. 'Great God,' said they, 'be the defence of the oppressed.' The massacre lasted during the whole week."

### A Persecuting Power

One of the characteristics of the "Little Horn" mentioned in Daniel 7 : 25 was that it would be a persecuting power, and so as I walked about Rome I was not really surprised to see in many places paintings and statues depicting scenes of persecution. In the Church of the Jesuits I saw a statuary group showing the Church trampling underfoot and persecuting those who disagree with her. In St. Peter's my guide showed me a huge statue of Luther, one of the leaders of the Reformation, with carved snakes all round his body and the Jesuit leader, Ignatius Loyola, treading on Luther's neck and pushing him into Hell. The prophecies all state that Rome in her 1260 years of dominance would persecute. Historians agree with that. Lecky says:

"That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. "-History of the Rise and Influence of the Spirit of Rationalism in Europe," Vol. II, p. 32.

John Lothrop Motley, speaking of papal persecution in the Netherlands, says:

"Upon February 16, 1568, a sentence of the Holy Office (the Inquisition) condemned all the inhabitants of the Netherlands to death as heretics. . . . The most concise death warrant that was ever framed. Three millions of people, men, women and children, were sentenced to the scaffold in three lines." "The Rise of the Dutch Republic," Vol. I, p. 626.

The Church of Rome admits that she has persecuted and makes it plain that she has not turned away from the idea even today. Notice what this Catholic writer says:

"The Church has persecuted. Only a tyro in church history will deny that. . . . Protestants were persecuted in France and Spain with the full approval of the Church authorities. We have always defended the persecution of the Huguenots, and the Spanish Inquisition. . . . When she thinks it good to use force she will use it. . . . But will the Catholic Church give bond that she will not persecute at all? Will she guarantee absolute freedom and equality of all churches and all faiths? The Catholic Church gives no bonds for her good behaviour."-The Western Watchman (R.C.), Dec. 24, 1908.

Professor Baudrillart, a Roman Catholic scholar in France, and who is now a cardinal, says:

"When confronted by heresy she does not content herself with persuasion; arguments of an intellectual and moral order appear to her insufficient, and she has recourse to force, to corporal punishment, to torture. She creates tribunals like those of the Inquisition, she calls the laws of the State to her aid, if necessary she encourages a crusade, or a religious war. Not content to reform morally, to preach by example, to convert people by eloquent and holy missionaries, she lit in Italy, in the Low Countries, and above all in Spain the funeral pyres the Inquisition ... . The Catholic Church, the Renaissance and Protestantism," p. 182.

I spent hours in the Vatican Library, where can be seen that famous Bible manuscript, Codex Vaticanus, and many other literary treasures of the world. Both here and at the Lateran Museum I saw edicts and bulls commanding persecution of "heretics." Incidentally, the New Catholic Dictionary published in New York in 1929 defines heresy:

"Heresy-deciding for oneself what one shall believe and practise."

The Edict of Pope Innocent III says:

"Ye give you a strict command that, by whatever means you can, you destroy all these heresies and expel from your diocese all who are polluted with them. . . . They must not appeal from your judgments and, if necessary, you may cause the princes and people to suppress them with the sword."

In the Bull "Ad extirpanda" (1252) Innocent IV says:

"When those adjudged guilty of heresy have been given up to the civil power by the bishop or his representative, or the Inquisition, the podesta or chief magistrate of the city shall take them at once, and shall, within five days ;at the most, execute the laws made against them."

## **Speak Great Words.**

Dan. 7 :25 says of the Little Horn power, "He shall speak great words against the most High." Rev. 13 :5, 6, says: "And there was given unto him a mouth speaking great things and blasphemies . . . and he opened his mouth in blasphemy against God to blaspheme his name."

The Papacy has done this as shown by its official pronouncements of the Pope's position. In the large work by Ferraris, called "Prompta Bibliotheca Canonica Juridica Moralis Theologica," printed at Rome and sanctioned by the Catholic Encyclopaedia (Vol. VI, p. 48), we find the following statements regarding the power of the pope.

"The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God. . . .

"Hence the Pope is crowned with a triple crown, as king of heaven and of earth and of the lower regions. . . .

"So that if it were possible that the angels might err in the faith, or might think contrary to the faith, they could be judged and ex-communicated by the Pope. . . .

---The Pope is as it were God on earth, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has been entrusted by the omnipotent God direction not only of the earthly but also of the heavenly realm.'

Pope Leo XIII in an encyclical letter June 20, 1894, said:

"We hold upon this earth the place of God Almighty."

Cardinal Bellarmine says:

"All names which in the Scriptures are applied to Christ by virtue of which it is established that He is over the church, all the same names are applied to the pope." - "On the Authority of Councils," Book 2, chapter 17



Dr Guistianni says:

"Go to Rome and you will read on the gate of the city, Paul III, high priest, the best, the greatest, and GOD ON EARTH."

"To make war with the pope is to make war against God, seeing the POPE IS GOD, AND GOD IS THE POPE."-Moreri's "History."

"The pope is all, in all, and above all, so that GOD HIMSELF AND THE POPE, the Vicar of God, ARE BUT ONE CONSISTORY."-Hostiensis Cap., etc.

During the sessions of the Vatican Council, on January 9, 1870, Mermeillod coadjutor of Geneva, in a sermon preached in the church of San Andrea delle Valle, described three incarnations of Christ-the first in Judea for the atonement, the next in the sacrifice of the eucharist, and now "the Saviour is once more on earth (he is in the Vatican in the person of an aged man)," and the promotion with which the preacher was rewarded showed that such adulation was duly appreciated.

According to Luke 5 :21 and John 10 :33, the Bible definition of blasphemy is a man claiming to be in the place of God and a man claiming to be able to forgive sin. We see both of these claims in the papal system.

### **Attempt to Change Law of God.**

In Daniel's vision of Chapter 7 he was finally shown this power of the "Little Horn" would defiantly stretch out unholy hands against the 10 Commandments of God. "He shall think to change times and the :aw." Dan. 7:25, R.V. This she has done by removing from the 10 Commandments the second command, which forbids images, and dividing the tenth to make two commandments, thus making up the total number of 10. The accompanying illustration shows the Commandments as they appear in the Bible and a copy of the Commandments as they have been changed by Rome.

She further put her hand right into the heart of the Law of God and changed the fourth command (the only one that mentions time in the Law) and in place of the Sabbath of God she gave Sunday. She says it was done in order to gain more heathen for the Church, Sunday being their festival day of the Sun-god and thus the of the heathen could be accomplished easier by the Church keeping the heathen day. But who gave her the right to touch God's Sabbath that was given to the world as a great memorial of creation. She says:

"The Church took the pagan Sunday and made it the Christian Sunday. And thus the pagan Sunday, dedicated to Balder (Sun God) became the Christian Sunday, sacred to Jesus ... .. Catholic World."

The Ten Commandments as found in the Bible and in the Catholic Catechism. (Note that the Second Commandment has been omitted and the Tenth divided into two.)

Historian William. Frederick says:

"The gentiles were an idolatrous people who worshipped the Sun, and Sunday was their most sacred day. Now in order to reach the people in this new field it seems but natural, as well as necessary, to make Sunday the rest day of the church. The church could naturally reach them better by keeping their day."

Canon Cafferata, in "The Catechism Simply Explained," p. 89, says:

"The Sabbath was Saturday, not Sunday. The Church altered the observance of the Sabbath to the observance of Sunday. Protestants must be rather puzzled by the keeping of Sunday when God distinctly said, 'Keep holy the Sabbath Day.' The word Sunday does not come anywhere in the Bible, so, without knowing it, they are obeying the authority of the Catholic Church."

For further quotations see Appendix 1, "What the Churches Say About the Sabbath."

In conclusion, we would list for convenience some of the specifications of the "Little Horn" as mentioned by Daniel.

1. It Would Arise Out of the Fourth Beast-Pagan Rome.
2. It would Uproot Three Kingdoms in its Rise,
3. "Diverse" from the Others-Religious and Political.
4. Speak Great Things.
5. Blasphemies.
6. Persecuting Power.
7. Change God's Law and Sabbath.
8. World Power for 1260 Years.

## 4. The "Wonders" of Rome

I set out one day to see some of the "wonders" of Papal Rome. What bones and skulls and relics of all kinds are brought out. Who knows how many "genuine" nails from the Cross and how many pieces of its wood are proudly displayed by monks and priests in various churches. Rome has about 400 churches and each seems to vie with the other to show the most amazing relic and tell the "best" story.

On the north side of the Piazza Barberini, at the beginning of the Via Vittoria Veneto, is the Church of the Capuchin Fathers. The little booklet one buys at the church assures us that here in this underground church-cemetery we are about to see a "unique work of art that will invite to prayer and meditation." We see a long underground passage divided into six arched compartments and the whole place stacked with bones. On the ground are great heaps of skulls, while on the walls and ceilings, laid out in all kinds of artistic compartments and the whole place stacked with bones. etc. What a sight! Here and there skeletons have been wired together and clothed with a monkish habit. Some of these are standing in rows or reclining in niches. The guide book assures us that the bones of 4000 priests of the order who died between 1528 and 1870 are piled up here in heaps on the floor or arranged in the strange designs on the walls and ceiling.

The priest on duty in the church was selling little plaster replicas of a skull, so I bought one to use as a paper weight, and went on out into fresh air and sunshine, wondering how in the world this macabre spectacle could possibly fit into the scheme of Christian worship as revealed in the gospel of Jesus. One more glance at the guide book as I moved away, and I noticed that Pope Urban VIII had had the soil of this place specially brought over from Jerusalem and Pope Pius VI granted Plenary Indulgence to the faithful who visit it on the first Sunday of October. Alas! it was not October, but I need not have worried, for during my brief stay in Rome the visiting of different churches and the seeing of various relics accumulated for me indulgences for 1,150,000 years and 219 days.

### Bones and Holiness

Bones seem to have quite a hallowing influence, according to the theology of Rome. The Pantheon, once a temple for sun-worship, with its great thirty-foot hole in the roof, through which the sun's rays shone during worship, was consecrated and became a Catholic Church simply by bringing twenty-eight cartloads of bones from the catacombs and burying them beneath the floor.

The Pantheon was dedicated in 27 BC. by Agrippa, friend of Augustus and victor over Antony and Cleopatra at Actium. The ancient "Mirabilia," after telling how Agrippa had a dream in which Cybele, the mother of the gods, appeared to him, says: "When he returned to Rome he built this temple and made it to be dedicated to the honour of Cybele, mother of the gods." In 608 A.D. Emperor Phocas and Pope Boniface IV converted it into a Christian church and dedicated it after the Virgin Mary and "All Saints." It still bears the name of Santa Maria Rotonda today. It was on the 1st November of that year that the bone removal campaign was carried out and November 1 is still celebrated as the feast of "All Saints."

In Rome one is greatly impressed by the continuation of, and the similarities with, pagan religions that are to be found in the name of Christianity. Cybele simply became the Virgin Mary. The old statue of Jupiter that once stood in the Pantheon and whose foot was kissed by the pagans in the years before Christianity was transferred to St. Peter's and called Peter, and the toe is still being kissed, but it had been kissed smooth before Peter was born. In the early days of Christianity, when all kinds of compromises were allowed, the pagans were encouraged to kiss "Jupiter's" toe, while so-called Christians were told to kiss it as "Peter's" toe. In similar manner, of course, relic worship, the rosary, holy water, worship on the Sun's day and many other pagan customs came in, so that many writers have declared that the papal system is really nothing more than "baptised paganism."

I walked across to the Church of St. Pietro in Vincoli (St. Peter in Chains), and here I saw the famous Moses, Michelangelo's masterpiece in sculpture. Truly it is an amazing piece of work. Originally it was meant to be one of a group of 42 statues in St. Peter's Cathedral to decorate the tomb of the pope who laid the foundation stone of that great Basilica. The statues of the group were to have represented Heaven and Earth; the former smiling as if glad to receive the soul of such a great pope, the latter sad at the loss of one so illustrious. The ambitious dream was never carried out and the pope who laid the foundation stone and who desired for himself the greatest monument in all the world is now lying under a simple slab in the great Basilica, while this famous statue graces the little church of St. Peter in Chains.

The "holy relics" of this church, of course, are the chains that are supposed to have once bound the apostle Peter in Jerusalem. The guide book states: -When the chains from Jerusalem were

brought to Rome there was preserved here, as a holy relic, another piece of chain believed to be the one with which the Apostle had been bound in the Mammertine Prison in Rome; when the two chains were placed in contact they miraculously joined together."

## **Two Heads**

Rome finds no difficulty at all in explaining almost any "miracle." A friend of mine who had already been Shown over St. Peter's Cathedral and assured by the priest that the body of Peter lay in the crypt, was visiting another church the same day. Here the monks displayed a skull for his inspection and told him he was looking at the head of the great St. Peter. My friend asked how that could be since he had already been assured that Peter lay in the great Basilica and how then could Peter have two heads. He was solemnly told that since this was just a small skull it was the head of Peter when he was just a boy. It is difficult for us in this enlightened land to understand how people will believe such ridiculous fables, but millions in Italy and Spain and other parts still do.

In the church of Ara Coeli is the famous Bambino, the miracle-working image of the infant Christ. This is entirely covered with beautiful gems and is taken to the death bed of the sick. Says the guide book: "If the Bambino changes colour the sick person will recover." The church of QuoVadis, on the Appian Way, boasts the naked footprint of Peter (some say of Christ) in solid marble. In Rome lots of footprints and head-prints seem to exist in solid stone and no one seems at all under any necessity to explain how soft, yielding flesh could leave marks four and five inches deep in hard stone. Yet in the Mammertine Prison the dungeon in which, we agree, Paul was most probably incarcerated they have managed to include

Peter in the scene as well. That apostle is said to have reclined against the rock wall of the prison and left his head-print for all posterity to see. The church has covered the four-inch deep head-print with a metal grille to protect it. The story also has it that on one occasion both Paul and Peter were chained to the one pillar in the prison and about that time they accomplished the conversion of their two gaolers. Not being in a position to baptise them by immersion, and longing for some water, a "miracle" occurred and where the apostle Peter's feet rested a spring of water gushed forth. However, this spring in the Mammertine happens to be mentioned by Roman historians three hundred years before this supposed "miracle" took place.

A church that houses the "very cradle" in which Christ was rocked as a babe must surely have a "good story" regarding its origin. The Basilica of Santa Maria Maggiore, to quote the official narrative:

"Was built in 352, by divine inspiration, by Pope Liberius who, one August night, had an apparition of the Madonna who ordered him to build a church where he would have found fresh fallen snow. On the following morning the spot where the church now stands was found covered by a miraculous fall of snow, on which Pope Liberius traced the new church; while a patrician John, who had the same apparition of the Virgin, supplied funds for its erection."

The church also boasts the body of Matthew and a number of other "saints," as well as the "miraculous image of the Madonna - painted by Luke (of the gospel of Luke) and carried in procession by Pope Gregory the Great to stay the plague of 590 A.D'. At various times the image is said to weep tears. Santa Maria Maggiore is one of the five Basilicas in Rome and the only Basilica in the world enjoying the privilege of possessing two papal altars.

Of course, weeping statues are not uncommon, and I was amazed as I saw the crowds in Turin round a glass case containing a Madonna that was said to weep. All were praying and some were deeply touched. It reminded me of Rome's famous chalice that was said to fill with the blood of Christ at certain times each year and the images of Christ on the cross that were supposed to gush forth blood. These latter were very popular until last century, when a workman repairing one of the churches discovered the image connected up by pipes to a spot where a rooster was slain or, on special days, a goat, and its blood forced through small tubes to the image.

## **Supposed Finding of The Cross**

The Church of Santa Croce, in Gerusalemme, houses quite a collection of "wonders." It is claimed that Helena, the mother of Constantine, built the church in 320 AD. Later she was supposed to have gone to Jerusalem and there to have had a premonition to dig in a certain spot. She had workmen turn over the soil and discovered three crosses complete with nails and inscription. The inscription had become detached, so, in order to find which was the actual cross of Christ, the papal church claims that

Macarius, bishop of Jerusalem, touched the three crosses on the head of a dying woman. "The Sessorian Relics of the Lord's Passion" which I bought in Rome and which bears the official "imprimatur" of the church, says on page 18:

But scarcely was she touched with the third cross than the sick person, as though given a shock from a galvanic battery, opened her eyes, jumped from the bed and commenced to walk about the house."

The exploits in Jerusalem failed to impress me, for I had only just come from the Holy Land and there witnessed Rome's nonsense with respect to relics and holy places. In Bethlehem the church marking the birthplace of Jesus also very \*conveniently has, right in the same building, a star on the floor to mark the place where Adam was created. In the Church of the Holy Sepulchre, Mt. Calvary (a little rock about 10 feet high) and the Tomb of Christ are just thirty feet apart. Close by is the pillar of flagellation to which Christ is supposed to have been tied while being flogged. This relic is in an iron cage, to protect it no doubt, while a long stick like a billiard cue reaches out from the column through the bars and the faithful actually queue up to kiss the cue. But the little ten-foot high Mt. Calvary is a real "wonder," for underneath the three silver-lined cross holes someone happily discovered, in a hole in the rock, the body of none but Adam himself - 4000 years of time and a world-changing Deluge notwithstanding. As it was explained to me by the priest, at the time of Christ's death the great earthquake is supposed to have rent the rock and three drops of His blood, dropping down through the fissure. It just happened to fall on the skull of Adam, and thus the salvation of man was assured or the original sin of Adam expiated; I wasn't able to get it clearly from him just which.

So you see I wasn't very impressed in St. Croce at Rome when they told me of how Helena had discovered the "true cross." The two nails of the cross they showed me and the thorns from the crown of thorns just added to my list of others I had seen. And the index finger of Thomas in its gold receptacle was just like many other fingers I had been shown.

One could write a whole book on the relics and miracles" of Rome, but perhaps there is space in this chapter to describe only one more sight-the Church of the Three Fountains, which supposedly marks the spot where Paul's execution took place. It derives its name from the story "that when the Apostle was beheaded, his head, on falling, made three distinct bounds and on each spot where the head fell a fountain sprang up miraculously." Rome has no difficulty with this story, despite the fact that the three springs are quite a good distance apart. Nearby is the Church of Scala Coeli, named "from a vision of St. Bernard in which he saw ascending to Heaven by a ladder some souls from Purgatory for whom he was praying," to quote again from the official book. How did all this idea of relics and "wonders" come into the church? We shall see . . .

## **5. An Amazing Revelation**

We turn to the Book of Revelation and in chapter 6 and the dramatic story of the Four Horsemen in the prophecy of the Seven Seals. The Revelation was given to "reveal" to Christ's followers the great road-map of the ages. The Devil would whisper to men and women in these days, "Don't bother about the Book of Revelation-it is a sealed book and cannot be understood." But Jesus says, "I have sent Mine angel to testify unto you these things in the Churches"-Rev. 22:16. A "revelation" is something revealed. So anxious is our Lord to have us study it that He has placed His special blessing on those who read its pages. -Blessed is he that reads, and they that hear the words of this prophecy, and keep those things which are written therein : for the time is at hand"-Rev. 1 : 3.

We notice in the Revelation the oft repetition of the number "seven." There are Seven Churches, Seven Seals, Seven Trumpets, Seven Plagues, etc. Seven denotes perfection, or completeness-the Seven Seals, for instance, outlining for us the complete apostasy of the church. In this prophecy we are introduced to the Four Horsemen, bringing before us four different ages" in the experience of the Church.

### **White Horse-Time of the Apostles (AD 31- AD 100).**

"And I saw when the Lamb opened one of the seals . . . And I saw, and behold a white horse : and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer" Revelation 6 :1, 2.

The "white horse" is an appropriate symbol of the early church, pure in faith and doctrine. The "bow" symbolized the Word of God (Habakkuk 3:9) as she rode forth in triumph over the pagan Roman world. The gospel message spread rapidly and the Bible was the basis of faith and belief as she went forth "conquering and to conquer."

### **Red Horse – Persecution and Apostasy (100 AD to 323 AD)**

"And there went out another horse that was red, and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword -Verse 4. The colour has changed from white to red. This colour is familiar to students of the Bible, for there we read of "the great red dragon ... .. the scarlet woman," etc., and Isaiah wrote, "Though your sins be as scarlet . . . though they be red like crimson." Red is a picture of sin , and with the red horse we have the slipping away from the pure gospel of Christ, the beginnings of which were just becoming apparent in Apostle Paul's day. He wrote, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own w~ shall men arise, speaking perverse things, to draw away disciples after them" -Acts 20:29,30. 'For the mystery of iniquity doth already work"2 Thessalonians 2 :7. History bears out the accuracy of Paul's prediction. Historian Dr William D. Killen, of the Presbyterian Church, writes:

"In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The Bishop of Rome-a personage unknown to the writers of the New Testament-meanwhile rose into prominence, and at length took precedence of all other churchmen. Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use." "The Ancient Church," preface to orig. edition, p. 15.

This age of the church finished with the so-called conversion of Constantine to Christianity. The persecuted suddenly became popular. With the emperor professing to be a Christian it became the "right" thing for the court to do and soon thousands of others followed the example. But Christianity has never been able to stand popularity; Jesus made it plain that there always must be a demarcation between His followers and the world. And so the church "fell away."

### **Black Horse - Establishment of Papacy (323-538).**

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine-Rev. 6 :5, 6. The black horse is in striking contrast to the

white of the first horse. During this period all kinds of superstitions and fables were introduced. The worship of saints, relics, images and the Virgin Mary were introduced, along with purgatory, penances, celibacy of the clergy, Sunday-keeping, etc. One writer has said:

"Constantine faced this situation: More than half the people worshipped on Sunday-pagans. The others observed the Sabbath-professed Christians. He conceived the idea of cementing the two factions. Though professing Christianity, he did not want to conflict with the prejudices of his pagan subjects." Edward Gibbon tells how, artfully balancing the two, he allayed the "fears of his subjects by publishing in the same year two, edicts, the first of which enjoined the solemn observance of Sunday and the second directed the regular consultation of the auspices" -a pagan practice-Edward Gibbon, "The History of the Decline and Fall of the Roman Empire," chapter 21.

This edict of Constantine's was the first law ever given for the purpose of making Sunday a day of sacred rest. The church followed the lead of Constantine and at the Council of Laodicea (364 A.D.) passed a law that Christians must not keep the Sabbath of God (Saturday), but should observe Sunday.

The reference to "balances," "measures" and money tells of the spirit of commercialism that entered the church. They swept up the dust of Jerusalem streets and brought it back to sell to the "faithful" at home. Everything had its price; even the good things of the gospel were sold-hence the mention of the "wheat" and "barley." A writer has said:

"When a baby was born the priest was paid to christen it. At his weekly confessional the priest was paid. At his marriage the priest was paid. At the birth of each child the priest was paid. At his death and funeral the priest was paid, and even after burial the priest was paid to get his soul out of purgatory. So, regardless of whether a man was alive or dead, the money flowed into the coffers of the apostate church."

Relics were "discovered" and sold. Many of these, "wonders" at Rome came into being during this age. When I visited St. Mark's Cathedral, Venice, I was taken into the treasury, where, amidst the gorgeous work of gold and jewels, I was shown a collection of more relics than perhaps I saw at any one place in Rome. I made a list of just a few of them-this church boasts 110 altogether. The official guide book I bought at the church lists most of them and comments on them. Many were arranged in circular gold receptacles, while dozens of others were lined up in bottles that reminded me of household preserving jars. Some of the ones I saw were:

1. A piece of the bloodstained vestment of Christ.
2. Two thorns from the crown of thorns.
3. A nail from the cross.
4. Pieces of the cross.
5. Some of the blood of Christ in a bottle.  
(The guide book says, "Reliquary of the precious blood of Christ.")
6. Seven bones of Simon.
7. The arm bone of Philip.
8. Piece of the arm of St. Anne.
9. Arm of Matthew and portion of his skull.
10. A rib of Peter.
11. A bone of Paul's leg - and Philip's leg - and Timothy's leg.
12. Two of the stones thrown at Stephen.
13. Fingers and wrist of Bartholomew, Matthew and Simeon.
14. A finger of Lucy (?).
15. A lock of Mary's hair.
16. A bone of Basil's (?) leg.
17. The collar bone of Zecharias.
18. A tooth of St. Agnes (?).
19. Pieces of Daniel the Prophet and Lazarus.
20. Some milk of the Virgin Mary in a bottle.  
(Guide books call "Reliquary of the milk of the Virgin.")
21. Skull of John the Baptist.
22. The arm of St. Pantaleone.
23. "Reliquary of the miraculous blood that gushed out of the Crucifix of Beyrouth."
24. The arm of St. George. And many, many others.

All of these relics I actually saw and listed on the spot. The guide book that I bought describing them I have good cause to value, for it cost me my evening meal. It happened this way. I was due to cross from Italy to Yugoslavia that night, and as the two countries were very heated about the Trieste question I knew that any Italian lire still in my possession, once over the border, would probably not be changed by Yugoslavia. So I planned to use the last few Italian lire I had on my evening meal and not cash a traveller's cheque until I left Italy. But then the priest showed me this book describing all the "wonders" of St. Mark's. I paid the 400 lire (5/-) and went hungry that night. I repeat that these are a few of the relics that I actually saw because all manner of relics have been listed as existing in Rome and other places in Italy. Some writers have described churches exhibiting:

1. Aaron's rod that budded
2. The head of St. Dennis that he carried some miles after it had been cut off.
3. Five legs (in different places) of the colt upon which Christ rode.
4. The tail of Balaam's ass.
5. The stones the devil tempted the Lord to turn into bread
6. The Virgin's Mary's green petticoat.
7. St. Edmond's toenail
8. The rope Judas used to hang himself.
9. A small roll of butter made from the Virgin Mary's milk.
10. A wing of the angel Gabriel (obtained by the prayers of Pope Gregory VII).
11. The beard of Noah.
12. One of the steps of Jacob's ladder.
13. And the stone the rooster stood on when he crowed at the denial of Christ.

I did not see any of these latter relics, and whether they exist I know not. But I do know that no "wonder" seems too bizarre to be believed by the many credulous people who visit Rome.

### **Pale Horse - Dark Ages (538 AD to Reformation of 16<sup>th</sup> Century).**

"And when He had opened the fourth seal I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse : and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death and with the beasts of the earth."-Rev. 6:7,8. Death rides on the pale horse; this is the age of persecution, of which time it is claimed 100 million martyrs died for their faith. The Inquisition was set up, crusades were organised against innocent peoples - the Waldenses of the Alps and the inhabitants of the Netherlands. During this reign of apostasy and "Death" frenzied religious persecution was the order of the day.

### **5th Seal - Reformation Period (1517 AD - Middle 18<sup>th</sup> Century).**

Just as the blood of righteous Abel was said to have cried to God from the ground, so under the 5th Seal the blood of the martyrs sends forth a pathetic appeal for deliverance. The dawn of the Protestant Reformation was the answer to that prayer. Freedom of worship came in many lands and persecutions largely came to an end. The millions of martyrs who had died as common criminals at the hands of Rome were now vindicated before the world and recognised as loyal heroes of the cross, "and white robes were given unto every one of them,"

### **6<sup>th</sup> Seal - Sign of Christ's Coming (From about (1755 – End of the World).**

"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casts her untimely figs, when she is shaken of a mighty wind."-Rev. 6: 12, 13.

On November 1, 1755, occurred what has been called "the most notable earthquake in history," the Lisbon earthquake. Within six minutes 910,000 people perished. Sears' "Wonders of the World" says: "The great earthquake of November 1, 1755, extended over a tract of at least 1,000,000 square miles." On May 19, 1780, the sun became "black as sackcloth." This was the famous Dark Day that extended over large sections of the Northern Hemisphere. Webster's Dictionary tells how at mid-day "persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard;



and candles were lighted in the houses. . . . The true cause of this remarkable phenomenon is not known." Verse 13 met its fulfilment in the remarkable meteoric shower of November 13, 1833-the "Falling Stars." To-day we live between verses 13 and 14 and when it is the next great event to take place is the coming of our Lord Jesus Christ himself. All the prophecies of Scripture declare that it will come very, very soon.

"And the heaven departed as a scroll rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb : For the great day of his wrath is come; and who shall be able to stand?-Rev. 6 :14-17.

### **7th Seal - "Silence in Heaven."**

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." Rev. 8:1.

This time of "silence in heaven" takes place at the coming of Christ. The angels all accompany Christ at His coming and for this short space of prophetic time (in actual time about seven days) the heavens are silent.

"When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory. " -Matthew 25:31.

God's faithful ones are gathered from all over the broad earth and with the resurrected dead who have loved the Lord (1 Thessalonians 4 :16, 17) are taken home to the glory land. What a thrilling thought that, one day soon, our eyes will behold the Coming of the King and if faithful we will be in the blessed Homeward-going throng.

## 6. Strange "Goings On"

Rome has a number of beautiful old arches, but the two very well-known ones, of course, are the Arco di Tito, or Arch of Titus, in the Forum, and Constantine's Arch, close by the Colosseum. I stood under the Arch of Titus looking down into the Roman Forum, which lies about sixty feet below the level of modern Rome. By the light of the late afternoon sun its ruined temples and columns were bathed in a rosy radiance reminiscent of the effulgence they once knew in Imperial days. But late that night, as I hurried past the darkened area, the moon shone on these ghosts of temples and decayed public buildings and they looked for all the world like the gleaming bones of some giant skeleton.

The ancient Via Sacra, or Sacred Way, ran right under the Arch of Titus and on down to the centre of The Forum. How many Triumphs had passed where I was standing I knew not; what multitudes of captives from far off lands had passed under this arch to grace a general's homecoming one week, to die as gladiators in the Colosseum the next.

Although this arch was built to commemorate Titus' capture of Jerusalem in AD. 70, the hero didn't live to see its erection, which didn't take place until about 82 A-D. The arch is very interesting to Bible students, for there, on the inner panel, is very clearly depicted the sacred objects that Titus took from the temple in Jerusalem. The seven-branched candlestick and the table of show bread can be easily recognised.

Close by the memorial to Titus is the great Basilica of Constantine, built over the spot where the portico of Nero's Golden House once stood. It was built by Constantine at the time he professed Christianity. East of the Arch of Titus is another reminder of Constantine's reign-the arch named after him. It was erected in 315 AD). In honour of his victory over Maxentius at the Milvian Bridge, near Rome, in 312 the victory which is supposed to have caused the emperor to espouse Christianity. The story says that just before the battle Constantine saw a vision of a cross in the sky with this inscription, "In this sign thou shalt conquer."

### Constantine's Great Plan.

There are many reasons to doubt the genuineness of this conversion, as many historians have shown. While professing to be a Christian, he quite often would employ pagan soothsayers to report some augury to him. It has been said by many that the emperor really embarked on an ambitious political scheme to guarantee the success of his reign. Edwardson says:

"Constantine had been watching, he said, those Caesars who had persecuted the Christians, and found that they usually had a bad end, while his father, who was favourable toward them, had prospered. So, when he and Licinius met at Milan in 313 AD they jointly prepared an edict, usually called 'The Edict of Milano,' which gave equal liberty to Christians and pagans. Had Constantine stopped there he might have been honoured as the originator of religious liberty in the Roman Empire, but he had different aims in view. The Roman Empire had been ruled at times by two, four, or even six Caesars jointly, and in his ambition to become the sole Emperor, Constantine, as a shrewd statesman, soon saw that the Christian church had the vitality to become the strongest factor in the Empire. The other Caesars were persecuting the Christians. If he could win them without losing the good will of the pagans he would win the game. He therefore set himself to the task of blending the two religions into one."-"Facts of Faith," p. 109.

In 321 AD Constantine brought down his famous Sunday law, which reads as follows:

"On the venerable Day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain sowing or for vine-planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost. (Given the 7th day of March, Crispus and Constantine being consuls each of them for the second time.)."-"Codex Justinianus, lib. 3, tit. 12, 3."

The Lutheran writer G. Heggtveit has this to say:

Labored at this time untiringly to unite the worshippers of the old and the new faith in one religion. All his laws and contrivances are aimed at promoting this amalgamation of religions. . . . His injunction that the 'Day of the Sun' should be a general rest day was characteristic of his standpoint. Of all his

blending and melting together of Christianity and heathenism none is more easy to see through than this making of his Sunday law. 'The Christians worshipped their Christ, the heathen their sun-god; according to the opinion of the Emperor, the objects for worship, in both religions were essentially the same.' "Kirke historie," pp. 233, 234.

Sun worship on the "Day of the Sun" had been carried on for thousands of years. In Babylon, the sun-god was called Bel, in Phoenicia and Palestine, Baal, and Sun-day was "the world solar holiday of all Pagan names." "North British Review," Vol. 18, p. 409.

Constantine, by his Sunday law, only intended to enforce the popular heathen festival. The very next day after his Sunday law, which was given March 7th, he issued an edict commanding purely heathen superstition:

August Emperor Constantine to Maximus:

Any part of the palace or other public works shall be struck by lightning, let the soothsayers, following old usages, inquire into the meaning of the portent, and let their written words, very carefully collected, be reported to our knowledge. "-A Critical History of Sunday Legislation," p. 19.

## **Mithra Cult**

Roman Sun worship received an extra impetus when it came in contact with Mithraism, a Persian sun cult. Mithra was the favourite deity of the Roman emperors and the army and was known as Sol Invictus "The Invincible Sun." When Nero was initiated into the mysteries of Mithraism he erected the huge "Colossus Neronis," representing the Sun with the features of Nero and long rays about his head. Varius Avitus, emperor of Rome from 218-222, became a high priest of the Sun when only a youth and assumed the name Heliogababus, a Phoenician name (Elagabalus) of the Sun-god. The emperor built a temple to the sun on the Palatine hill where Augustus had erected one long before. "He wore his pontifical vest as high priest of the Sun, with a rich tiara on his head." "Harper's Dictionary of Classical Literature," p. 576.

The emperor Aurelian, 270-275, whose mother was a priestess of the Sun, was especially devoted to Sun worship. The Encyclopedia Britannica mentions that "the sanctification of Sunday and of the 25th of December" was a special feature of Mithraism, and says: "Each day of the week was marked by the adoration of a special planet, the Sun being the most sacred of all." Encyclopaedia Britannica, 14th ed., Vol. 15, p: 620, 621, article "Mithras."

In Chambers' Encyclopedia we find this interesting note: "Parallels to Christianity in Mithraic legend, in Mithraic ceremony, and in Mithraic belief will have been apparent, and other resemblances, as the sanctification of Sunday and of the 25th of December, the day of Mithra, might be cited." -Chambers' Encyclopedia, 1926 ed., Vol. 7, p. 241, article "Mithra."

Speaking of Constantine's ambitious plans to join together Christianity and Mithraism, Dean H. H.-Milman says: "The Jewish, the Samaritan, even the Christian, were to be fused and recast into one great system, of which the Sun was to be the central object of adoration." -"History of Christianity," p. 178. To the end of his life Constantine was still a faithful devotee of sun worship. Dr Lewis quotes from Dr Schaff:

"And down to the end of his life he retained the title and dignity of pontifex maximus, or high-priest of the heathen hierarchy. His coins bore on the one side the letters of the name of Christ, on the other the figure of the sun-god, and the inscription 'Sol Invictus.'" "History of Sunday Legislation," p. 10.

Half a century later the Christian emperor Gratian refused the Pagan vestments and the Pagan title - Pontifex Maximus." But the bishop of Rome in AD. 375. seeing an opportunity to exalt his dignity, became a candidate for the title and vestments of Pontifex Maximus. The "dragon power" of Pagan Rome was simply handing over its power, its capital city and its great authority to the Papacy as stated in Rev. 13. Eusebius in his "Life of Constantine" declares, "In order to render Christianity more attractive to the Gentiles the priests adopted the exterior vestments and ornaments used in the pagan cult."

Cardinal Newman says, "We are told in various ways by Eusebius that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed to their own. . . . Incense, lamps, and candles, holy water, holy days, turning to

the east and images are all of pagan origin, and sanctified by their adoption into the Church. "-Development of Christian Doctrine," p- 371.

During one of my days in Rome I was taken by a priest down under the church of St. Clement and there I was shown an ancient Mithra temple. The altar was still standing and the remains of wild boars which were used in sacrifice could still be seen. This temple was discovered in 1915, and as I inspected it I could not help thinking of Pope Gregory's words to Augustine, "Destroy the idols, never the temples. Sprinkle them with holy water, place in them relics, and let the nations worship in the places they are accustomed to." Memorials of Mithra worship have been found in the very place where the Vatican now stands.

## **Church Adopts Pagan Sunday.**

Pope Sylvester helped Constantine to bring paganism into the church (especially Sunday keeping). Eusebius, who was a bishop at the time of Constantine, speaking of Pope Sylvester, Constantine and himself, writes: "All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day (Sunday)."-*"A Commentary on the Psalms."* Here it is made plain that a human hand, not a divine, changed the Sabbath. Eusebius says, "We have transferred."

It was at the Council of Laodicea, 364 AD, 'that those observing the true Sabbath of God were anathematised. Canon X= begins: "Christians must not Judaize by resting on the Sabbath, but must work on that day rather honouring the Lord's Day; and, if they can, resting then as Christians. But if any shall be found to be Judaizers, let them be Anathema from Christ." "Index Canonum."

The Catholic World," in explaining Rome's part in Changing God's sacred day, says: "The Church took the pagan Sunday and made it the Christian Sunday. And thus the pagan Sunday, dedicated to Balder (Sun God) became the Christian Sunday, sacred to Jesus."

William Frederick writes: "The Gentiles were an idolatrous people who worshipped the sun, and Sunday was their most sacred day. Now, in order to reach the people in this new field, it seems but natural, as well as necessary, to make Sunday the rest day of the church. At this time it was necessary for the church to either adopt the Gentiles' day or else have the gentiles change their day. To change the Gentiles' day would have been an offence and stumbling block to them. The church could naturally reach them better by keeping their day. There was no need in causing an unnecessary offence by dishonouring their days."Quoted in "Facts of Faith," p. 100.

Neander, the celebrated church historian, makes it clear that Sunday was only a human ordinance and that it was introduced after the apostles died. "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday." (Rose's translation, page 186.) And the "Encyclopaedia Britannica," under article Sunday, makes this interesting observation: Constantine the Great made a law for the whole empire (AD 321) that Sunday would be kept as a day of rest."

Four steps stand out clearly in the matter of the substitution of the first day, Sunday, as a day of rest, in place of the seventh day, Saturday:

1. On March 7, AD 321, the first law setting apart Sunday as a day of rest, was made by the Emperor Constantine. This law ordered all the people in the towns and cities to rest on Sunday, but permitted the farmers to work on that day.
2. In AD 325 Sylvester, bishop of Rome, by his so called apostolic authority, changed the title of the first day of the week, calling it the Lord's day.
3. The Council of Laodicea, held about the year AD 364, decreed that Christians should not rest on Saturday, but should work on that day, and keep Sunday as a rest day.
4. In AD. 538, the Council of Orleans prohibited the country people, or farmers, from working on Sunday.

Rome today not only acknowledges that she tampered with God's Sabbath, but boasts of the fact, as these quotations show. Catholic Encyclopedia, Vol. 4, p. 153:

"The (Catholic) Church after changing the day of rest from the seventh day of the week to the first made the Third Commandment refer to Sunday as the day to be kept holy as the Lord's Day."

Convert's Catechism of Catholic Doctrine, page 50:

"Question -Why do we observe Sunday instead of Saturday?"

"Answer -Because the Catholic Church, in the Council of Laodicea, transferred the solemnity from Saturday to Sunday."

This catechism received the apostolic blessing of Pope Pius X.

### **1,000 Dollars Reward - Catholic writer**

The Bible commands you to keep the Sabbath day. Sunday is not the Sabbath day; no man dare assert that it is; for the Bible says as plainly as words can make it that the seventh day is the Sabbath, i.e., Saturday; for we know Sunday to be the first day of the week. . . . I will give 1000 dollars to any man who will prove by the Bible alone that Sunday is the day we are bound to keep. . . . The observance of Sunday is solely a law of the Catholic Church. . . . The church changed the Sabbath to Sunday, and all the world bows down and worships upon that day, in silent obedience to the mandates of the Catholic Church. " - Father Enright, of the College of Redemptionist Fathers.

For further statements see Appendix 1, "What the Churches Say About the Sabbath."

## 7. I Asked the Priest Some Questions

I had always looked forward with keen anticipation to visiting the Basilica of St. John Lateran. So many famous historical events took place right here; in fact, this is the most important of all papal churches throughout the world transcending even St. Peter's.

Beside the church is the old Baptistry of Constantine, where Constantine is said to have received baptism at the hands of Pope Sylvester. The building is quite large and circular, with a diameter of about 60 feet, and the interior is fashioned somewhat like a Roman bath. The water would be about three to four feet deep when the font was filled. I already knew from my study of history and I had noticed references in the guide books to the fact that in the early days of the church of Rome, baptism had been practised as in Bible days that is, by complete immersion.

However, it didn't pay to say too much if one wanted to learn, so I simply asked the priest who was my guide why it was that the font was so deep. "Well," he replied, "in the early days the Church used to baptise converts by putting them right under the water." "Oh!" I said. "But not face and all surely." "Yes," answered the priest, "they baptised by total immersion as our Lord was baptised in Jordan." Well, I had witnessed many baptismal services and had conducted a good number myself, but as I said, it didn't pay to "know too much" or one wasn't told much in Rome. So I simply expressed my surprise and then asked why such baptisms were not conducted that way today by the Roman Church. The priest replied, "The method was never very convenient, so, long ago, our church changed it over to sprinkling."

And that's exactly the truth of the matter. Like any another practice, as we have shown already, Rome does not give a "Thus saith the Lord" for her tampering with God's command, but rather, "We found it more convenient." Notice these interesting quotations regarding the original meaning of baptism:

Dean Stanley:

---For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'-that those who were baptized were plunged, submerged, immersed into the water. That practice is still, as we have seen, continued in Eastern churches. In the Western church still lingers amongst Roman Catholics in the solitary instance of the Cathedral of Milan.... amongst Protestants, in the numerous sect of the Baptists. It lasted long into the Middle Ages. But since beginning of the seventeenth century the practice has become exceedingly rare. With the few exceptions just mentioned, the whole of the Western churches have now substituted for the ancient bath the ceremony of letting fall a few drops of water on the face." - "Christian Institutions," Dean of Westminster, p. 19.

Luther:

"Baptism is a Greek word; in Latin it can be translated immersion as when we plunge something into water that it may be completely covered with water." - "Works of Luther," p. 319, cited in Baptist Encyclopedia.

John Wesley:

"Buried with him," alluding to the ancient practice of baptizing by immersion.-" Explanatory Notes upon the New Testament," John Wesley.

Calvin:

"The very word 'baptize,' however, signifies to immerse; and it is certain that immersion was the practice of the ancient church ... .. Institutes of the Christian Religion," John Calvin, Vol. II, p. 434.

Cardinal Pullus (12th Century):

"Whilst the candidate for baptism in water is immersed, the death of Christ is suggested. Whilst immersed and covered with water, the burial of Christ is shown forth; whilst he is raised from the waters the resurrection of Christ is proclaimed." "Patrol Lat.," p. 315, cited in Baptist Encyclopaedia, article "Baptism."

Our English and Scotch readers will be very interested to know how "sprinkling" came into these two countries. We quote a very interesting section from the

Edinburgh Encyclopedia:

"In this country (Scotland), however, sprinkling was never practised in ordinary cases till after the Reformation . . . . During the persecution of Mary, many persons, most of whom were Scotsmen, fled from England to Geneva, and greedily imbibed the opinions of that Church. In 1556 a book was published at that place, containing "the form of prayers and administration of the sacraments approved by the famous and godly learned man, John Calvin, in which the administrator is enjoined to take water in his hand and lay it upon the child's forehead. These Scottish exiles, who had renounced the authority of the Pope, implicitly acknowledged the authority of Calvin, and, returning to their own country with Knox at their head in 1559, established sprinkling in Scotland. From Scotland this practice made its way into England in the reign of Elizabeth, but was not authorised by the Established Church. In the assembly of divines held at Westminster in 1643 it was keenly debated whether immersion or sprinkling should be adopted. Twenty-five voted for sprinkling and 24 for immersion; and even this small majority was obtained at the earnest request of Sir Lightfoot, who had acquired great influence in the assembly. Sprinkling is therefore the general practice in this country."-Vol. 3, article "Baptism."

It is really hard to believe that since 1643 millions of babies been sprinkled instead of baptised, all because of the vote of one man.

### **Bible Teaching Very Clear.**

The Bible writings on the matter are very clear. We read of our Saviour's baptism in Matthew 3:13, 16,17.

"Then comes Jesus from Galilee to Jordan unto John to be baptized of him. And Jesus, when he was baptized, went straightway out of the water : and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

After Jesus was immersed, the Scripture says, "he went up straightway out of the water." The Greek word "baptizo" - I baptize or I dip, always implied the complete immersion of the person or thing. I say "thing" because in ancient times the word "baptize" did not necessarily connote something holy as it does today. but was used as an ordinary household word. A Greek woman busy at her trade of dyeing cloth would say she "baptized" the cloth as she completely immersed it. Notice this interesting story of Philip and the treasurer from Ethiopia (Abyssinia) as recorded in the Bible.

"Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptised? And Philip said, If you believe with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. " - Acts 8:35-39.

Other texts make it so clear as to the Bible method of baptism. Paul in Romans 6 :3-6 tells us that it is in the likeness of a burial and that just as Jesus died, was buried and rose again, the believer dies to the old life of sin, is "buried" in the waters of baptism and then rises to a new life. Sprinkling in no way allows this symbol of a burial. The question is often asked, "Is Baptism essential for salvation?" The Word of God unequivocally answers "Yes."

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."-Mark 16:16.

"Jesus answered, Verily, verily, I say unto thee, Except a man be "born of water and of the Spirit, he cannot enter into the kingdom of God."-John 3 :5.

To be "born of water" is to be baptized; to be "born of the Spirit" refers to the gift of the Holy Spirit that is sent to every believer at Baptism. The Scripture says without these two you "cannot enter into the kingdom of God."

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38,39.

"And now why tarriest thou? Arise, and be baptized. and wash away thy sins, calling on the name of the Lord." - Acts 22:16.

And so I moved away out of the Baptistry of Constantine, interested in seeing here one of the evidences of the early forms of Christian practice before it was corrupted by the Papal system. Later, in Europe, I was to see many more ancient baptismal fonts and in London. In an Anglican church not fifty yards off the Strand, there is a perfectly preserved font and I have a picture of the vicar dipping a jug into it to carry water to the church to use for a "christening." Oh that men would only heed the teachings of the Bible and away with the traditions of man. (Matt. 15:3,6,9).



## 8. The "Mother" Church

After inspecting, with great interest, the Baptistery of the Church of St. John Lateran, I approached the church from the front, especially noting the two inscriptions at the door, stating that this church is the "Mother and head of all the churches in Rome and in the World." It reminded me a lot of this church power mentioned in the prophecies of Revelation 17 as being the "Mother". The last verse of the chapter identifies the church with the city of her power-the city that ruled over the kings of earth when John wrote the Book-none but Rome.

I passed in through the huge doors into the church itself. It is impossible to convey all that one experiences in those first few minutes. While the eye is trying to take in the glory of such costly treasures the mind is trying to grope its way back through the ages; Past the Fifth Lateran Council, that convened just before Luther's dramatic appearance, where the Hussites of Bohemia were practically disposed of for ever. Past the famous Third Council, perhaps back to the very beginnings of the famous old church.

One is greatly impressed by the great gold ceiling of the nave, a beautiful work of the 16th century by Michelangelo. The crossed keys and tiara of Pius IV are shown in the centre. Above the altar of the sacrament is supposed to be a piece of the wood from the table of the Last Supper in Jerusalem. Under the chancel arch is the papal altar, with gold work making it worth nearly one million pounds. The tomb of Innocent III, one of the popes remembered most in connection with the atrocities and persecutions of the Dark Ages, is in this church. I remembered one of his boastful utterances as I stood by his tomb at the right of the transept:

"Therefore by this present apostolical writing we give you a strict command that, by whatever means you can, you destroy all these heresies and expel from your diocese all who are polluted with them. You shall exercise the rigour of the ecclesiastical power against them and all those who have made themselves suspected by associating with them. They may not appeal from your judgments, and if necessary you may cause the princes and people to suppress them with the sword." "A Source Book for Medieval History," p. 210.

This was the man who set up the diabolical Inquisition where, in Spain alone, Llorente reckons as the sufferers 31,912 burnt alive and 291,450 so-called penitents forced into submission "by water, weights, fire, pulleys and screws and all the apparatus by which the body could be racked exquisitely without giving up the ghost." It was also Innocent III who introduced auricular confession.

The church of course claims its "wonders" along with all the others I had seen. Apparently Christ is supposed to have walked right out of the side of the wall at the time of its dedication by Constantine, but this remarkable "miracle" was not discovered until the 13th century, that fanciful period that was so great a manufacturer of legends. Its links with sun worship can still be seen in the church. In one of the main paintings a phoenix bird is shown seated on the Tree of Life in the heavenly Jerusalem. The phoenix featured a lot in early sun worship and is described as visiting the altar of the sun each year. Perhaps a very interesting statement by one of the "Catholic Fathers," Clement of Alexandria, could be used since some are always anxious to fly to the "Fathers" for their support of Sunday sacredness. These "Fathers" were tainted with sun worship and other pagan nonsense as this quotation will show:

A certain bird called phoenix; of this there is never but one at a time; and that lives 500 years. And when the time of its dissolution draws near that it must die, it makes itself a nest of frankincense, and myrrh, and other spices into which when its Vine is fulfilled, it enters and dies. But its flesh putrifying, breeds a certain worm, which being nourished with the juice of the dead bird, brings forth feathers; and when it is grown to a perfect state it takes up the nest in which the bones of its parent lie, and carries it from Arabia into Egypt. And flying in open day in the sight of all men, lays upon the altar of the sun, and so returns from whence it came."

Just imagine religious leaders to-day being obliged to quote from men like Clement of Alexandria in support of Sunday sacredness. And yet some do-for just a little while ago when I was having public lectures in a certain town, a Doctor of Divinity of the Presbyterian Church assured a public meeting at the church, "Of course we cannot find proof for Sunday in the Bible. But we can find it in the early 'Fathers'." And then he spent a good deal of time quoting from Clement of Alexandria (the writer of the phoenix fable above). These "Catholic Fathers" were steeped in sun worship and, of course, one will find Sunday keeping there. That is just where it did come from.

## **Lateran Councils**

Here in this very famous church the great Lateran Councils took place-many of them directed against the people of God. It was at the third Lateran Council, in 1179 that the Papacy aroused itself collectively to extirpate heresy. The Fourth Council (1215) saw the introduction of auricular confession by Innocent III and the enacting of a canon for the total eradication of "heresy." In 1208 Innocent established the Inquisition and in 1204 De Montfort began the massacre of the Albigenses. Great crusades against the Waldenses were also organised at this time and "a plenary remission of all sins" promised to those who took part in the crusades. The Fifth Lateran Council (1512-1517) had twelve sessions. In the second session Cardinal Cajetan introduced the new thought that the Catholic Church was really the New Jerusalem, the Holy City of the Book of Revelation, and in the fourth session, presided over by Pope Julius II, the pope was acclaimed another God on earth. The well-known sentence comes down to us from this session, "For thou art our shepherd, thou art our physician, thou art our ruler, thou art our husbandman, thou, finally, another God on earth." Mansi, Vol. 32, Col. 761.

## **Waldenses.**

The Waldensian people feature a lot in the Councils held here in the Lateran Church; it was here that papal bulls were hurled against them and crusades organised to "wipe them from the face of the earth." Later I was to visit the historic haunts of these faithful mountain folk. Sheltered away in the Alps of Italy, Switzerland and France, these people upheld the torch of Truth for centuries. Their emblem was, and still is today, a lighted candlestick with this motto, "Lux Lucet in Tenebris" (The light shines in darkness").

While Constantine purchased converts and the multitudes were satisfied to follow the popular church of the day into the pagan practices already described, the faithful of God were forced by persecution to withdraw themselves to these mountain retreats. Waldensian believers were dispersed right through Italy, France, Austria, Switzerland, Germany, Hungary, Poland and Bohemia, with constant contact with similar groups in England and Holland. Their principal centre was at Milan. Later, after persecution increased, the centre was in the Alpine valleys, for persecution did not reach its height until after the Reformation.

## 9. The Waldenses

I journeyed out some fifty kilometres from Turin to Torre Pellice, the centre of the Waldensian district. This away at the "top" of Italy, in the Alps of Piedmont where Spain, Italy and France join. After coming from the modern cities of the industrial north Italy it seemed like entering another world to come these villages of the valleys that have not changed in a thousand years. The houses are built of stone, even being roofed with flat stones from the hillsides. The chestnut harvest was in progress when I arrived, long slopes of hills covered with brown as the trees had dropped their nuts and villagers with large sacks picked them up for market.

The only person in Torre Pellice who could speak English was a school teacher from a little school still higher up in the Angrogna Valley and she gladly consented to guide me round the mountain fastnesses and right through into the innermost Angrogna valley. We visited the famous monument of Sibaud at Bobbio Pellice. This monument is a reminder of the oath of loyalty to God taken by the Waldenses upon their return to the valleys after the greatest of the persecutions, and the stones of the monument each contain the name of a city where the Waldensian faith was firmly established at that time. I noted with interest that the name of Rome was there too.

Some of the valleys-there are seven altogether run spokes from the hub of a wheel. Each valley has own secret entry and exit, its caves and mighty but they are so related that one opens into the other forming a network of fortresses. Experts have declared that the highest of engineering skill could scarcely have devised such impregnable fortresses. It is well to remember that the Vaudois were never conquered their valleys, but on each occasion of a terrible massacre they had fallen prey to some papal promise or peace terms which were never respected, for Rome openly claims that there is no need to keep promises to heretics.

My guide took me to the Pra del Tor, far up in the heart of the mountains, and showed me the early training colleges of the barbes, or pastors. From this place missionaries were sent all through darkened Europe. Copies of the Bible were laboriously written out by hand (on a great flat stone table top which I was later to see) and taken by men disguised as pedlars to the cities, where they were cautiously displayed to the interested. One who lived for a time, in more recent days- in these valleys has written:

"BY patient, untiring labour, sometimes in the deep, dark cavern of the earth, by the light of torches, the sacred Scriptures were written out, verse by verse, chapter by chapter. . . . Angels from heaven surrounded these faithful workers. . . . their garments were so prepared as to conceal their greatest treasure - the precious manuscripts of the Scriptures. These, the fruit of months and years of toil, they carried with them, and whenever they could do so without exciting suspicion, they cautiously placed some portion in the way of those whose hearts seemed open to receive the truth. . . . To have made known the object of their mission would have ensured its defeat; therefore they carefully concealed their real character. Every minister possessed a knowledge of some trade or profession, and the missionaries prosecuted their work under cover of a secular calling. Usually they chose that of a merchant or pedlar. . . . They carried silks, jewellery and other articles, at that time not easily purchasable save at distant marts; and they were welcomed as merchants where they would have been spurned as missionaries. . . . They secretly carried about with them copies of the Bible, in whole or in part; and whenever an opportunity presented they called the attention of their customers to these manuscripts. Often an interest to read God's word was thus awakened, and some portion was gladly left with those who desired to receive it." - "The Great Controversy, pages 69, 70, 71.

We visited the monument of Chanforan, erected in 1532. This solid shaft of flint taken from the mountains, and with an open Bible superimposed, was the Waldensian monument to the Reformation. Under a little was a natural chapel that could hold 300 people, and it was here that the people of this particular valley worshipped during the times of severest persecution. How different it was from the haughty Lateran Church that sent the persecutions to them. Here was no million pound altar of gold-only a rock ledge for the preacher to rest his Bible. There were no relic chapels and gilded ceiling-just the "rocks of God" that daily were their refuge. On two occasions the armies of Rome found the spot and in each case lit huge fires over the opening and suffocated all within. Altogether, in the persecutions, at least one million Waldenses are known to have died for their faith.

"In 1544 the treacherous and heartless Catholic leader, d'Oppede, caused the terrible butchery of thousands of Waldenses. At Cabrieres he wrote a note to the people, saying that if they would open the gates of their city he would do them no harm. They, in good faith, opened the gates and d'Oppede cried

out: "Kill them all" Men, women and children were massacred or burned alive. In 1655 there was another massacre of Waldenses. After the Catholic leaders had made several vain attempts to break into the fastnesses of the mountains where the Waldenses lived, and were defeated, the Marquis of Pianesse wrote the various Waldensian towns to entertain certain regiments of soldiers to show their good faith. These Christian people, who always had such sacred regard for their own word, never seemed to learn that it is a fundamental Catholic doctrine that Catholics need not, and should not, keep faith with heretics when the interest of the church is at stake. After they had sheltered the soldiers, and fed them of their scanty store, a signal was given at 4 a.m., April 24, 1655, and the butchery began.

"Little children, Leger says, were torn from their mothers, dashed against the rocks, and cast carelessly away. The sick or the aged, both men and women, were either burned in their houses, or hacked in pieces; or mutilated, half murdered, and flayed alive, they were exposed in a dying state to the heat of the sun, or to flames, or to ferocious beasts." -Quoted in "Facts of Faith," p. 132.

## **England Intervenes**

The massacre of 1655 aroused most of Europe in sympathy with the Waldenses; in fact, it was Cromwell. in England whose energetic action ended that persecution. In the dead of Alpine winter the massacre of "Bloody Easter" began. The Duke of Savoy on January 25, 1655, published an edict commanding all Waldenses to become Catholics. On April 17th 15,000 troops marched in and the atrocities began. This was the massacre that inspired England's great poet Milton to write "On the Late Massacher in Piemont," which has been described as one of the most powerful sonnets ever written.

"Avenge, O Lord, thy slaughtered Saints, whose bones  
Lie scattered on the Alpine mountains cold,  
Even them who kept thy truth so pure of old.  
When all our Fathers worshiped Stocks and Stones.  
Forget not : in thy book record their groans  
Who were thy Sheep, and in their ancient Fold  
,Slayn by the bloody Piemontese that rolled Mother with Infant down the Rocks.  
The moans. The Vales redoubled to the Hills, and they  
To Heaven. Their martyred blood and ashes so  
O're all the, Italian fields where still doth sway  
The triple tyrant: that from these may grow  
A hundred fold, who having learned thy way,  
Early may fly the Babylonian wo."

A wave of protest swept over Europe. Switzerland, Sweden, Germany, England and Holland sent offerings to help the survivors. The British Government sent Sir Samuel Morland to interpose. Morland addressed the Duke of Savoy in a powerful plea which included these words:

"The Angels are surprised with horror! men are amazed! Heaven itself seems to be astonished with the cries of dying men, and the very earth to blush, being discoloured with the gore - blood of so many innocent persons! Do not, O thou most high God, do not thou take that revenge which is due to so great wickedness and horrible villanies! Let thy blood, O Christ, wash away this blood!"

At Turin in June, and Geneva in July, Morland continued his appeals until the edict was withdrawn in August, 1655. In 1686 another terrible edict was issued against them from the Lateran Church in Rome. It was the same story of treachery. Gabriel of Savoy himself wrote them:

"Do not hesitate to lay down your arms; and be assured that if you cast yourselves upon the clemency of his royal highness, he will pardon you, and that neither your persons nor those of your wives or children shall be touched. "- "Israel of the Alps," p. 445.

The Waldenses accepted the official document in good faith and opened their fortifications. Priests and soldiers rushed in and butchered men, women and children in cold blood and left the towns of the valleys smouldering ruins. The historian Wylie says:

"The school of the prophets in the Pra del Tor is razed. No smoke is seen rising from cottage, and no psalm is heard ascending from dwelling or sanctuary, . . . and no troop of worshipers, obedient to the summons of the Sabbath bell, climbs the mountain paths . . . History of the Waldenses," p. 173.

### **Attitude Still the Same.**

Is Rome repentant for all this? On the contrary, she still proudly cites it as evidence of her power. Notice these statements from the Catholic "Western Watchman":

"Our heroes are the Duke of Alva and Catherine de Medici. They knew the Huguenots, and they drove them off the continent. You cannot excite any pity in our souls by whining accounts of Catholic atrocities in the 17th century. We have never written a line in extenuation or palliation of the Inquisition. We never thought it needed a defence." - November 21, 1912.

"Protestantism-we would draw and quarter it. We would impale it and hang it up for the crows to eat. We would tear it with pincers, and fire it with hot irons. We would fill it with molten lead, and sink it in a hundred fathoms of hell fire."

"We have always defended the persecution of the Huguenots, and the Spanish Inquisition. . . . When she thinks it good to use physical force, she will use it. . . . But will the Catholic Church give bond that she will not persecute at all. Will she guarantee absolute freedom and equality of all churches and all faiths? The Catholic Church gives no bonds for her good behaviour." - December 24, 1908.

What a memorable few days I spent in these mountains. My guide showed me places in the valleys where the Waldenses on occasions were able to defend themselves. Often the mists would roll up the gorges, enabling them to escape. We stood at one place where my guide showed me how her forefathers had been trapped on a little hillside overlooking a deep ravine up which Rome's armies were marching. Suddenly heavy mists rolled up and soon the armies in the vale below were completely enshrouded. To add to their confusion the Waldenses on the heights above rolled great stones down upon them and the rout was complete. How real it all seemed to me, for even as the girl explained it to me the heavy fog swirled up the gorge and soon we could only see a few paces ahead of where we stood.

I was shown the Pellice River, which the present day inhabitants of the valleys still look upon with special respect. In times of melting snow this mountain torrent often would work in the favour of the persecuted, cutting off the pursuer. On one occasion the captain of the papal forces lined up all the villagers who were caught at Torre Pellice and at sword point they were made to watch the river and be ready to see their kinsmen's bodies from up in the mountains come floating down the river. Plans miscarried a little and the captain who gave the order was the only person to float down on that occasion. He slipped from a rock higher up and the mountain torrent brought his body down, the sight of which produced a great cheer from the watchers on the bridge.

I left Torre Pellice early one morning in the dark and walked to the little railway station. The rain was pouring down upon me and it was by the glare of the lightning that I found my way. The temperamental weather of the mountains that in the past had conspired to save lives was doing its best to give me pneumonia, and since I was more or less in trains for the next two days I had to just let my clothes and shoes dry on me.

## 10. St. Peter's and the Vatican

St. Peter's Cathedral completely dominates the Roman landscape. Its great dome, rising 448 feet, can be seen from most places in the city. The dome itself is a masterpiece of architecture and the most audacious building scheme that had ever been attempted. The diameter is 142 feet-the same as that of the Pantheon -and Michelangelo spent the last sixteen years of his life making it "the most glorious miracle of art and beauty in the world."

The church is the largest in the world; its vestibule alone is 468 feet long and 66 feet high; but the church proper just dwarfs the visitor completely. Some authorities claim that 80,000 persons can be accommodated here. This figure seems a little high to me, but in any case many thousands can stand in this great building. I say stand because in none of the churches of Rome did I see seats-there just aren't any. Everything inside is in proportion to the large dimensions of the building. The statuary is gigantic in size. What appear to be large paintings here and there turn out to be beautiful mosaic work as one draws nearer. There are no paintings here-all are beautiful mosaics.

Of course, the church has to have its relics and the most important ones here are "the spear with which Longinus pierced the Saviour's side," a portion of "the true Cross," a veil bearing the impression of Christ's face and the head of Andrew. The so-called tomb of Peter is here too, and the many faithful gather round it to pray and to rain down upon it their gifts of money-paper money was lying all round the crypt.

I saw the world's most beautiful sculpture, Michelangelo's "Pieta," showing the Saviour in His mother's arms after being taken down from the cross. Truly, it is a lovely thing. Just opposite is a huge work showing Ignatius Loyola, founder of the Jesuits, treading on the neck of Luther and the latter, twined about with snakes, is being pushed into Hell. I saw the sign of the peacock, an old heathen symbol that I had seen in Ceylon and Babylon and Pergamos, entered right here in the church. And, of course, the high altar faces the east. A little further along is the old statue of Peter (once Jupiter) with its well-worn toe.

Being one of the five Basilicas, the church has a "Holy Door" on which the pope knocks with a little gold hammer once every twenty-five years and the souls of all in purgatory escape to the realms of the blessed. I have often wondered, if he can bring them such release so easily, why not open the door a bit more often-say, every day.

### Link With The Reformation

The present church was begun in 1506 and finished in 1626, and it is interesting to remember that in one way it was the building of this edifice, that actually sparked off the Protestant Reformation. It happened like this. Funds for St. Peter's were running short before the building was finished so the pope offered a plenary indulgence to all who contributed to the work. Boniface IX (1389-1404) had issued several papal bulls of plenary indulgences to aid in the building of the dome at the Milan cathedral and now the present pope had "Tax Lists" printed giving the price of indulgence for each particular sin, for each class of person, itemising "simony," "murder," "rape ... .. theft" and many others. In the British Museum are two volumes containing the pope's Penitential Taxes. They were taken from the archives of Rome at the death of Innocent XII. Tetzl was commissioned by the pope to journey through Europe selling indulgences and to proclaim that:

"The souls confined in purgatory, for whose redemption indulgences are purchased, as soon as the money tinkles in the chest, instantly escape from the place of torment and ascend into heaven. . . . For twelve pence you may redeem the soul of your father out of purgatory; and are you so ungrateful that you will not rescue your parent from torment?" -"History of Reign of Emperor Charles V," Vol., p. 460.

The "History of the House of Austria" has this to say:

"With a view to replenish the treasury of the church, Leo X had recourse to the sale of indulgences, an expedient which had been first invented by Urban II, and continued by his successors; Julius II had bestowed indulgences on all who contributed towards building the church of St. Peter, at Rome, and Leo founded his grant on the same pretence. But . . . this scandalous traffic had been warmly opposed in Germany. These indulgences were held forth as pardons for the most enormous crimes; they were publicly put up for sale, and even forced upon the people, and Tetzl and his coadjutors indulged themselves in drunkenness, and every other species of licentiousness, in which they squandered their

share of the profits, and not infrequently produced indulgences as stakes at the gaming table."-Vol. 1, p. 384.

A gentleman of Saxony who had heard Tetzell at Leipsig inquired whether the indulgences also covered sins that a person might wish to commit in the future. On being assured that it did, he said, "I want to 'Lake some slight revenge on one of my enemies. I will give you ten crowns if you will give me a letter of indulgence that shall bear me harmless." The price was finally set at thirty crown. Shortly after, this gentleman, with his servants, laid wait for Tetzel in a wood near Jutterboch, gave him a beating and carried off the chest of indulgence money. When Tetzel brought action the gentleman showed the letter by Tetzel which exempted him beforehand from any responsibility. Duke George ordered the man to be acquitted.

## **Luther's Stand**

The sale of indulgences was causing a schism through Europe and it was Tetzel's appearance at Wittenberg that brought things to a head. On 31st October, 1517, Dr Martin Luther, following the custom of the times with regard to important announcements, nailed his 95 theses against the sale of indulgences on the beautiful Castle Church at Wittenburg. In two weeks these propositions had circulated over all Germany; in a month over all Europe, and the Reformation was born.

## **Vatican Treasury and Library**

From a door in St. Peter's I went into the Vatican Treasury and there, in a few moments, saw more wealth than one would see in a lifetime. There were great thrones made of gold and a profusion of crosses crusted with gems of all kinds. There was so much gold heaped up that the eye grew tired of it, although the pearls and jewels, by reason of their diversity of beauty, still attracted my gaze. I saw one of the pope's tiaras, its three tiers showing that he is "King of Heaven, king of earth and king of the lower regions (hell)." As I have often said, we dispute his claims to the first two, but are satisfied to allow the last, if he chooses to claim that way.

The Vatican contains 1100 rooms. I know it's an awful lot of rooms for a bachelor, but since they are heaped with rare treasures and art works, they really constitute a great museum. The Hall of Maps shows many of the early impressions of what the world looked like. These are ranged one after another along a great corridor. The Egyptian section would rival even the British Museum's collection from Egypt. The Vatican Library is too wonderful for words and simply brings tears to the eyes. Every inch of the walls and ceilings and pillars of this 1250 feet long room is covered with beautiful frescoes. The pictures on one side, incidentally, represent the different council the church has called to condemn heresy. The famous Codex Vaticanus can also be seen here.

I saw so many priceless treasures in the Vatican that, in my mind, each one seemed to tumble over the last and crowd the others out. But I did carry away a clear impression of something really exquisite. It was a tall polished shaft of what looked to me like Swedish black granite and on the top in pure gold was the Good Shepherd with crook, leading a flock of sheep. The workmanship was remarkable. A little card said it was a present from the Emperor Francis Joseph of Austria. Among the presents from rulers to, the various popes I saw so many from Spain that I could not but think that maybe to-day that impoverished country wouldn't mind a bit of reverse lend-lease.

## 11. A Monk's Eyes Are Opened

As I entered the Church of the Holy Stairs, just opposite St. John Lateran, it seemed as though time had gone back four hundred years and I stood there in the days when Luther climbed this famous stairway on his knees. The great events of those days came quickly to mind. By a decretal, an indulgence had been promised by the pope to all who would ascend "Pilate's Staircase" upon their knees. This is supposed to be the old staircase in Jerusalem on which the Saviour trod, and then some time, somehow, it just flew through the air and happened to land at Rome. Luther was about halfway up when a voice seemed to shout at him, "The just shall live by faith." He rose to his feet in shame and fled from the place. His eyes had been opened and from then on Luther saw more clearly the useless place of human work in the plan of salvation.

As I watched I saw about thirty or forty men and women kneeling on the stairs and gradually working their way upwards, praying certain prayers on each step. How I longed that they too might hear the Voice of God speak to them the words from Romans 1 : 17 that Luther heard. Near the top of the stairs was a step with a circle of crystal a few inches in diameter, and under this it is claimed some of the blood drops of Christ can be seen. It was being kissed frantically, and it has been for hundreds of years. As with the site of the queue waiting to kiss Peter's toe, so now my mind went wandering about the elementary laws of hygiene, etc., but the people still kept moving upwards the meanwhile.

### Faux Pas.

Being anxious to see the relics at the top of the Holy Stairs and not wishing to climb up on my knees, I set out to walk up. Apparently this just isn't done, and I had only got about halfway up when men and women stood up where they were, gesticulating wildly, and barred my way. Priests came running from everywhere, so I walked back down and with a very serious expression said, "Wery sorry." They muttered something in the vicinity of "stupid Americano," and so New Zealand honour was spared at the expense of our Yankee friends. The priests then showed me another stairway up the side that would still let me get to the top.

At the top are the relics, and a list on the wall itemises them thus:

1. Fragment of the wood of the cross. Sandals of Christ.
2. Piece of the table of the last supper. A thorn from the crown of thorns.
3. Fragment of the column of Flagellation. Head of St. Prassede.
4. Fragment bones of the Holy Innocent.
5. Fragment bones of St. Lorengo and a coal and ashes and blood.
6. Tooth and girdle of John the Baptist. Hair of John the Evangelist.
7. Beard of St. Bartholomew.
8. Piece of the beard of Matthew.
9. Portion of the cross of Andrew.
10. Relics of St. Martiri, Mariano, Diodoro and companions.

### Luther Shocked

Luther's visit to Rome was a tremendous shock to him. "Everywhere he looked upon scenes that filled him with astonishment and horror. He saw that iniquity existed among all classes of the clergy. He heard indecent jokes from prelates, and was filled with horror at their awful profanity, even during mass. As he mingled with the monks and citizens he met dissipation, debauchery. Turn where he would, in the place of sanctity he found profanation."-"The Great Controversy," p. 125.

"No one can imagine," he wrote, "what sins and infamous actions are committed in Rome; they must be seen and heard to be believed. Thus they are in the habit of saying, 'If there is a hell Rome is built over it: it is an abyss whence issues every kind of sin.' " - "D'Aubigne," History of Reformation, b. 2, chap. 6.

Of course, Luther at this time was a good son of the church. An ordained priest, he had been called from the cloister to a professorship in the University of Wittenberg. Even when he opposed Tetzel and the indulgence system some time later, it was still far from his mind to leave the church. He hoped to



reform from the inside. Upon his return from Rome, Luther was granted the degree of Doctor of Divinity and he earnestly continued the study of the Bible that he had begun a little time before as the result of a chance finding of a small copy in the university library. In those days the Bible was not studied even by the clergy; in fact, they were discouraged from so doing. All kinds of writings of past popes and prelates, and, of course, the writings of the early "Fathers," were studied, but that was all. When Luther first found the Bible he didn't know what it was.

## **Church Admits It Needs Reform**

No one will deny that the church needed reform badly. That Rome admits this will be seen from a few statements from "A Popular History of the Catholic Church" that I bought a few months ago from the Catholic stall at the Waikato Winter Show. These are not biased statements by some ex-priest, which I never feel are very fair after all, but rather are they statements taken from just one chapter of this book described thus by the Catholic Digest: "This is the best book we know for a brief history of the Church."

"This money was all of it badly needed. It was needed for the rival popes to fight each other once Christendom had reached that unhappy period, in which a pope at Rome and a pope at Avignon divided its allegiance. And, it must be stated, not a little of this money frequently found its way into the pockets of the popes' relations."

"If they were good popes and wise rulers the whole Church might profit, if they were foolish, or weak, or-as was next to be the case-bad and vicious, the papacy would suffer loss of prestige as never before."

"In August they announced that Urban was no pope. They had elected him simply to escape the death that otherwise awaited them. . . . All the cardinals-with one exception-recognised Clement as pope. What was Christendom to do? How was it to decide between the conflicting accounts of the rivals? And how was it to judge on which occasions this same body of cardinals had really, by its unanimous vote, elected a pope, in April (Urban) or in September (Clement)?"

"The miserable truth has to be faced that no pope, on either side, was at all worthy of his office. They were, all of them, little better than partisan leaders of rival factions and in the end the Church as a whole, tired of both, repudiated their authority, and, coming together in a self-styled General Council at Pisa (1409), elected a third pope of its own, Alexander V."

"Benedict was shifty and dishonest."

"John XXIII was a man so bad and so utterly unworthy

"Rome was the centre of all the new vices, and the popes were among their foremost practitioners."

"Sixtus IV is commonly held to bear a heavy part of the responsibility for the scandals of the next sixty weeks. . . . The worst of cardinals, once he was elected pope, developed a new loyalty to his office, a loyalty set grotesquely, it may be, in the disorder of his personal immorality."

"Cardinal Rodrigo Borgia was still as openly scandalous as when, a young cardinal of twenty-eight, Pius II had rebuked him for it. This is the man notorious as Alexander VI"

"In Julius 11 (1503-1513) the Holy See had what it had long needed-a pope who was a first-rate diplomatist, fierce, ruthless and inflexible."

"The successor of Pope Julius was the cardinal Giovanni de' Medice, Pope Leo X (1513-1521). The record of his career epitomises the time in all its tendencies. He had received the red hat from Pope Innocent VIII at the age of thirteen."

"Adrian VI set himself to the task and first began to demonetise the church, which Leo X had run like a bank. Ten thousand applications for favours, privileges, and appointments awaited the new pope." - Extracts taken from chap. VI. "A Popular History of the Catholic Church."

And then, after all that, they have the effrontery to head the next chapter, which deals with the Reformation, "The Protestant Revolt." Remember the above quotations are not taken from some Protestant writer, but from a Catholic historian who is described on the inside page of the cover as "universally regarded as the outstanding Catholic Church historian writing in English to-day."

Luther began preaching against the doctrine of indulgences, and it wasn't long before he was summoned to appear at Rome to answer the charge of heresy. His friends succeeded in having the place changed to Augsburg, but even before the hearing Luther had been branded a heretic without even the chance to be heard. At Augsburg, without trying to prove him in error, the cardinal simply called out continually, "Retract, retract."

With many enemies planning his death, Luther left Augsburg on horseback early one morning, and before the legate learned of the departure he was beyond the reach of his persecutors.

### **Where Many Stand To-day.**

Luther still loved the church of Rome, but the hour of final separation was approaching. Satan tried to confuse him with the thought, "How is it that all of Christendom can be wrong and you be right?" or, as Luther says in his diary, it seemed as though Satan said, "Art thou alone wise? Can everyone else be mistaken?" It seems as though Satan still uses that argument a lot today, for I know that often when people decide to obey God and keep His Sabbath rather than Rome's Sunday, the devil seeks to discourage with those words.

Luther loved his church and, even with all the Bible evidence before him, still found it difficult to make the final break. He was sure by now that the "pope was Antichrist," but he still found it difficult to turn against the teaching of his early years. At last the Bible truth was too strong for him to delay any longer. Luther could see that it was really Christ he must worship and not a Church system, and Christ's truth contained in the Bible meant everything compared with the man made ideas of some church. Many people come to the parting of the ways and must make that same decision today. Luther says, 'I was so I fought with myself and with Satan, till Christ, by his own infallible word, fortified my heart against those doubts.'

Later, when Luther stood before the Diet (council) at Worms, he was able to make that memorable speech first in German and then in Latin. We quote the last portion:

"Unless therefore I am convinced by the testimony of Scripture or by the clearest reasoning, unless I am persuaded by means of the passages I have quoted, and unless they thus render my conscience bound by the word of God, I cannot and I will not retract. For it is unsafe for a Christian to speak against his conscience. Here I stand, I can do no other; may God help me. Amen".

What wonderful memories that visit to "Pilate's Staircase" brought back to me that day. O that God would give us more men and women of the stamina of Luther today.

## **12. The Jesuit Priest's Question**

### **My Audience With the Pope**

My one-time priest friend in Rome, with the help of several others, managed to arrange for me to have an audience with the pope. He was not in the Vatican, but spending a little time at his summer palace at the Castel Gandolfo. Pope Pius XII is certainly a remarkable man for his years. He has tremendous vitality and a very enjoyable sense of humour. He is a gifted man and speaks seven languages quite well, although his English is a little faltering. Pius is a skilful diplomat and for many years was Papal Nuncio to Germany. Before his election in 1939 he was Papal Secretary of State from 1930 onwards. It was quite an occasion for me to meet him and be able to observe this man at close range. It is considered by many that when Pius dies he is fairly certain to be created a saint very soon on account of his great veneration for Mary. It is said that no previous pope has done so much for the cause of Mariolatry. It was in 1950 that Pius discovered that Mary had been taken in bodily form to heaven so the Dogma of the Bodily Assumption of the Virgin Mary was pronounced.

### **Church of the Jesuits.**

We have, in this brief sketch of Rome, touched on only one-hundredth part of the renowned spots that could be mentioned, but we must include just brief mention of one more. The Church of Gesu is the famous Jesuit church, and it is here that one finds the "preserved arm" of Francis Xavier that was recently flown to Japan for a public ceremony and, of course, the body of Ignatius Loyola, founder the Jesuit order. A sculpture group in the building shows the church holding a cross in her hand and treading underfoot Protestant "heretics."

The Jesuits, of course, are a militant order and have always been violently opposed to Protestantism. The oath that each member takes to wipe out Protestantism makes terrible reading indeed. Their political machinations have caused kings and rulers to expel them from different countries on many, many occasions.

Not long ago it was a Jesuit priest in this very church who asked a question that caused quite a sensation in Rome and greatly embarrassed the Protestants; in fact, it silenced the Protestant clergy completely. He was preaching on the authority of the Roman Church and simply asked why it was that Protestants who refuse to follow Rome all the way, nevertheless do follow in respect to honouring Rome's Sunday. He asked for anyone to show one text from the Bible that says Sunday is a holy day and went on to remind his hearers that it is solely a "holy" day of the Catholic Church. His question then was quite logical: why should Protestants accept this Catholic innovation and reject all others?

### **Cardinal Gibbons' Challenge**

Of course, Catholic writers have been just as pointed from time to time. The renowned Cardinal Gibbons in the "Catholic Mirror" actually issued a challenge to Protestants that has caused many "re~dears" amongst ministers. To quote a portion of his challenge:

"The Protestants of the world, the Adventists excepted, with the same Bible as their cherished and infallible teacher, have rejected the day named for His worship by God, and assumed, in apparent contradiction of His command, a day for His worship never once referred to for that purpose in the pages of that Sacred Volume."

"Hence the conclusion is inevitable; viz., that of those who follow the Bible as their guide . . . Seventh-day Adventists have the exclusive weight of evidence on their side, whilst the Biblical Protestant has not a word in self-defence for his substitution of Sunday for Saturday."

"What Protestant can, after perusing these articles, with a clear conscience, continue to disobey the command of God, enjoining Saturday to be kept, which command his teacher, the Bible, from Genesis to Revelation, records as the will of God?"

"The only recourse left the Protestants is either to retire from Catholic territory where they have been squatting for three centuries and half, and accepting their own teacher, the Bible, in good faith, commencing forthwith to keep the Saturday, the day enjoined by the Bible from Genesis to Revelation;

or, abandoning the Bible as their sole teacher, cease to be squatters . . . and taking out letters of adoption as citizens of the kingdom of Christ on earth-His Church-be no longer victims of self-contradiction."

"Reason and common sense demand the acceptance of one or the other of these alternatives; either Protestantism and the keeping holy of Saturday or Catholicity and the keeping of Sunday. Compromise is impossible. "-Cardinal Gibbons in the "Catholic Mirror."

Surely it is time that we as Protestants did something for God in this matter. If we have "been squatting on Catholic territory"-and many have-shall we not resolve to come back to the Bible and honour the God of creation and the memorial day that he has given-the Sabbath? This is much more than a matter of which day a person keeps, but rather which Master a person serves-Jesus the Lord of the Sabbath or the pope who confesses to tampering with it and giving us Sunday. See Romans 6:16)

### **What Are You Going to Do?**

God's Word assures us that, as we draw near the coming of Jesus, this matter of the true Sabbath will be made plain to everyone. It will constitute the great test that will show where our allegiance lies. It will divide the peoples of the world in two great camps before Christ comes. There will be no one "in the middle" at that day. Jesus said, "He that is not for me is against me."

Those who have died in past generations without the knowledge of the true Sabbath will not be judged guilty. If they have lived up to the light they had, and obeyed the Truth as best they knew it, the Bible assures us they have done all that is required. But when we do understand the truth of the matter and have heard what is right, then the Word of God assures us that it is sin if we turn our back on it.

"To him that knows to do good and doeth it not, to him it is sin." - James 4:17.

May God give us the grace to stand four square for His Truth as we learn it and one day be ready for Jesus when He comes.

## **Appendix I- Authoritative Quotations on Sabbath And Sunday**

### **PREFACE**

This little compilation has been compiled for the benefit of those who really desire to know what prominent churchmen, Catholic and Protestant, as well as secular writers, have said regarding immutability of the law of God and the attempted change of the seventh-day Sabbath of creation week. Testimony from the leading denominations is here compiled, along with evidence gathered from dependable secular sources. All unitedly testify that it was the church in apostasy that tampered with the holy law of an unchangeable God. Centuries before the Christian Era the prophet of the Lord had prophesied:

"He shall speak great words against the most High, . . . and think to change times and laws." Daniel 7: 25.

To the Christian church, God entrusted great authority, but neither man nor organisation of men has ever been given divine authority to, tamper with the ten foundation pillars of the government of God. And He Himself has made it plain that they are forever established by His everlasting covenant whereby He promises to write His laws in the minds and hearts of men. (Hebrews 8: 10)

"According to Catholic teaching, the only 'bondage' to which human minds are subject is the moral law which emanates from God Almighty Himself. The Church, as God's agent, may not tamper with that law." Sunday Visitor, July 13, 1947, page 129.

"Man is a creature. As a creature, he is subject to his Creator in all that he does. God's will has ... a bearing on everything that touches human rights and duties. No state, no group of educators, may reject a truth of the moral order to suit the claim of convenience of Roman Catholic bishops as reported in Time, Nov. 23, 1961, page 21.

But the so-called Christian world has tampered with God's law and rejected a truth of the ten great moral principles enunciated in the eternal law reiterated on Sinai by the voice of God and written by His finger.

Tor up to this day mankind has absolutely trifled with the original and most specific revelation of the holy God, the ten words written upon the tables of the law from Sinai." -- "Crown Theological Library, " page 178. (Lutheran).

The world unrest, the disregard for law and order, and the immorality of our day may be charged directly to the brazen attempts of the created to meddle with the government of the Creator. This is the testimony of Holy Scripture: "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore loath the curse devoured the earth." Isaiah 24:5, 6.

Friend, please read the testimony of the following pages with an open mind and in the light of God's Word: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20.

Will you not read and re-read this booklet prayerfully? And as you do so, bare your own soul before God while you make your decision with the apostles of the early church to "obey God rather than men." Acts 5:29. May God lead you to loving obedience, your token of love and the outward sign of inward sanctification. Remember that Jesus declared: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matthew 5:17.

His earthly mission was to save men from the transgression of the law, not to change it. Concerning Christ's first advent, the prophet had declared: "He will magnify the law, and make it honourable." Isaiah 42:21.

Will you not "walk even as He walked"? 1 John 2:6. Our Saviour said, I have kept My Father's commandments." John 15:10.

May God bless you as you consider this vital doctrine of the Bible.

## **BAPTIST**

"There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday .... ! It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week.... Where can the record of such a transaction be found? Not in the New Testament, absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week.

"To me it seems unaccountable that Jesus, during three years' intercourse with His disciples, often conversing with them upon the Sabbath question ... never alluded to any transference of the day; also, that during forty days of His resurrection life, no such thing was intimated.

"Of course, I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of the sun god, when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism! " ---DR. EDWARD T. HISCOX, author of "The Baptist Manual, " in a paper read before a New York ministers conference held Nov. 13, 1893.

"We believe that the law of God is the eternal and unchangeable rule of His moral government." - "Baptist Church Manual," Art. 12.

"The first four commandments set forth man's obligations directly toward God.... But when we keep the first four commandments, we are likely to keep the other six.... The fourth commandment sets forth God's claim on man's time and thought.... The six days of labour and the rest on the Sabbath are to be maintained as a witness to God's toil and rest in the creation....No one of the ten words is of merely racial significance... The Sabbath was established originally (long before Moses) in no special connection with the Hebrews, but as an institution for all mankind, in commemoration of God's rest after the six days of creation. It was designed for all the descendants of Adam." Adult Quarterly, Southern Baptist Convention series, Aug. 15, 1937.

"There was never any formal or authoritative change from the Jewish seventh-day Sabbath to the Christian first-day observance." William Owen Carver, "The Lord's Day in Our Day " p 49.

It may be that Jesus gave them an explicit command so to do [to change the Sabbath from the seventh day to the first]; but of this we have no revelation." C.C.A. Wallace, " What Baptists Believe," p 167.

## **ROMAN CATHOLIC**

"From this same Catholic Church you have accepted your Sunday, and that Sunday, as the Lord's day, she has handed down as a tradition; and the entire Protestant world has accepted it a tradition. For you have riot an iota of Scripture to establish it Therefore that which you have accepted as your rule of faith, is inadequate as it of course is, as well as your Sunday. You have accepted on the authority of the Roman Catholic Church." --D. B. RAY, "The Papal Controversy," 1892, page 179.

I have repeatedly offered \$ 1,000 to anyone who can prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says, 'Remember the Sabbath day to keep it holy.' The Catholic Church says: 'No. By my divine power I abolish the Sabbath day and command you to keep holy the first day of the week.' And lo! The entire civilised world bows down in a reverent obedience to the command of the holy Catholic Church." --T. ENRIGHT, C.S.S.R., in a lecture at Hartford, Kansas, Feb. 18, 1884.

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday." --The Catholic Mirror, Sept. 23, 1893.

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorising the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we [Catholics] never sanctify."

JAMES CARDINAL GIBBONS, "The Faith of Our Fathers," page 111.

"There is but one church on the face of the earth which has the power, or claims power, to make laws binding on the conscience, binding before God, binding under penalty of hell-fire. For instance, the institution of Sunday. What right has any other church to keep this day? You answer by virtue of the third commandment [the Papacy changed the fourth commandment and called it the third], which says, 'Remember that thou keep holy the Sabbath day.' But Sunday is not the Sabbath. Any school-boy knows that Sunday is the first day of the week. I have repeatedly offered one thousand dollars to anyone who will prove by the Bible alone that Sunday is the day we are bound to keep, and no one has called for the money. It was the holy Catholic Church that changed the day of rest from Saturday, the seventh day, to Sunday, the first day of the week." --T. ENRIGHT, C. S. S. R., in a lecture delivered in 1893.

"Reason and sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday or Catholicity and the keeping holy of Sunday. Compromise is impossible." CARDINAL GIBBONS, Catholic Mirror, December 23, 1983.

**"QUESTION:** What Bible authority is there for changing the Sabbath from the seventh to the first day of the week? Who gave the pope the authority to change a command of God?

**"ANSWER:** If the Bible is the only guide for the Christian, then the Seventh-day Adventist is right in observing the Saturday with the Jew. But Catholics learn what to believe and do from the divine, infallible authority established by Jesus Christ, the Catholic Church.... Is it not strange that those who make the Bible their only teacher should inconsistently follow in this matter the tradition of the Church?" --"Question Box " by CONWAY, 1903 Edition, pages 254,255.

**"QUESTION:** Which is the Sabbath day? "

**"ANSWER:** Saturday is the Sabbath day. "

**"QUESTION:** Why do we observe Sunday instead of Saturday?

**"ANSWER:** we observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (AD 336), transferred the solemnity from Saturday to Sunday." -- PETER GIERMANN, "The Convert's Catechism of Catholic Doctrine," Second Edition, 1910, page 50.

"It was the Catholic Church which, by the authority of Jesus Christ has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church." -- MGR. SEGUR, Plain Talk About the Protestantism of Today," page 213.

**'QUESTION:** Have you any other way of proving that the Church has power to institute festivals of precept?

**"ANSWER:** Had she not such power, she could not have done that in which all modern religionists agree with her; she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority." KEENAN, "A Doctrinal Catechism," page 174.

**"QUESTION:** I-low prove you that the Church hath power to command feasts and holy days?

**"ANSWER:** By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same Church.

**"QUESTION:** How prove you that?

**"ANSWER:** Because by keeping Sunday, they acknowledge the Church's power to ordain feasts, and to command them under sin and by not keeping the rest [of the feasts] by her commanded, they again deny, in fact, the same power." - **HENRY TUBERVILLE, D. D. , "An Abridgment of the Christian Doctrine" (R. C.), page 58.**

"Nowhere in the Bible do we find that Christ or the apostles ordered that the Sabbath be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath day, that is the seventh day of the week, Saturday. Today most Christians keep Sunday because it has been revealed to us by the church [Roman] outside the Bible." **Virginian, Oct. 3, 1947.**

"Our Lord rose from the dead on the first day of the week," said Father Hourigan of the Jesuit Seminary. "That is why the Church changed the day of obligation from the seventh day to the first day of the week. The Anglican and other Protestant denominations retained that tradition when the Reformation came along." ---**Toronto Daily Star, Oct. 26, 1949.**

"Catholic: Is the Bible the rule or guide of Protestants for observing Sunday? "Protestant: No, I believe the Seventh-day Adventists are the only ones who know the Bible in the matter of Sabbath observance." -- **"The Bible an authority Only in Catholic Hands," pages 25, 26.**

"Practically everything that Protestants regard as essential or important they have received from the Catholic Church. They accepted Sunday rather than Saturday as the day for public worship after the Catholic Church made that change.

"But the Protestant mind does not seem to realise that in accepting the Bible, in observing the Sunday, in keeping Christmas and Easter, they are accepting the authority of the spokesman for the church, the pope." **Sunday Visitor, Feb. 5, 1950.**

"Only gradually did Christians begin to observe Sunday as a day of rest.... In the third century, as we learn from Tertullian, many Christians had begun to keep Sunday as a day of rest to some extent....

"The real need of Sunday as a day of rest as well as worship came much later, in the sixth century." -- **"Yes, I Condemned the Catholic Church" (Supreme Council. Knights of Columbus), page 4.**

"When St. Paul repudiated the works of the law, he was not thinking of the Ten Commandments, which are as unchangeable as God Himself is, which God could not change and still remain the infinitely holy God." **Sunday Visitor, Oct. 7, 1951.**

## **CHURCHES OF CHRIST (Also Disciples of Christ)**

"There is no direct Scriptural authority for designating the first day the Lord's day." - DR. D.H. LUCAS, Christian Oracle, January 23, 1890.

"The first day of the week is commonly called the Sabbath. This is a mistake. The Sabbath of the Bible was the day just preceding the first day of the week. The first day of the week is never called the Sabbath anywhere in the entire Scriptures. It is also an error to talk about the change of the Sabbath. There never was any change of the Sabbath from Saturday to Sunday. There is not in any place in the Bible any intimation of such a change." --"First-Day Observance," pages 17, 19.

"It has reversed the fourth commandment by doing away with the Sabbath of God's Word, and instituting Sunday as a holiday." DR. N. SUMMERBELL, "History of the Christian Church," Third Edition, page 415.

"To command ... men ... to observe ... the Lord's day ... is contrary to the gospel." --"Memoirs of Alexander Campbell," Vol. 1, page 528.

"It is clearly proved that the pastors of the churches have struck out one of God's ten words, which, not only in the Old Testament, but in all revelation, are the most emphatically regarded as the synopsis of all religion and morality." CAMPBELL, "Debate With Purcell," page 214.

I do not believe that the Lord's day came in the room of the Jewish Sabbath, or that the Sabbath was changed from the seventh to the first day, for this plain reason, where there is no testimony, there can be no faith. Now there is no testimony in all the oracles of heaven that the Sabbath was changed, or that the Lord's day came in the room of it." - ALEXANDER CAMPBELL, Washington Reporter, Oct. 8, 1821.



## CHURCH OF ENGLAND

"Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to His apostles."

WILLIAM DOMVILLE, Examination of the Six Texts," pages 6, 7. (Supplement).

"There is no word, no hint, in the New Testament about abstaining from work on Sunday. into the rest of Sunday no divine law enters... The observance of Ash Wednesday or Lent stands exactly on the same footing as the observance of Sunday." ---CANON EYTON, "The Ten Commandments," pages 52,63,65

Is there any command in the New Testament to change the day of weekly rest from Saturday to Sunday? None." --"Manual of Christian Doctrine," page 127.

"The Lord's day did not succeed in the place of the Sabbath ... The Lord's day was merely an ecclesiastical institution It was not introduced by virtue of the fourth commandment, because for almost three hundred years together they kept that day which was in that commandment.... The primitive Christians did all manner of works upon the Lord's day even in times of persecution when they are the strictest observers of all the divine commandments; but in this they knew there was none." BISHOP JEREMY TAYLOR, "Ductor Dubitantium," Part 1, Book 11, Chap. 2, Rule 6 Sec.51,59.

"Sunday being the day on which the Gentiles solemnly adore that planet and called it Sunday, partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it), the Christians thought fit to keep the same day and the same name of it. that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater prejudice than might be otherwise taken against the gospel." --T. M. MORER, " Dialogues on the Lord's Day," pages 22,23.

"Where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day.... The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the church has enjoined it."

WILLIAMS, B.D., "Plain Sermons on the Catechism," Vol. 1, pages 334-336.

"Dear Madam: In reply to your letter of May 7th, I am asked by the Archbishop of Canterbury to say that from the first century onward the Christian church has observed the first day of the week as the weekly commemoration of the resurrection of our Lord Jesus Christ. Many of the early Christians ... deliberately substituted the first day of the week for the seventh on, the ground that it was on the first day that our Lord rose from the dead. [Italics ours.]

"Yours faithfully,

"ALAN C. DON."

"The Puritan idea was historically unhappy. It made Sunday into the Sabbath day. Even educated people call Sunday the Sabbath. Even clergymen do.

"But, unless my reckoning is all wrong, the Sabbath day lasts twenty-four hours from six o'clock on Friday evening. It gives over, therefore, before we come to Sunday. If you suggest to a Sabbatarian that he ought to observe the Sabbath on the proper day, you arouse no enthusiasm. He at once replies that the day, not the principle, has been changed. But changed by whom? There is no injunction in the whole of the New Testament to Christians to change the Sabbath into Sunday." --D. MORSE-BOYCOTT, Davy Herald, London, Feb. 26,1931.

"The Christian church made no formal, but a gradual and almost unconscious transference of the one day to the other." -- F. W. FARRAR, D.D., "The Voice From Sinai," page 167.

"Take which you will, either of the Fathers or the moderns, and we shall find no Lord's day instituted by any apostolic mandate; no Sabbath set on foot by them upon the first day of the week." - PETER HEYLYN, History of the Sabbath, page 410.

"Merely to denounce the tendency to secularise Sunday is as futile as it is easy. What we want is to find some principle, to which as Christians we can appeal, and on which we can base both our conduct and

our advice. We turn to the New Testament, and we look in vain for any authoritative rule. There is no recorded word of Christ, there is no word of any of the apostles, which tells how we should keep Sunday, or indeed that we should keep it at all. It is disappointing, for it would make our task much easier if we could point to a definite rule, which left us no option but simple obedience or disobedience.... There is no rule for Sunday observance, either in Scripture or history." ---DR. STEPHEN, Bishop of Newcastle, N.S.W., in an address reported in the Newcastle Morning Herald, May 14, 1924.

## **CONGREGATIONALIST**

"It must be confessed that there is no law in the New Testament concerning the first day."  
Buck's Theological Dictionary, page 403.

"There is no command in the Bible requiring us to observe the first day of the week as the Christian Sabbath." ---ORIN FOWLER, A. M.9 "Mode and Subjects of Baptism."

"The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament." --DR. LYMAN ABBOTT, Christian Union, Jan. 19, 1882.

It is quite clear that, however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath.... The Sabbath was founded on a specific, divine command. We can plead no such command for the observance of Sunday.... There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday." Ten Commandments," R. W. Dale, D.D., pages 106, 107.

## **LUTHERAN**

I wonder exceedingly how it came to be imputed to me that I should reject the law of Ten Commandments . . . . Whosoever abrogates the law must of necessity abrogate sin also." -MARTIN LUTHER, Spiritual Antichrist," pages 719 72.

"The observance of the Lord's day [Sunday] is founded not on any command of God, but on the authority of the church." -- Augsburg Confession of Faith, quoted in "Catholic Sabbath Manual," Part 2, Chap. 1, Sec.10.

"For up to this day mankind has absolutely trifled with the original and most special revelation of the Holy God, the ten words written upon the tables of the Law from Sinai" - "Crown Theological library," page 178.

"The Christians in the ancient church very soon distinguished the first day of the week, Sunday; however, not as a Sabbath, but as an assembly day of the church, to study the Word of God together. And, to celebrate the ordinances one with another: without a shadow of doubt, this took place as early as the first part of the second century." BISHOP GRIMELUND, history of the Sabbath," page 60.

"They [the Catholics] allege the Sabbath changed into Sunday, the Lord's day, contrary to the Decalogue, as it appears, neither is there any example more boasted of than the changing of the Sabbath day! Great, say they, is the power and authority of the church, since it dispensed with one of the Ten Commandments." - Augsburg Confession of Faith, Article 28, paragraph 9.

"The festival of Sunday, like all other festivals, was always only a human ordinance."  
AUGUSTUS NEANDER, History of the Christian Religion and Church," Vol. 1, page 186.

## **METHODIST**

"This 'handwriting of ordinances' our Lord did blot out, take away, and nail to His cross. (Colossians 2: 14) But the moral law contained in the Ten Commandments, and enforced by the prophets, He did not

take away.... The moral law stands on an entirely different foundation from the ceremonial or ritual law. ... Every part of this law must remain in force upon all mankind and in all ages." - JOHN WESLEY, "Sermons on Several Occasions," 2-Vol Edition, Vol. 1, pages 221, 222.

"No Christian whatsoever is free from the obedience of the commandments which are called moral." Church Discipline," (1904), page 23.

"Take the matter of Sunday. There are indications in the New Testament as to how the church came to keep the first day of the week as its day of worship, but there is no passage telling Christians to keep that day, or to transfer the Jewish Sabbath to that day." FRANKLIN RALL, Christian Advocate, July 2, 1942.

"The Sabbath was made for MAN; not for the Hebrews, but for all men." E. O. HAVEN, "Pillars of Truth, page 88.

"The reason we observe the first day instead of the seventh based on no positive command. One will search the Scriptures in vain for authority for changing from the seventh day to the first. The early Christians began to worship on the first day of the week because Jesus rose from the dead on that day. By and by, this day of worship was made also a day of rest, a legal holiday. This took place in the year 321. Our Christian Sabbath, therefore, is not a matter of positive command. It is a gift of the church." - CLOVIS G. CHAPPELL, "Ten Rules For Living," page 61.

In the days of very long ago the people of the world began to give names to everything, and they turned the sounds of the lips into words, so that the lips could speak a thought. In those days the people worshipped the sun because many words were made to tell of many thoughts about many things. The people became Christians and were ruled by an emperor whose name was Constantine. This emperor made Sun-day the Christian Sabbath, because of the blessing of light and heat which came from the sun. So our Sunday is a sun-day, isn't it?" - Sunday School Advocates December 31, 1921.

"The moral law contained in the Ten Commandments, and enforced by the prophets, He [Christ] did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken.... Every part of this law must remain in force upon all mankind and in all ages; as not depending either on time or place, or any other circumstances liable to change but on the nature of God and the nature of man, and their unchangeable relation to each other." JOHN WESLEY, "Sermons on Several Occasions," Vol. 1, Sermon XXV.

## **MOODY BIBLE INSTITUTE**

"The Sabbath was binding in Eden, and it has been in force ever since. This fourth commandment begins with the word 'remember,' showing that the Sabbath already existed when God wrote the law on the tables of stone at Sinai. How can men claim that this one commandment has been done away with when they will admit that the other nine are still binding?" --D. L. MOODY "Weighed and Wanting," page 47.

I honestly believe that this commandment [the fourth, or Sabbath commandment] is just as binding today as it ever was. I have talked with men who have said that it has been abrogated, but they have never been able to point to any place in the Bible where God repealed it. When Christ was on earth, He did nothing to set it aside; He freed it from the traces under which the scribes and Pharisees had put it, and gave it its true place. 'The Sabbath was made for man, and not man for the Sabbath.' It is just as practicable and as necessary for men today as it ever was—in fact, more than ever, because we live in such an intense age." - Id., page 46.

" 'Sabbath' means rest, and the meaning of the word gives a hint as to the true way to observe the day. God rested after creation, and ordained the Sabbath as a rest for man." - Id., pages 46, 47.

"Saturday is my day of rest because I generally preach on Sunday, and I look forward to it as a boy does to a holiday. God knows what we need." -- Id., page 48.

## **MORMON**

(The Church of Jesus Christ of Latter-Day Saints)

In this, a new dispensation, and verily the fast dispensation of the fullness of times, the law of the Sabbath has been reaffirmed unto the church.... We believe that a weekly day of rest is no less truly a necessity for the physical well-being of man than for his spiritual growth; but primarily and essentially, we regard the Sabbath as divinely established, and its observance a commandment of Him who was and is and ever shall be, Lord of the Sabbath." ---JAMES E. TALMAGE, "Articles of Faith," 25th Edition, Art. 13, Chap. 24, pages 449, 451, 452,

"The Sabbath was to be a perpetual covenant between the Lord and the children of Israel. 'Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant' (verse 16). In verse 17 they are commanded to observe it as a sign that they, remember that the Lord made heaven and earth, and rested on the seventh day.

In these quotations from Exodus 31, and in the Decalogue the most positive and weighty reasons are given by the Lord to the fathers of the house of Israel, for keeping the Sabbath day. The obligation is evidently as binding upon the Latter-day Saints as it was upon their fathers, and they in like manner, will reap the reward of obedience."

FRANKLIN D. RICHARDS AND JAMES A. LITTLE, "A Compendium of the Doctrines of the Gospel," page 226.

## **PRESBYTERIAN**

"The Sabbath is a part of the Decalogue---the Ten Commandments. This alone forever settles the question as to the perpetuity of the institution.... Until, therefore, it can be shown that the whole moral law has been repealed, the Sabbath will stand.... The teaching of Christ confirms the perpetuity of the Sabbath." -- T. C. BLAKE, D.D., "Theology Condensed," pages 414, 475.

"Ye must not imagine that the coming of Christ has freed us from the authority of the law; for it is the eternal rule of a devout and holy life, and must therefore be as unchangeable as the justice of God, which it embraced, is constant and uniform." ---JOHN CALVIN, "Commentary on a Harmony of the Gospels," Vol. 1, page 277

"The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof, and that not only in regard to the matter contained in it, but also in respect of the authority of God the Creator who gave it. Neither doth Christ in the gospel in any way dissolve, but much strengthen this obligation." -- "Westminster Confession of Faith," Chap. 19, Art. 5.

God instituted the Sabbath at the creation of man, setting apart the seventh day for the purpose, and imposed its observance as a universal and perpetual moral obligation upon the race." -- American Presbyterian Board of Publication, Tract No. 175.

"The observance of the seventh-day Sabbath did not cease till it was abolished after the [Roman] empire became Christian." -- American Presbyterian Board of Publication, Tract No. 118.

## **DICTIONARIES**

"As the Sabbath is of divine institution, so it is to be kept holy unto the Lord. Numerous have been the days appointed by men for religious services; but these are not binding because of human institution. Not so the Sabbath. Hence the fourth commandment is ushered in with a peculiar emphasis - Remember that thou keep holy the Sabbath day.' ... The abolition of it would be unreasonable." CHARLES BUCK, A Theological Dictionary," 1830 Edition, page 537.

"But although it [Sunday] was in the primitive times indifferently called the Lord's day, or Sunday, yet it was never denominated the Sabbath; a name constantly appropriate to Saturday, or the seventh day, both by sacred and ecclesiastical writers." -1d., page 572.

"The notion of a formal substitution by apostolic authority of the Lord's day [meaning Sunday] for the Jewish Sabbath [or the first for the seventh day]. ... and the transference to it, perhaps in a spiritualised form, of the sabbatical obligation established by the promulgation of the fourth commandment, has no basis whatever, either in Holy Scripture or in Christian antiquity."

WILLIAM SMITH AND SAMUEL CHEETHAM, A Dictionary of Christian Antiquities," Vol. 11, page 182, Article "Sabbath."

## ENCYCLOPEDIAS

"Sunday was a name given by the heathens to the first day of the week, because it was the day on which they worshipped the sun, ... the seventh day was blessed and hallowed by God Himself, and ... He requires His creatures to keep it holy to Him. This commandment is of universal and perpetual obligation. ... The Creator blessed the seventh day' and declared it to be a day above all days. A day on which His favour should assuredly rest. . . . So long, then, as man exists, and the world around him endures, does the law of the early Sabbath remain. It cannot be set aside, so long as its foundations fast.... It is riot the Jewish Sabbath, properly so-called, which is ordained in the fourth commandment. In the whole of that injunction there is no Jewish element, any more than there is in the third commandment, or the sixth." -- Eadie's Biblical Cyclopedia, 1872 Edition, page 561.

"Thus we learn from Socrates (H.E., vi.c.8) that in his time public worship was held in the churches of Constantinople on both days. The view that the Christian's Lord's day or Sunday is but the Christian Sabbath deliberately transferred from the seventh to the first day of the week does not indeed find categorical expression till a much later period.... The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in A.D. 321, enacting that all courts of justice, inhabitants of towns, and workshops were to be at rest on Sunday (*venerabili die Solis*), with an exception in favour of those engaged in agricultural labour.... The Council of Laodicea (363) ... forbids Christians from Judaizing and resting on the Sabbath day, preferring the Lord's day, and so far as possible resting as Christians." Britannica, 1899 Edition, Vol. XXIII, page 654.

"Unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of Sunday is known to have been ordained is the sabbatical edict of Constantine, A.D. 321. Chambers' Encyclopedia, Article "Sunday."

It must be confessed that there is no law in the New Testament concerning the first day."

M'CLINTOCK AND STRONG, Cyclopedia of Biblical, Theological, and Ecclesiastical literature, Vol. IX, page 196.

"Sunday (*Dies Solis*, of the Roman calendar, 'day of the sun,' because dedicated to the sun), the first day of the week, was adopted by the early Christians as a day of worship. The 'sun' of Latin adoration they interpreted as the 'Sun of Righteousness.' ... No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined." ---SCHAFF HERZOG, Encyclopedia of Religious Knowledge, 1891 Edition, Vol. IV, Art. "Sunday."

## HISTORICAL

During this indefinite time a considerable amount of a sort of theokrasia seems to have gone on between the Christian cult and the almost equally popular and widely diffused Mithraic cult, and the cult of Serapis-Isis-Horus. From the former it would seem the Christians adopted Sunday as their chief day of worship in- stead of the Jewish Sabbath." --H. G. WELLS, "The Outline of History" (New and Revised), page 543.

"The first who ever used it [the Sabbath] to denote the Lord's day (the first that I have met with in all this search) is one Petrus Alfonsus. He lived about the time that Repurtus did (which was the beginning of the twelfth century) -who calls the Lord's day by the name of Christian Sabbath."

HEYLYN, "History of the Sabbath," Part 2, Chap. 2, Sec. 12.

"Bear in mind that the substitution [of the first for the seventh day] was not a coerced happening; it could not be a sudden, but only a very slow development, probably never anticipated, never even designed or put into shape by those chiefly interested, but creeping almost unconsciously into being." WILLIAM B. DANA, "A Day of Rest and Worship," page 174.

The first direct reference to Sunday as a day of rest from physical toil we find in Tertullian, in about A.D. 200 in his *Liber de Oratione*, chapter 23. 'Ye, however (just as we have received ), only on the day of the Lord's resurrection ought to guard not only against kneeling, but every posture and office of solicitude; deferring even our businesses lest we give any place to the devil.'---TERTULLIAN, "Ante-Nicene Fathers," Vol. III, page 689.

"The early Christians had at first adopted the Jewish seven day week with its numbered week days. By the close of the third century A.D. this began to give way to the planetary week. In the fourth and fifth centuries the pagan designations became generally accepted in the western half of Christendom. The use of the planetary names by Christians attests the growing influence of astrological speculations introduced by converts from paganism. ... During these same centuries the spread of Oriental solar worships, especially that of Mithra (Persian sun worship) in the Roman world, had already led to the substitution by pagans of dies Solis for dies Saturni, as the first day of the planetary week.... Thus gradually a pagan institution was ingrafted on Christianity." ---HUTTON WEBSTER, Ph.D., *Rest Days*, pages 220,221.

Eusebius, fourth-century bishop and friend of the wicked Emperor Constantine, whose Sunday law is the first on record, flatly says: "All things, whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day [as they had begun to call Sunday]." on the Psalms."

"Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath.... The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps, at the end of the second century a false application of this kind had begun to, take place; for men appear by that time to have considered labouring on Sunday as a sin."

AUGUSTUS NEANDER, "General history of the Christian Religion and Church" (Rose's translation), Vol. page 186.

## INFIDEL

Probably very few Christians are aware of the fact that what they call the 'Christian Sabbath' (Sunday) is of pagan origin. 'The first observance of Sunday that history records is in the fourth century, when Constantine issued an edict (riot requiring its religious observance, but simply abstinence from work) reading 'let all the judges and people of the town rest and all the various trades be suspended on the venerable day of the sun.' At the time of the issue of this edict, Constantine was a sun-worshipper; therefore it could have had no relation whatever to Christianity." -- HENRY M. TABER, "Faith or Fact" (preface by Robert G. Ingersoll), page 112.

I challenge any priest or minister of the Christian religion to show me the slightest authority for the religious observance of Sunday. And, if such cannot be shown by them, why is it that they are constantly preaching about Sunday as a holy day? ... The claim that Sunday takes the place of Saturday, and that because the Jews were supposed to be commanded to keep the seventh day of the week holy, therefore the first day of the week should be so kept by Christians, is so utterly absurd as to be hardly worth considering.... That Paul habitually observed and preached on the seventh day of the week, is shown in Acts 18:4 'And he reasoned in the synagogue every Sabbath' (Saturday)." --Id., pages 114, 116.

## MISCELLANEOUS

"You will tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. Changed! But by whom? Who has authority to change an express commandment

of Almighty God? When God has spoken and said, 'Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of business on the seventh day; but thou shalt keep holy the first day in its stead'? This is a most important question, which I know not how you can answer.

"You are a Protestant, and you profess to go by the Bible and the bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the Ten Commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered." --"The Library of Christian Doctrine," pages 3, 4.

"The first precept in the Bible is that of sanctifying the seventh day: 'God blessed the seventh day, and sanctified it.' Genesis 2:3 This precept was confirmed by God in the Ten Commandments: 'Remember the Sabbath day to keep it holy. ... The seventh day is the Sabbath of the Lord thy God.' Exodus 20: 8, 10. On the other hand, Christ declares that He is not come to destroy the law, but to fulfil it. (Matthew 5: 17) He Himself observed the Sabbath: 'And, as His custom was, He went into the synagogue on the Sabbath day. Luke 4: 16. His disciples likewise observed it after His death: 'They ... rested the Sabbath day according to the commandment.' Luke 23:56. Yet with all this weight of Scripture authority for keeping the Sabbath or seventh day holy, Protestants of all denominations make this a profane day and transfer the obligation of it to the first day of the week, or the Sunday. Now what authority have they for doing this? None at all but the unwritten word, or tradition of the Catholic Church, which declares that the apostle made the change in honour of Christ's resurrection, and the descent of the Holy Ghost on that day of the week." JOHN MILNER, "The End of Religious Controversy," page 71.

"Sabbath means, of course, Saturday, the seventh day of the week, but the early Christians changed the observance to Sunday, to honour the day on which Christ arose from the dead. " ---FULTON OURSLER, *Cosmopolitan*, Sept. 1951, pages 34,35.

I do not pretend to be even an amateur scholar of the Scriptures. I read the Decalogue merely as an average man searching for guidance, and in the immortal 'Ten Words' I find a blueprint for the good life." --Id., page 33.

"Most certainly the Commandments are needed today, perhaps more than ever before. Their divine message confronts us with a profound moral challenge in an epidemic of evil; a unifying message acceptable alike to Jew, Moslem, and Christian. Who, reading the Ten in the light of history and of current events, can doubt their identity with the eternal law of nature?" - Id., page 124.

"The Sabbath is commanded to be kept on the seventh day. It could not be kept on any other day. To observe the first day of the week or the fourth is riot to observe the Sabbath.... It was the last day of the week, after six days of work that was to be kept holy. The observance of no other day would fulfil the law." --H. J. FLOWERS, B.A., B.D., "The Permanent Value of the Ten Commandments," page 131.

"The evaluation of Sunday, the traditionally accepted day of the resurrection of Christ, has varied greatly, throughout the centuries of the Christian Era. From time to time it has been confused with the seventh day of the week, the Sabbath. English speaking peoples have been the most consistent in perpetuating the erroneous assumption that the obligation of the fourth commandment has passed over to Sunday. In popular speech, Sunday is frequently, but erroneously, spoken of as the Sabbath." --F. M. SETZLER, Lead Curator, Department of Anthropology, Smithsonian Institute, from a letter dated Sept. 1, 1949.

He that observes the Sabbath aright holds the history of that which it celebrates to be authentic, and therefore believes in the creation of the first man. The creation of a fair abode for man in the space of six days. He believes in the primeval and absolute creation of the heavens and the earth, and, as a necessary antecedent to all this, in the Creator, who at the close of His latest creative effort, rested on the seventh day. The Sabbath thus becomes a sign by which the believers in a historical revelation are distinguished from those who have allowed these great facts to fade from their remembrance." - JAMES G. MICHY, "Commentary on the Book of Exodus," comments on Exodus 20: 8-11.





## **Appendix II – The Pagan Origin Of Sunday Observance**

"On another occasion Aurelian is reported to have told his troops that god, not they, made emperors. When he returned victoriously to Rome in 274 AD, he introduced the cult of the unconquered sun, Sol Invictus, as a formal state worship for the empire. A new temple was built for Sol, and the god's birthday, December 25, became a national festival, while his day, Sunday, headed the week."

**"The World Of Ancient Times"**, by Carl Roebuck, Charles Scribner & Sons, New York, 1966, Page 693.

"In March 321, he enacted that on 'the venerable day of the Sun.' "

"A second law enacted a few months later, confirms that 'the day celebrated by the veneration of the Sun' "

"Constantine does not call it the Lord's Day, but on the contrary emphasises its sacredness to the Sun."

"It would appear that Constantine imagined that Christian observance of the first day of the planetary week was a tribute to the Unconquered Sun."

"Constantine did not see any harm in consulting soothsayers."

**"Constantine And The Conversion Of Europe"**, by A. H. M. Jones, Hodder & Stroughton Ltd., London 1948, Page 100,101.

"This law arranges for the keeping holy of Sunday. The Christian day of rest fell, of course, on the dies Solis, the day dedicated to the very popular Sun God. But there was nothing in Sol or any other pagan god to justify the Sunday rest, which is based on the authority of the Bible."

**"Conversion Of Constantine"**, by Andrew Alföldi, Clarendon Press, Oxford, 1948, Page 48.

"But the realization of the fulfillment of the Sabbath in the Lord's Day does not find any expression in the N. T. This silence is especially marked in the epistle to the Hebrews. In that epistle the writer is addressing some who were in danger of relapsing into Judaism, who could scarcely bear to forego all the associations of the old religion, its antiquity, authority, splendor, variety."

**"A Dictionary Of The Bible"**, by James Hastings, Charles Scribner & Sons, New York, 1906, Page 139.

"The record tells us very little about the manner in which Sunday was observed in the first three centuries."

"While the leaders of the Church gave no sanction to the idea that Sunday was the heir of the Sabbath, the idea was all the time gaining power among the mass of the Christian people in the west."

"It was not as the 'Lord's Day' but as 'the venerable day of the sun' that he describes the new public holiday."

**"Encyclopedia Of Religion And Ethics"**, by James Hastings, Charles Scribner & Sons, New York, 1922, Volume 12, Page 104-110.

"The Reformers of the 16th century were in a difficult position, for, although they regarded both Genesis 2 and Exodus 20 as historical, they could not rest the institution of Sunday on either of the traditional grounds. They could not identify it with the Jewish Sabbath; nor could they admit that an ecclesiastical rule of observance, however venerable, was of unchanging validity. Yet both feeling and reason urged them to maintain its obligation."

"So long as the story of the creation in Genesis 1 and 2 and the account of the giving of the law on Mount Sinai were regarded as historical, the question had to be faced: How can a Divine command, directly given to men, be abrogated? The answer for us is plain: No such commands were ever given, and the stories which record them are legends. The Sabbath was made for man; and under the guidance of Providence, it was made by man. Sunday in its turn, was made by man and for man."

**"Encyclopedia Of Religion And Ethics"**, by James Hastings, Charles Scribner & Sons, New York, 1922, Volume 12, Page 104-110.

"To understand the meaning and significance of Sunday as the first day of the week it is necessary to consider the five contributions which have been made to its place in the calendar and to its manner of observance :

- (1) The worship of the Sun among ancient peoples
- (2) The popularity of Mithraism among the Romans

- (3) The Roman observance of the day of the Sun
- (4) The early Christian dedication of the first day of the week as a memorial of the resurrection of Christ.
- (5) The Puritans of Massachusetts, with the resulting Sunday laws, usually known as Blue Laws."

"Mithras, identified with Sol Invictus, gave authority and victory to the throne."

"The earliest known Sunday law appeared in the edict of Constantine (AD 321)"

"This law probably bore no relation to Christianity; the emperor as Pontifex Maximus merely added the day of the Sun to the Roman calendar and thus gave imperial recognition of Sun worship which was already firmly established in Rome."

"As noted above, during this same period the spread of Oriental Solar religions had led in Rome to the designation of the day of the Sun as the first day of the week ."

**"Colliers Encyclopedia"**, Volume 21, 1971, Page 632, 633

"The primitive church in Palestine was almost entirely Jewish and as such continued Sabbath observance; it was a social necessity."

"This made the church's most natural time for the Lord's Supper Saturday evening, i.e., the beginning of Sunday, as seems to be the case in Acts 20:7."

"1 Corinthians 16:2 does not refer to a church gathering. While 'the Lord's Day' (Rev. 1:10) is probably Sunday it is unprovable."

"No evidence for the equating of Sabbath and Sunday is found before the end of the third century, but by that time there was an increasing stress on the true, i.e., spiritual, observance of the Sabbath , and it was, at least in theory observed as a day of worship alongside Sunday."

**"Dictionary Of The Christian Church"**, by J. D. Douglas, Paternoster Press, 1978, Page 939,940

"When the early church began Sunday worship is not known. Nor do the N.T. writers offer a rationale for the shift from Saturday's Sabbath observance to Sunday's meetings, but several factors may be suggested."

"No hint of cessation from work on Sundays is found until Tertullian (160 - 220 AD)."

**"Evangelical Dictionary Of Theology"**, Bath Press, Avon, 1984, Page 649.

"SATURDAY : The Jewish 'Sabbath' and the day of the week on which Christ's body rested in the tomb." **"Oxford Dictionary Of The Christian Church"**, Oxford Press, 1974, Page 1237.

"How, when, where, and under what stimulus the community of Jesus transferred there holy day from the Jewish Sabbath to Sunday - these questions are lost in obscurity. There is no evidence that the risen Lord gave directions for the observance of this day to the apostles."

**"Encyclopedia Of Biblical Theology"**, Sheen And Ward Publishers, London, 1970, Volume 2, Page 513.

"The religious observance by Jews of the seventh day as the weekly day of rest was enjoined in the Ten Commandments."

"Thus after the death of Christ there was no formal abrogation of the Sabbath ; and the Jewish Christians continued to observe it, sometimes strictly as among the Ebionites."

**"Chambers Encyclopedia"**, Volume 12, 1970, Page 123.

"Regular corporate worship on Sundays goes back to the apostolic age, but the New Testament writings do not explain how the practice began."

**"Encyclopedia Britannica"**, Volume 11, 1985, Page 383.

## **Appendix III – The Seventh Day Through The Centuries**

"Remember the Sabbath day to keep it holy. Six days shaft thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it!" Ex. 20: 8-11

### **1ST CENTURY SABBATH OBSERVANCE**

#### **INSTITUTION OF THE SABBATH**

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Genesis 11-3

#### **JESUS**

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up to read." Luke 4:16

"And, behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, if thou wilt enter into life, keep the commandments." Matthew 19:16,17

"But pray ye that your flight be not in winter, neither on the Sabbath day." Matthew 24, 20. Jesus asked his disciples to pray that in the flight from the doomed city of Jerusalem they would not have to flee on the Sabbath day. This flight took place in 70 A.D. (40 years after the Cross).

#### **HIS FOLLOWERS**

"And they returned, and prepared spices and ointments and rested the Sabbath day according to the commandment." Luke 23:56.

#### **PAUL**

"And Paul, as his manner was went in unto them, and three Sabbath days reasoned with them out of the Scriptures" Acts 17:2

#### **PAUL AND GENTILES**

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. And the next Sabbath came almost the whole city together to hear the Word of God." Acts 13:42, 44. Here we find Gentiles in a Gentile city gathering on the Sabbath. It was not a synagogue meeting in verse 44, for it says almost the whole city came together. Verse 42 says they asked to bear the message the "next Sabbath."

And note this point: The Bible does not say it is the "old Jewish Sabbath that was passed away," but the Spirit of God, writing the Book of Acts some 30 years after the Crucifixion, calls it "the next Sabbath."

#### **JOHN**

I was in the Spirit on the Lord's day." Rev. 1: 10 (Mark 2:28, Isa.58:13, Ex.20: 10, Clearly show the Sabbath to be the Lords day).

#### **JOSEPHUS**

"There is not any city of the Grecians, nor any of the Barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come!" M'Clatchie, "Notes and Queries on China and Japan" (edited by Denny), Vol 4, Nos 7, 8, P.100.

### **FIRST CENTURY CHRISTIANS**

"Then the spiritual seed of Abraham fled to Pella, on the other side of Jordan, where they found a safe place of refuge, and could serve their Master and keep His Sabbath." Eusebius's "Ecclesiastical History," "b, 3, chap. 5

### **PHILO**

Declares the seventh day to be a festival, not of this or of that city, but of the universe. M'Clatchie, "Notes and Queries," Vol. 4,99

## **2ND CENTURY SABBATH OBSERVANCE**

### **EARLY CHRISTIANS**

"The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the Apostles themselves, as appears by several Scriptures to this purpose." "Dialogues on the Lord's Day," p. 189. London: 1701, By Dr. T.H. Morer (A Church of England divine).

### **EARLY CHRISTIANS**

"...The Sabbath was a strong tie which united them with the life of the whole people, and in keeping the Sabbath holy they followed not only the example but also the command of Jesus." "Geschichte des Sonntags," pp.13,14

## **2ND CENTURY CHRISTIANS**

"The Gentile Christians observed also the Sabbath," Gieseler's "Church History," Vol. 1, ch. 2, par. 30,93.

### **EARLY CHRISTIANS**

"The primitive Christians did keep the Sabbath of the Jews; ... therefore the Christians, for a long time together, did keep their conventions upon the Sabbath, in which some portions of the law were read: and this continued till the time of the Laodicean council." "The Whole Works" of Jeremy Taylor, Vol. IX,p. 416 (R. Heber's Edition, Vol XH, p. 416).

### **EARLY CHURCH**

It is certain that tile ancient Sabbath did remain and was observed (together with the celebration of the Lord's day) by the Christians of the East Church, above three hundred years after our Saviour's death." "A Learned Treatise of the Sabbath," p. 77

Note: By the "Lord's day" here the writer means Sunday and not the true Sabbath," which the Bible says is the Sabbath. This quotation shows Sunday coming into use in the early centuries soon after the death of the Apostles. Paul the Apostle foretold a great 'Falling away" from the Truth that would take place soon after his death.

### **2ND, 3RD, 4<sup>TH</sup> CENTURIES**

From the apostles' time until the council of Laodicea, which was about the year 364, the holy observance of tile Jews' Sabbath continued, as may be proved out of many authors: yea, notwithstanding the decree of the council against it." "Sunday a Sabbath." John Ley, p.163. London: 1640.

## **3RD CENTURY SABBATH OBSERVANCE**

### **EGYPT (OXYIMYNCHUS PAPYRUS) (200-250 AD)**

"Except ye make the sabbath a real sabbath (sabbatize the Sabbath," Greek), ye shall not see the Father." "The oxyrhynchus Papyri," pt, 1, p.3, Logion 2, verso 4-11 (London Offices of the Egypt Exploration Fund, 1898).

### **EARLY CHRISTIANS**

"Thou shalt observe the Sabbath, oil account of Him who ceased from His work of creation, but ceased not from His work of providence: it is a rest for meditation of the law, not for idleness of the hands." "The Anti-Nicene Fathers," Vol 7,1). 413. From "Constitutions of the Holy Apostles," a document of the 3rd and 4th Centuries.

### **AFRICA - ALEXANDRIA - ORIGEN**

"After the festival of the unceasing sacrifice (the crucifixion) is put the second festival of the Sabbath, and it is fitting for whoever is righteous among the saints to keep also the festival of the Sabbath. There remains therefore a sabbatismus, that is, a keeping of the Sabbath, to the people of God (Hebrews 4:9)." "Homily on Numbers 23," par.4, in Migne, "Patrologia Graeca," Vol. 12, cols. 749, 750.

### **PALESTINE TO INDIA (CHURCH OF THE EAST)**

As early as A.D. 225 there existed large bishoprics or conferences of the Church of the East (Sabbath-keeping) stretching from Palestine to India. Mingana, "Early Spread of Christianity." Vol. 10, p. 460.1

### **INDIA (BUDDHIST CONTROVERSY), 220 AD**

The Kushan Dynasty of North India called a famous council of Buddhist priests at Vaisalia to bring uniformity among the Buddhist monks on the observance of their weekly Sabbath. Some had been so impressed by the writings of the Old Testament that they had begun to keep holy the Sabbath. Lloyd, "The Creed of Half Japan," p.23.

### **EARLY CHRISTIANS**

"The seventh-day Sabbath was ... solemnised by Christ, the Apostles, and primitive Christians, till the Laodicean Council did in manner quite abolish the observations of it." "Dissertation on the Lord's Day," pp. 33, 34

## **4TH CENTURY SABBATH OBSERVANCE**

### **ITALY AND EAST-C 4th**

It was the practice generally of the Eastern Churches; and some churches of the west ... For in the Church of Millaine (Milan); ... it seems the Saturday was held in a fair esteem... Not that the Eastern Churches, or ally of the rest which observed that day, were inclined to Judaisille (Judaism); but that they came together oil the Sabbath day, to worship Iesus (Jesus) Christ the Lord of (fie Sabbath." "History of the Sabbath' (original spelling retained), Part 2, par. 5, pp.73, 74. London: 1636. Dr. Heylyn.

### **ORIENT AND MOST OF WORLD**

"The ancient Christians were very careful in the observance of Saturday, or the seventh day. It is plain that all the Oriental churches, and the greatest part of the world, observed the Sabbath as a festival ... Athanasius likewise tells us that they held religious assembles on the Sabbath, not because they were infected with Judaism, but to worship Jesus, the Lord of the Sabbath, Epiphanius says the same." "Antiquities of the Christian Church," Vol.11 Book XX, chap. 3, sec.], 66. 1137,1138.

### **ABYSSINIA**

In the last half of that century St. Ambrose of Milan stated officially that the Abyssinian bishop, Museus, had 'travelled almost everywhere in the country of the Seres' (China). For more than seventeen centuries the Abyssinian Church continued to sanctify Saturday as the holy day of the fourth commandment." Ambrose, DeMoribus, Brichmanoriunt Opera Ominia, 1132, found in Migne, Patrologia Latima, Vol. 17, pp. 1131,1132.

### **ARABIA, PERSIA, INDIA, CHINA**

"Mingana proves that in 370 A.D. Abyssinian Christianity (a Sabbath keeping church) was so popular that its famous director, Musacus, travelled extensively in the East promoting the church in Arabia, Persia, India and China." "Truth Triumphant," p. 308 (Footnote 27).

### **ITALY-MILAN**

"Ambrose, the celebrated bishop of Milan, said that when he was in Milan he observed Saturday, but when in Rome observed Sunday. This gave rise to the proverb, 'When you are in Rome, do as Rome does.' Heylyn, "The History of the Sabbath" (1612)

### **SPAIN-COUNCIL ELVIRA (A.D.305)**

Canon 26 of the Council of Eivira reveals that the Church of Spain at that time kept Saturday, the seventh day. "As to fasting every Sabbath: Resolved, that the error be corrected of fasting every Sabbath." This resolution of the council is in direct opposition to the policy the church at Rome had inaugurated, that of commanding Sabbath as a fast day in order to humiliate it and make it repugnant to the people.

### **SPAIN**

It is a point of further interest to note that in north eastern Spain near the city of Barcelona is a city called Sabadell, in a district originally inhabited. By a people called both "Validenses" and Sabbatati."

### **PERSIA - AD 335-375 (40 YEARS PERSECUTION UNDER SHAPUR 11)**

The popular complaint against the Christians-"They despise our sun god, they have divine services on Saturday, they desecrate the sacred the earth by burying their dead in it." Truth Triumphant," p.170.

### **PERSIA - AD 335-375**

"They despise our sun-god. Did not Zoraster, the sainted founder of our divine beliefs, institute Sunday one thousand years ago in honour of the sun and supplant the Sabbath of the Old Testament. Yet these Christians have divine services on Saturday." O'Leary, "The Syriac Church and Fathers," pp. 83, 84.

### **COUNCIL LAODICEA - AD 365**

"Canon 16-On Saturday tile Gospels and other portions of the Scripture shall be read aloud." "Canon 29-Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honour, and as being Christians, shall, if possible, do no work on that day." Hefele's "Councils," Vol. 2, b. 6.

## **5TH CENTURY SABBATH OBSERVANCE**

### **THE WORLD**

"For although almost all churches throughout the world celebrated the sacred mysteries (the Lord's Supper) on the Sabbath of every week, yet the Christians of Allexandria and at Rome, on account of some ancient tradition, refuse to do this." The footnote which accompanies the foregoing quotation explains the use of the word. It says: "That is, upon the Saturday. It should be observed, while Sunday is never called 'the Sabbath' by the ancient Fathers and historians." Socrates, "Ecclestical History," Book 5, chap. 22, p. 289.

### **CONSTANTINOPLE**

"The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as oil the first day of the week, which custom is never observed at Rome or at Alexandria." Socrates, Ecclesiastical History," Book 7, chap. 19.

### **THE WORLD - AUGUSTINE, BISHOP OF HIPPO (NORTH AFRICA)**

Augustine shows here that the Sabbath was observed in his day "in the greater part of the Christian world," and his testimony in this respect is all the more valuable because he himself was an earnest and consistent Sunday-keeper. See 'Nicene and Post Nicene Fathers," 1st Series, Vol. 1, pp. 353, 354.

### **POPE INNOCENT (402 – 417 AD)**

Pope Sylvester (314-335) was the first to order the churches to fast on Saturday, and Pope Innocent (402-417) made it a binding law in the churches that obeyed him, (in order to bring the Sabbath into disfavour.) "Innocentius did ordain the Saturday or Sabbath to be always fasted." Dr. Peter Heylyn, "History of the Sabbath, Part 2, p. 44.

### **5TH CENTURY CHRISTIANS**

Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church. "Ancient Christianity Exemplified," Lyman Coleman. ch. 26, sec. 2, p. 52 In Jerome's day (420 A.D.) the devoutest Christians did ordinary work on Sunday. "Treatise of the Sabbath Day," by Dr. White Lord Bishop of Ely, p. 219.

### **FRANCE**

"Wherefore, except Vespers and Nocturns, there are no public services among them in the day except on Saturday (Sabbath) on Sunday." John Cassian, A French monk, "Institutes," Book 3 ch. 2.

### **AFRICA**

"Augustine deplored the fact that in two neighbouring churches in Africa one observes the seventh day Sabbath, another fasted on it." Dr. Peter Heylyn, "The History of the Sabbath." p. 416.

### **SPAIN (400 AD)**

"Ambrose sanctified the seventh day as the Sabbath (as he himself says). Ambrose had great influence in Spain, which was also observing the Saturday Sabbath." Truth Triumphant, p. 68

### **SIDONIUS (SPEAKING OF KING THEODORIC OF THE GOTHs, AD 454-526)**

It is a fact that it was formerly the custom in the East to keep the Sabbath in the same manner as the Lord's day and to hold sacred assemblies: while on the other hand, the people of the West, contending for the Lord's day have neglected the celebration of the Sabbath." "Apolinarius Sidonli Epistolae," lib.1, 2; Migne 57.

### **CHURCH OF THE EAST**

"Mingana proves that in 410 Isaac, supreme director of the Church of the East, held a world council stimulated, some think, by the trip of Musacis, attended by eastern delegates from forty grand metropolitan divisions. In 411 he appointed a metropolitan director for China. These churches were sanctifying the seventh day."

### **EGYPT**

"There are several cities and villages in Egypt where, contrary to the usage established elsewhere, the people meet together on Sabbath evenings, and, although they have dined previously, partake of the mysteries." Sozomen. "Ecclesiastical History Book 7, ch. 119

## **6TH CENTURY SABBATH OBSERVANCE**

### **SCOTTISH CHURCH**

In this latter instance they seemed to have followed a custom of which we find traces in the early monastic church of Ireland by which they held Saturday to be the Sabbath on which they rested from all their labours." W.T. Skene, "Adamnan Life of St. Columba" 1874, p.96.

### **SCOTLAND, IRELAND**

"We seem to see here an allusion to the custom, observed in the early monastic Church of Ireland, of keeping the day of rest on Saturday, or the Sabbath." History of the Catholic Church in Scotland," Vol.1, p. 86, by Catholic historian Bellesheim).

### **SCOTLAND-COLUMBA**

"Having continued his labours in Scotland thirty-four years, he clearly and openly foretold his death, and on Saturday, the ninth of June, said to his disciple Dermot: "This day is called the Sabbath. That is the rest day, and such will it truly be to me; for it will put an end to my labours". Butler's Lives of The Saints," Vol.1, A.D. 597, art. "St. Columba" p. 762

### **COLUMBA (DR. BUTLER'S DESCRIPTION OF HIS DEATH)**

The editor of the best biography of Columba says in a footnote:

"Our Saturday. The custom to call the Lord's day Sabbath did not commence until a thousand years later." Adamnan's "Life of Columba" (Dublin, 1857), p. 230.

## **7TH CENTURY SABBATH OBSERVANCE**

### **SCOTLAND AND IRELAND**

Professor James C. Moffatt, D.D., Professor of Church History at Princeton, says: It seems to have been customary in the Celtic churches of early times, in Ireland as well as Scotland, to keep Saturday, the Jewish Sabbath, as a day of rest from labour. They obeyed the fourth commandment literally upon the seventh day of week." "The Church in Scotland," p.140.

### **SCOTLAND AND IRELAND**

The Celts used a Latin Bible unlike the Vulgate (R.C.) and kept Saturday as a day of rest, with special religious services on Sunday." Flick, "The Rise of Medieval Church," p. 237

### **ROME**

Gregory 1 (A.D. 590-640) wrote against "Roman citizens (who) forbid any work being done on the Sabbath day." "Nicene and Post- Nicene Fathers," Second Series, Vol, XIII, p. 13, epistle 1

### **ROME (POPE GREGORY I, AD .590 TO 604)**

"Gregory, bishop by the grace of God to his well-beloved sons, the Roman citizens. It has come to me that certain men of perverse spirit have disseminated among you things depraved and opposed to the holy faith, so that they forbid anything to be done on the day of the Sabbath. What shall I call them except preachers of anti-Christ?" Epistles, b. 13:1

### **ROME - POPE GREGORY 1**

Declared that when anti-Christ should come he would keep Saturday as the Sabbath. "Epistles of Gregory 1, "b 13, epistle I. found in "Nicene and Post-Nicene Fathers."

'Moreover, this same Pope Gregory had issued an official pronouncement against a section of the city of Rome itself because the Christian believers there rested and worshipped on the Sabbath." Same reference.

## **8TH CENTURY SABBATH OBSERVANCE**



#### **COUNCIL OF FRIAUL, ITALY-A.D. 791 (CANON 13)**

"We command all Christians to observe the Lord's day to be held not in honour of the past Sabbath, but on account of that holy night of the first of the week called the Lord's day. When speaking of that Sabbath which the Jews observe, the last day of the week, and which also our peasants observe." Mansi, 13, 851

#### **PERSIA AND MESOPOTAMIA**

"The hills of Persia and the valleys of the Tigris and Euphrates re-echoed their songs of praise. They reaped their harvests and paid their tithes. They repaired to their churches on the Sabbath day for the worship of God." "Realencyclopaedic fur Protestatische and Kirche," art. "Nestorianer"; also Yule, "The Book of ser Marco Polo," Vol.2, p.409.

#### **INDIA, CHINA, PERSIA, ETC**

"Widespread and enduring was the observance of the seventh-day Sabbath among the believers of the Church of the East and the St. Thomas Christians of India, who never were connected with Rome. It also was maintained among those bodies which broke off from Rome after the Council of Chalcedon namely, the Abyssinians, the Jacobites, the Maronites, and the Armenians," Schaff-Herzog, The New Enclopadia of Religious Knowledge," art. "Nestorians"; also Realencyclopaedie fur Protestantische Theologie und Kirche," art. "Nestorianv-.r."

#### **COUNCIL OF LIFTINAE, BELGIUM-AD 745 (ATTENDED BY BONIFACE)**

"The third allocution of this council warns against the observance of the Sabbath, referring to the decree of the council of Laodicea." Dr. Hefeic, Counciliengfesch, 3, 512, see. 362

#### **CHINA-A.D.781**

In A.D. 781 the famous China Monument was inscribed in marble to tell of the growth of Christianity in China at that time. The inscription, consisting of 763 words, was unearthed in 1625 near the city of Changan and now stands in tile "Forest of Tablets," Changan. The following extract from the stone shows that tile Sabbath was observed: "On the seventh day we offer sacrifices, after having purified our hearts, and received absolution for our sins. This religion, so perfect and so excellent, is difficult to name, but it enlightens darkness by its brilliant precepts." Christianity in China, M. l'Abbe Hue, Vol. 1, ch.2, pp. 48, 49

### **9TH CENTURY SABBATH OBSERVANCE**

### **BULGARIA**

"Bulgaria in the early season of its evangelization had been taught that no work should be performed on the Sabbath." Responsa Nicolai Papae 1 and Con-Consulta Builillarorum, Responsum 10, found in Mansi, Sacrorum Conciliorum Nova et Aniplissima Colectio, Vol.15; p. 406; also Hefele, Conciliengeschichte, VolA, see. 478

### **BULGARIA**

(Pope Nicholas 1, in answer to letter from Bogaris, ruling prince of Bulgaria.)

"Ques. 6-Bathing is allowed on Sunday.

Ques. 10 One is to cease from work on Sunday, but not also on the Sabbath." Hefele, 4,346- 352, see. 478

The Bulgarians had been accustomed to rest on the Sabbath. Pope Nicholas writes against this practice.

### **CONSTANTINOPLE**

(Photius, Patriarch of Constantinople (in counter- synod that deposed Nicolas, thus accused Papacy). Against the canons, they induced the Bulgarians to fast on the Sabbath." Photius, vonKard, Hergenrother, 1, 643

Note: The Papacy had always tried to bring the seventh-day Sabbath into disrepute by insisting that all should fast on that day. In this manner (she sought to turn people towards Sunday, the first day, the day that Rome had adopted.

### **ATHINGIANS**

Cardinal Hergenrother says that they stood in intimate relation with Emperor Michael 11 (821-829) and testifies that they observed the Sabbath. Kirchengeschichte, 1, 527

### **INDIA, ABYSSINIA**

"Widespread and enduring was the observance of the seventh day Sabbath among the believers of the Church of the East and the St. Thomas Christians of India. It was also maintained by the Abyssinians.

### **BULGARIA**

"Pope Nicholas 1, in the ninth century, sent the ruling prince of Bulgaria a long document saying in it that one is to cease from work on Sunday, but not on the Sabbath. The head of the Greek Church, offended at the interference of the Papacy, declared the Pope ex-communicated." Truth Triumphant, p. 232

## **10TH CENTURY SABBATH OBSERVANCE**

### **SCOTLAND**

"They worked on Sunday, but kept Saturday in a Sabbatical manner." A History of Scotland from the Roman Occupation, Vol. 1, p.96. Andrew Lang.

### **CHURCH OF THE EAST-Kurdistan**

"The Nestorians eat no pork and keep the Sabbath. They believe in neither auricular confession nor purgatory." Schaff-Herzog, "The New Encyclopaedia of Religious Knowledge," art. "Nestorians."

### **WALDENSES**

"And because they observed no other day of rest but the Sabbath days, they called them Insabathas, as much as to say, as they observed no Sabbath." Luther's "Fore-Runners" (original spelling), PP. 7, 8

### **WALDENSES**

Roman Catholic writers try to evade the apostolic origin of the Waldenses, so as to make it appear that the Roman is the only apostolic church, and that all others are later novelties. And for this reason they try to make out that the Waldenses originated with Peter Waldo of the twelfth century. Dr. Peter Allix says:

"Some Protestants, on this occasion, have fallen into the snare that was set for them ... It is absolutely false, that these churches were never found by Peter Waldo ... it is a pure forgery." Ancient Church of Piedmont, pp. 192, Oxford: 1821

### WALDENSES

It is not true, that Waldo gave this name to the inhabitants of the valleys: they were called Waldenses, or Vaudes, before his time, from the valleys in which they dwelt." Id., p. 182

### WALDENSES

Oil the other hand, he "was called Valdus, or Waldo, because he received his religions notions from the inhabitants of the valleys." History of the Christian Church, William Jones, Vol 11, p.2

## 11<sup>TH</sup> CENTURY SABBATH OBSERVANCE

### SCOTLAND

They field that Saturday was properly the Sabbath on which they abstained from work. "Celtic Scotland," Vol. 2, p. 350

### SCOTLAND

"They worked on Sunday, but kept Saturday in a sabbatical manner ... These things Margaret abolished." A History of Scotland from the Roman Occupation," Vol.1, p. 96.

### SCOTLAND

It was another custom of theirs to neglect the reverence due to the Lord's day, by devoting themselves to every kind of worldly business upon it, just as they did upon other days. That this was contrary to the law, she (Queen Margaret) proved to them as well by reason as by authority. 'Let us venerate the Lord's day.' said she, 'because of the resurrection of our Lord, which happened upon that day, and let us no longer do servile works upon it; bearing in mind that upon this day we were redeemed from the slavery of the devil. The blessed Pope Gregory affirms the same.'" Life of Saint Margaret, Turgot, p. 49 (British Museum Library)

### SCOTLAND

(Historian Skene commenting upon the work of Queen Margaret) 'Her next point was that they did not duly reverence the Lord's day, but in this latter instance they seemed to have followed a custom of which we find traces in the early Church of Ireland, by which they field Saturday to be the Sabbath on which they rested from all their labours." Skene, "Celtic Scotland," Vol.2, p. 349

### SCOTLAND AND IRELAND

"T. Ratcliffe Barnett, in his book on the fervent Catholic queen of Scotland who in 1060 was first to attempt the ruin of Columba's brethren, writes: 'In this matter the Scots had perhaps kept up the traditional usage of the ancient Irish Church which observed. Saturday instead of Sunday as the day of rest.'" Barnett, "Margaret of Scotland: Queen and Saint," p.97

### COUNCIL OF CLERMONT

During the first crusade, Pope Urban 11 decreed at the council of Clermont (A.D. 1095) that the Sabbath be set aside in honour of the Virgin Mary." History of the Sabbath, p.672

### CONSTANTINOPLE

"Because you observe the Sabbath with the Jews and the Lord's Day with us, you seem to imitate with such observance the sect of Nazarenes." Migne, "Patrologia Latina," Vol. 145, p.506; also Hergenroether, "Photius," Vol. 3, p.746. (The Nazarenes were a Christian denomination.)

### GREEK CHURCH

"The observance of Saturday is, as everyone knows, the subject of a bitter dispute between tile Greeks and the Latins." Neale, "A History of the Holy Eastern ' Church," Vol 1, p. 731. (Referring to the separation of the Greek Church from the Latin in 1054)

## 12TH CENTURY SABBATH OBSERVANCE

### **LOMBARDY**

Traces of Sabbath-keepers are found in the times of Gregory I, Gregory VII, and in the twelfth century in Lombardy." Strong's Cyclopaedia, 1, 660

### **WALDENSES**

"Robinson gives an account of some of the Waldenses of the Alps, who were called Sabbati, Sabbatati, Insabbatati, but more frequently Inzabbalati. "One says they were so named from the Hebrew word Sabbath, because they kept the Saturday for the Lord's day.---General History of the Baptist Denomination, Vol.11, P. 413

### **SPAIN (Alphonse of Aragon)**

"Alphonse, king of Aragon, etc., to all archbishops, bishops and to all others...'We command you that heretics, to wit, Waidenses and Insabbathi, should be expelled away from the face of God and from all Catholics and ordered to depart from our kingdom.'" Marianse, Praefatio in Lucam Tudensem, found in "Macima Gibliotheca Veterum Patrum," Vol.25, p.190

### **HUNGARY FRANCE, ENGLAND, ITALY, GERMANY.**

(Referring to the Sabbath- keeping Pasagini) "The spread of heresy at this time is almost incredible. From Gulgaria to the Ebro, from northern France to the Tiber, everywhere we meet them. Whole countries are infested, like Hungary and southern France; they abound in many other countries, in Germany, in Italy, in the Netherlands and even in England they put forth their efforts." Dr. Hahn, "Gesch. der Ketz." 1, 13, 14

### **WALDENSES**

"Among the documents we have by the same peoples, an explanation of the Ten Commandments dated by Boyer 1120. Observance of the Sabbath by ceasing from worldly labours, is enjoined." Blair, History of the Waldenses, Volume 1, p. 220

### **WALES**

"There is much evidence that the Sabbath prevailed in Wales until AD 1115, when the first Roman bishop was seated at St. David's. The old Welsh Sabbath-keeping churches did not even then altogether bow the knee to Rome, but fled to their hiding places." Lewis, "Seventh Day Baptists in Europe and America," Volume 1, p.29

### **FRANCE**

"For twenty years Peter de Bruys stirred southern France. He especially emphasised a day of worship that was recognised at that time among the Celtic churches of the British Isles, among the Paulicians, and in the great Church of the East namely, the seventh day of the fourth commandment."

### **PASAGINI**

The papal author, Bonacursus, wrote the following against the Pasagini": "Not a few, but many know what are the errors of those who are called Pasaagini ... First, they teach that we should obey the Sabbath. Furthermore, to increase their error, they condemn and reject all the church Fathers, and the whole Roman Church." D'Achery, Spicilegium 1J.211-214; Muratory, Antiq. nted. aevi.5, f.152, Halin, 3, 209

## **13TH CENTURY SABBATH OBSERVANCE**

### **WALDENSES**

"They say that the blessed Pope Sylvester was the Antichrist of whom mention is made in the Epistles of St. Paul as having been the son of perdition. They also say that the keeping of the Sabbath ought to take place." Ecclesiastical History of the Ancient Churches of Piedmont," p. 169 (by prominent Roman Catholic author writing about Waldenses)

### **FRANCE (Waldenses)**

To destroy completely these heretics Pope Innocent III sent Dominican inquisitors into France, and also crusaders, promising "a plenary remission of all sins, to those who took on them the crusade ... against the Albigenses." Catholic Encyclopaedia, Vol.XII, article "Raymond VI," p. 670

### **WALDENSES OF FRANCE**

"The inquisitors ... [declare] that the sign of a Vaudois, deemed worthy of death, was that he followed Christ and sought to obey the commandments of God." History of the Inquisition of the Middle Ages," H.C.Les, vol. 1

### **FRANCE**

Thousands of God's people were tortured to death by the Inquisition, buried alive, burned to death, or hacked to pieces by the crusaders. While devastating the city of Biterre the soldiers asked the Catholic leaders how they should know who were heretics; "Slay them all, for the Lord knows who is His." History of the Inquisition, pp.96

### **FRANCE-KING LOUIS IX, 1229**

Published the statute "Cupientes" in which he charges himself to clear southern France from heretics as the Sabbath-keepers were called.

### **WALDENSES OF FRANCE**

"The heresy of the Vaudois, or poor people of Lyons, is of great antiquity, for some say that it has been continued down even since the time of Pope Sylvester; and others, ever since that of the apostles." The Roman Inquisitor, Reincrus Sacho, writing about 1230.

### **FRANCE-Council Toulouse, 1229**

Canons against Sabbath-keepers: "Canon 1-The lords of the different districts shall have the villas, houses and woods diligently searched, and the hiding-places of the heretics destroyed.  
"Canon 14 - Lay members are not allowed to possess the books of either the Old or the New Testaments." Hefele, 5, 931, 962

### **EUROPE**

"File Paulicians, Petrobusinas, Passaginians, Waldenses, Insabbatati were great Sabbath-keeping bodies of Europe down to 1250 A.D."

### **PASAGINIANS**

Dr. Halin says that if the Pasaginians referred to the 4th Commandment to support the Sabbath, the Roman priests answered, "the Sabbath symbolised the eternal rest of the saints."

### **MONGOLIA**

"The Mongolian conquest did not injure the Church of the East. (Sabbath-keeping.) On the contrary, a number of the Mongolian princes and a larger number of Mongolian queens were members of this church."

## **14TH CENTURY SABBATH OBSERVANCE**

### **WALDENSES**

"That we are to worship one only God, who is able to help us, and not the Saints departed; that we ought to keep holy the Sabbath day." Luther's Fore-runners," p. 38

### **INSABBATI**

For centuries evangelical bodies, especially the Waldenses, were called Insabbati because of Sabbath-keeping." Gui, Manueld' Inquisiteur

### **BOHEMIA, 1310 (Modern Czechoslovakia)**

In 1310, two hundred years before Luther's theses, the Bohemian brethren constituted one fourth of the population of Bohemia, and that they were in touch with the Waldenses who abounded in Austria, Lombardy, Bohemia, north Germany, Thuringia, Brandenburg, and Moravia. Erasmus pointed out how strictly Bohemian Waldenses kept the seventh day Sabbath." Armitage, "A History of The Baptists," p.313; Cox, "The Literature of the Sabbath Question," vol. 2, pp. 201-202

### **NORWAY**

Then, too, in the "Catechism" that was used during the fourteenth century, the Sabbath commandment read thus; "Thou shalt not forget to keep the seventh day." This is quoted from "Documents and Studies Concerning the History of the Lutheran Catechism in the Nordish Churches," p.89. Christiania 1893

### **NORWAY**

"Also the priests have caused the people to keep Saturdays as Sundays." Theological Periodicals for the Evangelical Lutheran Church in Norway, Vol. 1, page 184 Oslo.

### **ENGLAND, HOLLAND, BOHEMIA**

"Ye wrote of the Sabbatarians in Bohemia, Transylvania, England and Holland between 1250 and 1600 AD" Truth Triumphant, Wilkinson, p.309

## **15TH CENTURY SABBATH OBSERVANCE**

### **BOHEMIA**

Erasmus testifies that even as late as about 1500 these Bohemians not only kept the seventh day scrupulously, but also were called Sabbatarians." Cox, "The Literature of the Sabbath Question," Vol.2, pp.201, 202 "Truth Triumphant," p.264

### **NORWAY**

(Church Council held at Bergen, August 22,1435) "The first matter concerned a keeping holy of Saturday. It had come to the ears of the archbishop that people in different places of the kingdom had ventured the keeping holy of Saturday. It is strictly forbidden-it is stated-in the Church Law, for any one to keep or to adopt holy-days, outside of those which the pope, archbishop, or bishops appoint." The History of the Norwegian Church under Catholicism, R. Keyser, Vol.11, p. 488.Oslo: 1858

### **NORWAY 1435**

(Catholic Provincial Council at Bergen) "We are informed that some people in different districts of the kingdom, have adopted and observed Saturday-keeping. It is severely forbidden-in holy church canon - one and all to observe days excepting those which the holy Pope archbishop, or the bishops command. Saturday-keeping must under no circumstances be permitted hereafter further than the church canon commands. Therefore, we council all the friends of God throughout all Norway who want to be obedient towards the. holy church to let this evil of Saturday- keeping alone; and the rest we forbid under penalty of sever church punishment to keep Saturday holy." Dip. Norveg., 7, 397

### **NORWAY, 1436**

(Church Conference at Oslo) It is forbidden under the same penalty to keep Saturday holy by refraining from labour." History of the Norwegian Church, p.401

### **FRANCE - Waldenses**

Louis XII, King of France (1498-1515), being informed by the enemies of the Waldenses inhabiting a part of the province of Provence. That several licentious crimes were laid to their account, sent the Master of Requests, and a certain doctor of the Sorbonne, to make inquiry into this matter. On their return they reported that they had visited all the parishes, but could not discover any traces of those crimes with which they were charged. On the contrary, they kept the Sabbath day, observed the ordinance of baptism, according to the primitive church, instructed their children in the articles of the Christian faith, and the commandments of God. The King having heard the report of his commissioners, said with an oath that they were better men than himself or his people." History of the Christian Church, Vol.11, pp. 71, 72, third edition. London: 1818

### **INDIA**

"Separated from the Western world for a thousand years, they were naturally ignorant of many novelties introduced by the councils and decrees of the Lateran. 'We are Christians and not idolaters,' was their expressive reply when required to do homage to the image of the Virgin Mary."

## **16TH CENTURY SABBATH OBSERVANCE**

### **ENGLAND**

In the reign of Elizabeth, it occurred to many conscientious and independent thinkers (as it previously had done to some Protestants in Bohemia) that the fourth commandment required of them the observance, not of the first, but of the specified 'seventh day of the week.' Chambers' Cyclopaedia, article "Sabbath," Vol. 8, p. 462, 1537

### **RUSSIA (Council, Moscow, 1593)**

"The accused [Sabbath-keepers] were summoned; they openly acknowledged the new faith, and defended the same. The most eminent of them, the secretary, of state, Kuritzyn, Ivan Maximow, Kassian, archimandrite of the Holy Monastery of Novgorod, were condemned to death, and burned publicly in cages, at Moscow; December 17, 1503." H. Sternberg, "Geschichte der Juden" (Leipzig, 1873), pp.117-1122

### **SWEDEN**

"This zeal for Saturday-keeping continued for a long time: even little things which might strengthen the practice of keeping Saturday were punished." Bishop Anjou, "Svenska Kirkans Historia after Motethiers, Upsala

### **LICHENSTEIN FAMILY**

Estates in Austria, Bohemia, Moravia, Hungary. Lichenstein in the Rhine Valley wasn't their country until the end of the 7th century. "The Sabbatarians teach that the outward Sabbath, i.e. Saturday, still must be observed, They say that Sunday is the Pope's invention." Refutation of Sabbath, by Wolfgang Capito, published 1599

### **BOHEMIA**

(The Bohemian Brethren). Dr. R. Cox says: I find from a passage in Erasmus that at the early period of the Reformation when he wrote, there were Sabbatarians in Bohemia, who not only kept the seventh day, but were said to be ... scrupulous in resting on it." Literature of the Sabbath Question, Cox, Vol. 11, pp. 201, 202

### **HISTORIAN'S LIST OF CHURCHES (16th Century)**

"Sabbatarians, so called because they reject the observance of the Lord's day as not commanded in Scripture, they consider the Sabbath alone to be holy, as God rested on that day and commanded to keep it holy and to rest on it." A. Ross

### **GERMANY**

Dr. Esk (while refuting the Reformers) 'However, the church has transferred the observance from Saturday to Sunday by virtue of her own power, without Scripture.' Dr. Esk's "Enchiridion," 1533, page 78, 79.

### **PRINCES OF LICHTENSTISIN (Europe)**

About the year 1520 many of these Sabbath -keepers found shelter on the estate of Lord Leonhardt of Lichtenstein held to the observance of the true Sabbath." J. N. Andrews, History of the Sabbath, p. 649, ed.

### **INDIA**

"The famous Jesuit, Francis Xavier, called for the Inquisition, which was set up in Goa, India, in 1560, to check the 'Jewish wickedness' (Sabbath-keeping).," Adeney, "The Greek and Eastern Churches," p.527, 528

### **NORWAY-1544**

"Some of you, contrary to the warning, keep Saturday. You ought to be severely punished. Whoever shall be found keeping Saturday, must pay a fine of ten marks." History of King Christian the Third," Niels Krag and S. Stephanus

### **AUSTRIA**

"Sabatarians now exist in Austria." Luther, "Lectures on Genesis," A.D. 1523-27

### **ABYSSINIA - AD 1534**

(Abyssinian legate at court of Lisbon) It is not therefore, in imitation of the Jews, but in obedience to Christ and His holy apostles, that we observe the day." Gedde's "Church History of Ethiopia," pp. 87,8

### **DR. MARTIN LUTHER**

"God blessed the Sabbath and sanctified it to Himself, God willed that this command concerning the Sabbath should remain. He willed that on the seventh day the word should be preached." Commentary on Genesis, Vol.1, pp.138-140

### **BAPTISTS**

"Some have suffered torture because they would not rest when others kept Sunday, for they declared it to be the holiday and law of Antichrist." Sebastian Frank (A.D. 1536)

### **FINLAND - December 6, 1554**

(King Gustavus Vasa 1 of Sweden's letter to the people of Finland) "Some time ago we heard that some people in Finland had fallen into a great error and observed the seventh day, called Saturday." State Library at Helsingfors, Reichs register, Vom 1, 1554, Teil B. B. leaf 1120, pp. 175-180a

### **SWITZERLAND**

"The observance of the Sabbath is a part of the moral law. It has been kept holy since the beginning of the world." Ref. Noted Swiss writer, R Hospinian, 1592

### **HOLLAND AND GERMANY**

Barbara of Thiers, who was executed in 1529, declared: "God has commanded us to rest on the seventh day." Another martyr, Christina Tolingerin, is mentioned thus: "Concerning holy days and Sundays, she said: 'In six days the Lord made the world, on the seventh day he rested. The other holy days have been instituted by popes, cardinals, and archbishops.'" Martyrology of the Churches of Christ, commonly called Baptists, during the era of the Reformation, from the Dutch of TA. Van Bright, London, 1850,1, pp. 113-4.



## **17TH CENTURY SABBATH OBSERVANCE**

### **ENGLAND-1618**

"At last for teaching only five days in the week, and resting upon Saturday she was carried to the new prison in Maiden Lane, a place then appointed for the restraint of several other persons of different opinions from the Church of England. Mrs. Traske lay fifteen or sixteen years a prisoner for her opinion about the Saturday Sabbath." Pagitt's "Heresiography." p.196

### **ENGLAND - 1668**

"Here in England are about nine or ten churches that keep the Sabbath, besides many scattered disciples, who have eminently preserved." Stennet's letters, 1668 and 1670. Cox, Sab.,1, 268

### **HUNGARY, RUMANIA**

"But as they rejected Sunday and rested on the Sabbath, Prince Sigmond Bathory ordered their persecution. Pechi advanced to position of chancellor of state and next in line to throne of Transylvania. He studied his Bible, and composed a number of hymns, mostly in honour of the Sabbath. Pechi was arrested and died in 1640.

### **SWEDEN AND FINLAND**

"Ye can trace these opinions over almost the whole extent of Sweden of that day-from Finland and northern Sweden. "in the district of Upsala the farmers kept Saturday in place of Sunday. "About the year 1625 this religious tendency became so pronounced in these countries that not only large numbers of the common people began to keep Saturday as the rest day, but even many priests did the same." History of the Swedish Church, Vol.1, p.256

### **MUSCOVITE RUSSIAN CHURCH**

"They solemnize Saturday (the old Sabbath). Samuel Purchase - "His Pilgrims." Vol. 1, p. 350

### **INDIA (Jacobites)- 1625**

"They kept Saturday holy. They have solemn service on Saturdays." Pilgrims, Part 2,1).1269.

### **AMERICA - 1664**

"Stephen Mumford, the first Sabbath-keeper in America come from London in 1664." History of the Seventh-day Baptist General Conference by Jasper Bailey, pp. 237, 238

### **AMERICA - 1671 (Seventh-day Baptists)**

"Broke front Baptist Church ill order to keep Sabbath." See Bailey's History, pp. 9,10

### **ENGLAND**

Charles 1, 1647 (when querying the Parliament Commissioners) For it will not be found in Scripture where Saturday is no longer to be kept, or turned into the Sunday wherefore it must be the Church's authority that changed the one and instituted the other." Cox, "Sabbath Laws," p. 333.

### **ENGLAND-John Milton**

It will surely be far safer to observe the seventh day, according to express commandment of God, than on the authority of mere human conjecture to adopt the first." Sab. Lit. 2, 46-54

### **ENGLAND**

"Upon the publication of the 'Book of Sports' in 1618 a violent controversy arose among English divines on two point. - First, whether the Sabbath of the fourth commandment was in force; and, secondly, on what ground the First day of the week was entitled to be observed as the Sabbath." Haydn's Dictionary of Dates, art. "Sabbatarians." p.602

### **ETHIOPIA - 1604**

Jesuits tried to induce the Abyssinian church to accept Roman Catholicism. They influenced King Zadenghel to propose to submit to the Papacy (AD 1604). "Prohibiting all his subjects, upon severe penalties, to observe Saturday any longer." Gedde's "Church History of Ethiopia." p.31 1, also Gibbon's "Decline and Fall," ch. 47

### **BOHEMIA, MORAVIA, SWITZERLAND, GERMANY**

One of the counsellors and lords of the court was John Gerendi, head of the Sabbatarians, a people who did not keep Sunday, but Saturday." Lanly, "The History of Socinianism." p. 60

### **TELEGRAPH PRINT, NAPIER**

The inscription on the monument over the grave of Dr. Peter Chamberlain, physician to King James and Queen Anne, King Charles 1 and Queen Katherine says that Dr. Chamberlain was "a Christian keeping the commandment of God and the faith of Jesus. Being baptised about the year 1648, and keeping the seventh day for the Sabbath above thirty-two years."

## **18TH CENTURY SABBATH OBSERVANCE**

### **ABYSSINIA**

"The Jacobites assembled on the Sabbath day, before the Domical day, in the temple, and kept that day, as do also the Abyssinians as we have seen from the confession of their faith by the Ethiopian king Clauditis." Abundaenus, "Historia Jacobatarum," p.1 18-9 (18th Century)

### **RUMANIA, 1760**

"Joseph II' s edict of tolerance did not apply to the Sabbatarians, some of whom again lost all of their possessions." Jahrgang 2, 254

"Catholic priests aided by soldiers forcing them to accept Romanism nominally, and compelling the remainder to labour oil the Sabbath and to attend church on Sunday, these were the methods employed for two hundred fifty years to turn the Sabbatarians.

### **GERMANY-Tennhardt of Nuerenber**

"He holds strictly to the doctrine of the Sabbath, because it is one of the ten commandments." Bengel's Meban und Wirken." Burk, p.579

He himself says: It cannot be shown that Sunday has taken the place of the Sabbath (P.366). the Lord God has sanctified the last day of the week. Antichrist, on the other hand, has appointed the first day of the week." Ki Auszug aus Tennhardt's "Schriften," P.49 (printed 1712)

### **BOHEMIA AND MORAVIA (Today Czechoslovakia).**

Their history from 1635 to 1867 is thus described by Adolf Dux: - The condition of the Sabbatarians was dreadful. Their books and writings had to be delivered to the Karisburg Consistory to become the spoils of flames." Aus Ungarn, pp. 289-291. Leipzig, 1850

### **HOLLAND AND GERMANY**

"Dr. Cornelius stated of East Friesland, that when Baptists were numerous, "Sunday and holidays were not observed," (they were Sabbath- keepers). Der Anteil Ostfrieslands and Ref. Muenster," 1852, pp 129,34

### **MORAVIA**

Count Zinzendorf. In 1738 Zinzendorf wrote of h is keeping the Sabbath thus:---I have employed the Sabbath for rest many years already, and our Sunday for the proclamation of the gospel." Budingsche Sammiung, See. 8, p. 224. Leipzig, 1742

### **AMERICA, 1741**

-Moravian Brethren (after Zinzendorf arrived from Europe). "As a special instance it deserves to be noticed that he is resolved with the church at Bethlehem to observe the seventh day as rest day. Id., pp. 5, 1421, 1422

### **AMERICA**

But before Zinzendorf and the Moravians at Bethlehem thus began the observance of the Sabbath and prospered, there was a small body of German Sabbath keepers in Pennsylvania. See Rupp's "History of Religious Denominations in the United States," pp. 109 - 123

## **19TH CENTURY SABBATH OBSERVANCE**

### **RUSSIA**

"But the majority moved to the Crimea and the Caucasus, where they remain true to their doctrine in spite of persecution until this present time. The people call their Subotniki, or Sabbatharians," Sternberg, "Geschichte der Juden in Polen," p.124

### **CHINA**

"At this time flung prohibited the use of opium, and even tobacco, and all intoxicating drinks, and the Sabbath was religiously observed." The Ti-Ping Revolution," by Lin-Le, and officer among them, Vol. 1, pp.36-48, 84

"The seventh day is most religiously and strictly observed. The Taiping Sabbath is kept upon our Saturday." P. 3 19

### **CHINA**

"The Taipings when asked why they observed the seventh day Sabbath, replied that it was, first, because the Bible taught it, and, second, because their ancestors observed it as a day of worship." A Critical History of the Sabbath and the Sunday.

### **INDIA AND PERSIA**

"Besides, they maintain the solemn observance of Christian worship throughout our Empire, on the seventh day." Christian Researches in Asia," p.143

### **DENMARK**

"This agitation was not without its effect. Pastor M.A. Sornmer began observing the seventh day, and wrote in his church paper "Indovet Kristendom" No.5,187 an impressive article about the true Sabbath. In a letter to Elder John G. Matteson, he says: "Among the Baptists here in Denmark there is a great agitation regarding the Sabbath commandment. However, I am probably the only preacher in Denmark who stands so near to the Adventists and who for many years has proclaimed Christ's second coming." Advent Tidende," May, 1875

### **SWEDEN (Baptists)**

"Ye will now endeavour to show that the sanctification of the Sabbath has its foundation and its origin in a law which God at creation itself established for the whole world, and as a consequence thereof is binding on all men in all ages." Evangelisten (The Evangelist). Stockholm, May 30 to August 15, 1863 (organ of the Swedish Baptist Church)

### **AMERICA, 1845**

"Thus we see Dan. 7, 25, fulfilled, the little horn changing times and laws. 'Therefore it appears to me that all who keep the first Sunday for the Sabbath are Pope's Sunday-keepers and God's Sabbath-breakers.' Elder T.M. Preble, Feb.13, 1845

### **AMERICA**

(Seventh-day Adventists) In 1844 Seventh-day Adventists arose and had spread to nearly all the world by the close of the 19th Century. Their name is derived from their teaching of the seventh day Sabbath and the Advent of Jesus. In 1874 their work was established in Europe, 1885 Australasia, 1887- South Africa, 1888 - Asia, 1888 - South America. Seventh - day Adventists uphold the same Sabbath that Jesus and His followers kept. The sacred Torch of Truth was not extinguished through the long centuries. Adventists are working today in nearly 1000 languages of earth and have over 27,000 churches. Over ten million members around the globe welcome the sacred Sabbath hours.

## **20TH CENTURY**

### **BAPTIST: SUNDAY SABBATH NOT IN THE SCRIPTURES**

"There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not on Sunday ... It will be said, however, and with some show of triumph, that the Sabbath was transferred from (the seventh to the first day of the week .... where can the record of such a transaction be found?

Not in the New Testament. Of course, I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of a sun god, when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to protestantism!" Dr. Edward T. Hiscox, author of The Baptist Manual

"There was never any formal or authoritative change from the Jewish seventh day Sabbath to the Christian first day observance" William Owen Carver, The Lord's Day in One Day p.49

#### **ROMAN CATHOLIC: NO SUCH LAW IN THE BIBLE**

"Nowhere in the Bible do we find that Jesus or the apostles ordered that the Sabbath be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath day, that is, the seventh day of the week, Saturday. Today, most Christians keep Sunday because it has been revealed to us by the [Roman] church outside the Bible." Catholic Virginian, Oct. 3, 1947

Question: "Have you not any other way of proving that the Church has power to institute festivals of precept?" -

Answer: Had she not such power, she could not have done that in which all modern religionists agree with her - she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority" Stephen Keenan, A Doctrinal Catechism 3rd ed. p. 174

Some theologians have held that God likewise directly determined the Sunday as the day of worship in the NEW LAW, that He Himself has explicitly substituted Sunday for the Sabbath. But this theory is entirely abandoned. It is now commonly held that God simply gave His church the power to set aside whatever day or days she would deem suitable as holy days. The church chose Sunday, the first day of the week, and in the course of time added other days as holy days." John Laux A Course in Religion for Catholic High Schools and Academics 1936, vol. 1 p. 51

#### **ANGLICAN / EPISCOPAL**

"We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the one holy Catholic Church" Bishop Seymour, Why We Keep Sunday.

#### **LUTHERAN: THEY ERR IN TEACHING SUNDAY SABBATH**

But they err in teaching that Sunday has taken the place of the Old Testament Sabbath and therefore must be kept as the seventh day had to be kept by the children of Israel. These churches err in their teaching for Scripture has in no way ordained the first day of the week in place of the Sabbath. There is simply no law in the New Testament to that effect" John Theodore Mueller, Sabbath or Sunday, pp. 15, 16

"We have seen how gradually the impression of the Jewish Sabbath faded from the mind of the Christian church, and how completely the newer thought underlying the observance of the first day took possession of the church. We have seen that the Christian of the first three centuries never confused one with the other, but for a time celebrated both." The Sunday Problem, a study book by the Lutheran Church (1923) p.36

"They [Roman Catholics] refer to the Sabbath Day, as having been changed into the Lord's Day, contrary to the Decalogue, as it seems. Neither is there any example whereof they make more than concerning the changing of the Sabbath Day. Great, say they, is the power of the Church, since it has dispensed with one of the Ten commandments!" Augsburg Confession of Faith, art. 28; written by Melancthon and approved by Martin Luther, 1530; as published in The Book of Concord of the Evangelical Lutheran Church Henry Jacobs, editor (1911), p.63

#### **PRESBYTERIAN: SUNDAY KEPT THE GENTILES HAPPY**

"Sunday being the first day of which the Gentiles solemnly adored that planet avid called it Sunday. Partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it). The Christians thought fit to keep the same day and the same name of it, that they in might not appear carelessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater prejudice that might be otherwise taken against the gospel" T.M. Morer, Dialogues on the Lord's Day

**MOODY BIBLE INSTITUTE: "SABBATH WAS BEFORE SINAI"**

"The Sabbath was binding in Eden, and it has been in force ever since. This Fourth Commandment begins with the word 'remember,' showing that the Sabbath had already existed when God wrote the law on the tables of stone at Sinai. How can men claim that this one commandment has been done away with when they admit that the other nine are still binding? D.L. Moody, Weighed and Wanted, p.47

**METHODIST: JESUS DID NOT ABOLISH THE MORAL LAW**

The moral law contained in the Ten Commandments, and enforced by the prophets. He Jesus did not take away. It was not the design of His coming to revoke any part of this. This is a law which can never be broken ... Every part of this law must remain in force upon all mankind and in all ages. Not depending either on time or place, or any other circumstances liable to change, but on the nature of man, and their unchangeable relation to each other." John Wesley, Sermons on Several Occasions, Volume 1, No. 25

## Appendix IV – Rome Speaks About Sunday Sacredness

"He shall intend to changes times and the law. " Daniel 7J.25

The Roman Catholic Church---its leaders, its priests, its scholars. its writers and its teachers-here unite to tell us the truth about the Bible Sabbath (the seventh day of the week) and the Sunday (the first day of the week).

"Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first." -- Catholic Press Sydney, Australia, August 1900.

Is there no express commandment for the observance of the first day of the week as a Sabbath, instead of the seventh day? "None whatever. Neither Christ nor His apostles nor the first Christians celebrated [observed] the first day of the week, instead of 'the seventh as the Sabbath.'" -New York Weekly Tribune [Roman Catholic], May 24, 1900.

'Some non-Catholics object to Purgatory because there is no specific mention of it in Scripture. There is no specific mention of the word Sunday in Scripture [either]. The Sabbath is mentioned, but Sabbath means a keeping of Saturday. Yet the Christians of almost all denominations worship on Sunday not on Saturday. The Jews observe Saturday. Nowhere in the Bible is it stated that worship should be changed from Saturday to Sunday.

Martin A Scott, Things Catholics are Asked About, 1927, p. 236 1Scoff (1865-1954) was a Jesuit theologian and one of the foremost Catholic defenders of his time].

"Protestantism, in discarding the authority of the church has no good reasons for its Sunday theory, and ought logically to keep Saturday as the Sabbath." ---John Gilmary Shea, "The Observance of Sunday and Civil Laws for its Enforcement, in The American Catholic Quarterly Review, Jan. 1883, p. 152. Shea (1824-1892), a Catholic priest, wrote an important history of American Catholicism].

"Ques.---Have you any other way of proving that the church has power to institute festivals of precept [command holidays]? "Ans.---Had she not such power, she could not have done that in which all modern religionists agree with her.--She could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority." -Stephen Keenan, A Doctrinal Catechism 1846 edition., p. 176 [Keenan was a Scottish priest, whose catechism has been widely used in Roman Catholic schools and academies].

"Ques.---Which is the Sabbath day?

"Ans.---Saturday is the Sabbath day.

"Ques.---Why do we observe Sunday instead of Saturday?

"Ans.---We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday."

Geiermann, The Convert's Catechism of Catholic Doctrine, 195 7 edition, p. 50 1Geiermann (18 70-1929) received the "apostolic blessing " of pope Pius X on this book, January 26, 19101.

Is not every Christian obliged to sanctify Sunday and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may search the Bible from Genesis to Revelation, and you will not find a single line authorising the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify." -James Cardinal Gibbons, The Faith of Our Fathers, 92nd edition, rev., p. 89 [Cardinal Gibbons (1834 - 1921) was archbishop of Baltimore. This book was the most famous Catholic book in America a hundred years ago].

It is well to remind the Presbyterians, Baptists, Methodists, and all other Christians, that the Bible does not support them anywhere in their observance of Sunday. Sunday is an institution of the Roman Catholic Church and those who observe the day observe a commandment of the Catholic Church." - Priest Brady, in an address at Elizabeth, N.J. on March 17, 1903, reported its the Elizabeth, N.J.

News of March 18, 1903.

"Reason and common sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping holy of Sunday. Compromise is impossible." ---The Catholic Mirror, December 23, 1893 1The Mirror is a Baltimore Roman Catholic weekly newspaper.

"For ages all Christian nations looked to the Catholic Church, and, as we have seen, the various states enforced by law her ordinances as to worship and cessation of labour on Sunday. Protestantism, in discarding the authority of the Church, has no good reason for its Sunday theory, and ought logically, to keep Saturday as the Sabbath. The State in passing laws for the due Sanctification of Sunday, is unwittingly acknowledging the authority of the Catholic Church, and carrying out more or less faithfully its prescription. The Sunday as a day of the week set apart for the obligatory public worship of Almighty God is purely a creation of the Catholic Church." ---John Gilmary Shea, in The American Catholic Quarterly Review, January 1883, p. 139 1Shea (1824-1892) was an important Catholic historian, of his time].

"Ques.--- How prove you that the Church hath power to command feasts and holy days? "Ans.---By the very act of changing the Sabbath into Sunday, which Protestants allow of [by observing it]; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church." ---Priest Henry Tuberville, An Abridgment of the Christian Doctrine, p. 58 [In 1833, Tuberville received a papal approbation- a special Vatican approval on this book.

1. Is Saturday the seventh day according to the Bible and the Ten Commandments? " I answer yes.
2. "2. Is Sunday the first day of the week and did the Church change the seventh day--Saturday Sunday, the first day? I answer yes.
3. "3. Did Christ change the day? I answer no! No!

"Faithfully yours, [Cardinal Gibbons" letter photostat. Cardinal Gibbons of Baltimore was the leading advocate of Catholicism in America at the end of the last century].

'Some theologians have held that God [in the Bible] likewise directly determined the Sunday as the day of worship in the New Law, that He Himself has explicitly substituted the Sunday for the Sabbath. But this theory is now entirely abandoned. It is now commonly held that God simply gave His [Catholic] Church the power to set aside whatever day or days, she would deem suitable as Holy Days. The Church chose Sunday, the first day of the week, and in the course of time added other days, as holy days." -- Vincent J. Kelly, Forbidden Sunday and Feast Day Occupations, 1943, p. 2. Kelly, a Catholic priest, prepared this at Catholic University of America.

"The pope has authority and has often exercised it, to dispense with the commands of Christ ... The pope's will stands for reason. He can dispense above the law, and of wrong make right, by correcting and changing laws." ---from Pope Nicholas ' time.

"Protestants ... accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change ... But the Protestant mind does not seem to realise that in accepting the Bible, in observing the Sunday, they are accepting the authority of the spokesman for the church, the Pope." - Our Sunday Visitor, Feb. 5, 1950 1One of the largest US. Roman Catholic magazines].

"Ques.---What Bible authority is there for changing the Sabbath from the seventh to the first day of the week? Who gave the Pope the authority to change a command of God? "Ans.---It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest [from the Bible Sabbath] to the Sunday. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church." --Monsignor Louis Segur, Plain Talk About the Protestantism of Today, 1868, p. 213. L. G. Segur (1820-1881) was a French Catholic prelate and apologist, and later a diplomatic and judicial official at Rome.

"The Pope is not only the representative of Jesus Christ, but he is Jesus Christ Himself, hidden under veil of flesh." Catholic National, July, 1895.

[When the pope is crowned, he is reminded that he is] "the father of princes, and kings, and the Supreme Judge of the Universe", and on earth the Vicar of Jesus Christ our Saviour, and the Governor of the world."

Ferraris, Ecclesiastical Dictionary, art. "Pope" [Lucius Ferraris (d. before 1763) was an Italian Catholic canonist of the Franciscan order and consultor of the Holy Office in Rome].

"Ques.---By what authority did the Church substitute Sunday for Saturday? "Ans.---The Church substituted Sunday for Saturday by the plenitude of that divine power which Jesus Christ bestowed upon her." ---Peter F. Geiermann, Tire Convert's Catechism of Catholic Doctrine, 1923 edition, p. 59 [Priest Geiermann (1870-1929) was a well-known Catholic writer].

"The judicial authority will even include the power to forgive sins."  
--The Catholic Encyclopedia, vol. 12, p. 265, art. "Pope."

"Thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman, finally thou art another god on earth."

Marcellus, in the fourth session of The Fifth Lateran Council, 1512, an address to the pope. Labbe and Cossart, History of the Councils, vol 24, col 109 [Marcellus (d. 1527) was a Catholic priest and archbishop of Coreyra. In appreciation of his many kindnesses, he was declared to be "noble lord of Venice".

"The Catholic Church ... by virtue of her divine mission, changed the day from Saturday to Sunday."

The Catholic Mirror, September 23, 1893. The Mirror, a Baltimore based Catholic weekly, was the official organ for Cardinal Gibbons.

"Ques.---When Protestants do profane work [regular employment] upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith-do they find this permission clearly laid down in the Sacred Volume?

"Ans.---On the contrary, they have only the authority of [Catholic] tradition for this practice. In profaning Saturday, they violate one of God's commandments, which He has never abrogated,--Remember thou keep holy the Sabbath day.'

"Ques.---Is the observance of Sunday, as the day of rest, a matter clearly laid down in Scripture?

"Ans. - It certainly is not; and yet all Protestants consider the observance of this particular day as essentially necessary to salvation. To say, we observe the Sunday, because Christ rose from the dead on that day is to say we act without warrant of Scripture; and we might as well [incorrectly] say, that we should rest on Thursday because Christ ascended to heaven on that day." ---Priest Steven Keenan, A Doctrinal Catechism, pp. 252, 254 [The catechism of this Scottish priest is widely used in Catholic schools to instruct children into their beliefs].

"Scripture and Tradition are called the remote rule of faith, because the Catholic does not base his faith directly on these sources. The proximate rule of faith is for him the One, Holy, Catholic, and Apostolic Church, which alone has received from God the authority to interpret infallibly the doctrines He has revealed, whether these he contained in Scripture or in Tradition ... If we consulted the Bible only, we should still have to keep holy the Sabbath Day, that is, Saturday." ---John Laux, A Course in Religion for Catholic High Schools and Academies, 1936 edition, vol. 1, p. 51 [John Laux (1878-1939) was a Catholic priest, teacher, and author of many Catholic histories as well as biographies of their saints.

"Like two sacred rivers flowing from Paradise, the Bible and divine Tradition contain the Word of God, the precious gems of revealed truths. "Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, TRADITION is to us more clear and safe. "[full caps, theirs] --Joseph E. Di Bruno, Catholic Belief, 1884 ed., p. 45 [Di Bruno was an Italian Catholic cleric].

"Some of the truths that have been handed down to us by tradition and are not recorded in the Sacred Scriptures. are the following: That there are just seven sacraments; that there is a purgatory; that, in the



new law, Sunday should be kept holy instead of the Sabbath; that infants should be baptized, and that there are precisely seventy-two books in the Bible [66 that are inspired, plus 6 apocryphal] ---Francis J. Butler, *Holy Family Catechism*, No. 3, p. 63. Butler (1859 - ?) was a Catholic priest of Boston and an author of a series of catechisms].

It is worthwhile to remember that this observance of Sunday-in which after all, the only Protestant worship consists not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church."

Louis Segur, *Plain Talk About The Protestantism of Today*, p. 213 IL. G. Segur (1820-1881), a French prelate, later was appointed as a diplomatic and judicial official in Rome.

"All the names which in the Scriptures are applied to Christ, by virtue of which it is established that He is over the church, all the same names are applied to the pope." ---Robert Cardinal Bellarmine, *De Concilio Auctoritate - On the Authority of the Councils*, Bk. 2, chap. 17. Bellarmine (1542-1621), a professor and rector at the Gregorian University in Rome, is generally considered to have been one of the outstanding Jesuit instructors in the history of this organisation].

On April 30, 1922, in the Vatican throne room, a throng of cardinals, bishops, priests, nuns, boys, and girls, who had all fallen on their knees in reverence of the one before them, were addressed from the throne by Pope Pius XI, who said: "You know that I am the Holy Father, the representative of God on the earth, the Vicar of Christ, which means I am God on the earth." Pope Pius XI, quoted in *Tire Bulwark*, October, 1922, p. 104. Pius XI (1857-1939) was pope from 1922-1939, and was the one who signed the Treaty of the Lateran with Mussolini in 1929, whereby Vatican City was established. He consistently backed Mussolini's policies and government until he met with military reverses...

"The Pope can modify [change] the Divine Law."

Lucius Ferraris, *Ecclesiastical Dictionary* [Ferraris (d. before 1763) was an Italian Catholic official of the Franciscan order, highly placed in the Church].

"We define that the Holy Apostolic See and the Roman Pontiff holds the primacy over the whole world."

Philippe Labbe and Gabriel Cossart, *The Most Holy Councils*, vol. 13, col. 1167, on "The Council at Trent."

"The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God. He is the divine monarch and supreme emperor, and king of kings. Hence the Pope is crowned with a triple crown, asking of heaven and of earth and of the lower regions."

Lucius Ferraris, *Prompta Bibliotheca*, vol. 6, art. "Papa IF". Ferraris (d. prior to 1763) was an Italian Catholic canonist and consultor to the Holy Office in Rome].

"We hold upon this earth the place of God Almighty."

Pope Leo XIII, in an encyclical letter dated June 20, 1894, *The Great Encyclical Letters of Leo XIII*, p. 304. Leo XIII (1810-1903) was pope from 1878 until his death. He was one of the most forceful popes of the nineteenth century]

Not the Creator of the universe, in Genesis 2:1-3,--but the Catholic Church "can claim the honour of having granted man a pause to his work every seven days [!]" --S. C. Mosser, *Storia della Domenica*, page 366-367. This is a recent work of the twentieth century (1969), prepared by the author under the direction of the leading Jesuit university in the world--the Gregorian, in Rome].

If Protestants would follow the Bible, they should worship God on the Sabbath Day. In keeping the Sunday they are following a law of the Catholic Church." ---Albert Smith, Chancellor of the Archdiocese of Baltimore, replying for the Cardinal in a letter dated February 10, 1920.

The following Catholic tract was originally published in The Catholic Mirror (file magazine of Cardinal Gibbons of Baltimore), on September 2, 1893. In it, a contrast is made between the Biblical faith and practice of the Hebrews, the Seventh-day Adventists, and the other Protestant churches, in order to ridicule the usual Protestant position in regard to Sunday:

"The Israelite respects the authority of the Old Testament only, but the Adventist who is a Christian, accepts the New Testament on the same ground as the Old, viz.: an inspired record also. He finds that the Bible, his teacher is consistent in both parts; that the Redeemer, during His mortal life, never kept any other day than Saturday. The Gospels plainly evince to him this fact; while in the pages of the Acts of the Apostles, the Epistles and the Apocalypse [Revelation], not the vestige of an act cancelling the Saturday arrangement [seventh day Sabbath keeping] can be found.

"The Protestant world at its birth [as he thinks, at the time of the Sixteenth Century Reformation] found the Christian Sabbath too strongly entrenched to run counter to its existence [to oppose Sunday keeping]. It [Protestantism] was therefore planted under the necessity of acquiescing in the arrangement, thus implying the Church's right to change the day . . . The Christian Sabbath [Sunday] is therefore to this day the acknowledged offspring of the Catholic Church. As Spouse of the Holy Ghost, without a word of remonstrance from the Protestant world."

Christian Sabbath, 2nd ed, The Catholic Mirror, 1893, p. 31.

"All of us believe many things in regard to religion that we do not find in the Bible. For example, nowhere in the Bible do we find that Christ or the apostles changed [the day] from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath Day, that is the 7th day of the week, Saturday. Today most Christians keep Sunday because it has been revealed to us by the Church outside the Bible." -- "To Tell You the Truth, " The Catholic Virginian, 22, October 3, 1947, p. 9.

"Protestants often deride the authority of Church tradition, and claim to be directed by the Bible only; yet they, too, have been guided by customs of the ancient Church, which find no warrant in the Bible, but rest on Church tradition only! A striking instance of this is the following:--The first positive command in the Decalogue is to 'Remember the Sabbath Day to keep it holy,' . . . But the Sabbath Day, the observance of which God commanded, was our Saturday. Yet who among either Catholics or Protestants, except a sect or two, ever keep that commandment now? None. Why is this? The Bible, which Protestants claim to obey exclusively, gives no authorisation for the substitution of the first day of the week for the seventh. On what authority, therefore, have they done so? Plainly on the authority of that very Catholic Church which they abandoned, and whose traditions they condemn." ---John L. Stoddard, *Rebuilding a Lost Faith*, p. 80. Stoddard (1850-1931) was an agnostic writer most of his life, who later was converted to Catholicism.

"A. We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday." ---Peter Geiermann, CSSR, *A Doctrinal Catechism*, 1957 edition, p. 50. Geiermann (1870-1929) received a papal approbation from the Vatican on his book on January 25, 1910.

"Q. What is the Third Commandment? The fourth in Protestant Bibles, because the Catholic Church took out the Second Commandment-Exodus 20:4-6. "A. The Third Commandment is: Remember that thou keep holy the Sabbath day. "Q. Which is the Sabbath day? "A. Saturday is the Sabbath day. "Q. Why do we observe; Sunday instead of Saturday? "A. The Catholic Church, after changing the day of rest from Saturday, the seventh day of the week, to Sunday, the first day, made the third commandment refer to Sunday as the day to be kept as the Lord's Day. Catholic Encyclopedia, vol. 4, p. 153.

"Ques.---What do we conclude from all this? "Ans.---That Protestants have no Scripture for the measure of their day of rest,--that they abolish the observance of Saturday without warrant of Scripture,--that they substitute Sunday in its place without Scriptural authority,--consequently, that for all this, they have only traditional authority. Yet Protestants would look upon a man who would . . . keep the Saturday and profane the first day, as a victim of perdition. Hence we must conclude from the Protestant belief of our teachings], that the Scripture, which does not teach these things clearly, does not contain all necessary truths, and, consequently, cannot be the only rule of faith." ---Stephan Keenan, *A Doctrinal Catechism*, pp. 334-335. Keenan was a Scottish Catholic priest, whose catechism is much used in Roman Catholic schools to instruct children and youth.

'We Catholics, then, have precisely the same authority for keeping Sunday holy instead of Saturday as we have for every other article of our creed; namely, the authority of 'the church of the living God, the pillar and ground of the truth' (1 Timothy 3:15). Whereas you who are Protestants have really no authority for it whatever; for there is no authority for it in the Bible, and you will not allow that there can be authority for it anywhere else. Both you and we do, in fact, follow tradition in this matter; but we follow it, believing it to be a part of God's word, and the [Catholic] Church to be its divinely appointed guardian and interpreter; you follow it [the Catholic Church], denouncing it all the time as a fallible and treacherous guide, which often 'makes the commandments of God of none effect'. [quoting Matt. 15:61." ---The Brotherhood at St. Paul, The Clifton Tracts, Vol. 4, tract 4, p. 15. Roman Catholic.

"The Church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her founder, Jesus Christ. The Protestant claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant. " -- Tit e Cath ofic Un iverse B ullefin, August 14, 1942, p. 4 1Th is is tit e political weekly n e wspaper at tit e Cleveland Catholic Diocesal.

"By what authority did the [Catholic] Church change the observance of the Sabbath from Saturday to Sunday?

"The Protestant world has been, from its infancy in the sixteenth century, in thorough accord with the Catholic Church, in keeping 'holy' not Saturday, but Sunday ... If however, on the other hand, the latter [the Catholics] furnish arguments, incontrovertible by the great mass of Protestants, . . . [they] appealing to their common teacher, the Bible, the great body of Protestants, so far from clamouring, as they do with vigorous pertinacity for the strict keeping of Sunday, have no other resource left than the admission that they have been teaching and practicing what is Scripturally false. For over three centuries, by adopting the teaching and practice of what they have always pretended to believe an apostate church, contrary to every warrant and teaching of 'Sacred Scripture. To add to the intensity of this Scriptural and unpardonable blunder, it involves one of the most positive and emphatic commands of God to His servant, man: 'Remember the Sabbath Day to keep it holy.' "

Christian Sabbath a tract for Protestants], 2nd ed., The Catholic Mirror, 1893, pp. 6- 7.

"Now the [Catholic] Church ... instituted, by God's authority, Sunday as the day of worship. This same Church, by the same divine authority, taught the doctrine of Purgatory ... We have, therefore, the same authority for Purgatory as we have for Sunday." --Martin J. Scott, Things Catholics Are Asked About, 1927, p.236 [Jesuit theologian and writer].

"Ques. -(a) The Bible says, 'The seventh day is the Sabbath of the Lord,' and we read in your literature that it is the only Bible, Sabbath there is. Will you please explain how the Sunday observance originated? (b) Do you think the Seventh-day Adventists keep the right day? Ans. --- If you follow the Bible alone there can be no question that you are obliged to keep Saturday holy, since that is the day especially prescribed by Almighty God to be kept holy to the Lord. In keeping

Sunday, non-Catholics are simply following the practise of the Catholic Church for 1800 years, a tradition, and not a Bible ordinance. What we would like to know is since they deny the authority of the Church, on what grounds can they base their faith of keeping Sunday? Those who keep Saturday, like the Seventh-day Adventists, unquestionably have them by the hip in this practise. And they cannot give them any sufficient answer which would satisfy an unprejudiced mind. With the Catholics there is no difficulty about the matter. For, 'since we deny that the Bible is the sole rule of faith, we can fall back upon the constant practise and tradition of the Church.' Francis George Lentz, The Question Box. 1900, p. 98-99 /Lentz, who died in 1917, was an Illinois Catholic priest].

"The [Catholic] Church, by the power our Lord gave her, changed the observance of Saturday to Sunday."-The Catholic Canon, H. Cafferata, The Catechism Simply Explained, 1932 edition, p. 80.

"The Catholic Church: has decreed for many centuries that Christians observe this day of rest on Sunday."

Pope John XXIII, Mater et Magistra (Mother and Teacher), section 251, dated May 15,1961 [John XXIII was pope from 1958 to 1963.

"The Church.... after changing the day of rest from Sabbath, or the seventh day of the week, to the first, made the Third Commandment refer to Sunday as the day to be kept holy as the Lord's Day." ---The Catholic Encyclopedia, vol. 4, p. 153 1The Sabbath commandment is the fourth commandment (Exodus 20:8-11), but is reckoned as the third by Roman Catholics, because they dropped the second (that forbade image worship), and then split the tenth into two to make up the full number].

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her Divine mission, changed the day from Saturday to Sunday ... But the Protestant says: 'How can I receive the teachings of an apostate Church? How, we ask, have you managed to receive her teaching all your life, in direct opposition to your recognised teacher, the Bible, on the Sabbath question?' --- The Christian Sabbath, 2nd ed., published by the Catholic Mirror of Baltimore, 1893, pp. 29-31. [The journal of James Cardinal Gibbons.

If you follow the Bible alone there can be no question that you are obliged to keep Saturday holy, since that is the day especially prescribed by Almighty God to be kept holy to the Lord." ---Priest F. G. Lentz, The Question Box, 1900, p. 98. Lentz (d. 1917) was a Catholic priest and writer, based in the Illinois area.

The following statement comes from a tract written to the Protestants of England, by John Milner (1752-1826), the English Vicar Apostolic of the Roman Catholic Church. The entire tract is an appeal for Protestants to return fully to the Church of Rome:

"The first precept in the Bible, is that of sanctifying the seventh day: 'God blessed the SEVENTH DAY, and sanctified it. Gen.' 2:1 This precept was confirmed by God, in the Ten Commandments: 'Remember the Sabbath day to keep, it holy'. 'The SEVENTH DAY is the Sabbath of the Lord thy God.' [Ex. 20:8-11]. On the other hand, Christ declares that he is 'not come to destroy the law, but to fulfil it.' Matt. 5:17. He himself observed the [Seventh-day] Sabbath: 'And as his custom was, he went into the synagogue on the Sabbath day.' Luke 4:16 11 His disciples likewise observed it, after His death: 'They rested on the Sabbath day according to the commandment.' Lk. 23:56.

"Yet, with all this weight of Scripture authority for keeping the Sabbath, or seventh day holy, Protestants, of all denominations, make this a profane day and transfer the obligation of it to the first day of the week, or the Sunday. Now what authority have they for doing this? None at all, but the unwritten Word, of The Church of the Catholic church, which declares that the apostles made the change in honour of Christ's resurrection, and the descent of the Holy Ghost, on that day of the week." John Milner, The End of Religious Controversy, in a Friendly Correspondence Between a Religious Society of Protestants, and a Roman Catholic Divine, "Letter 11, To James Brown, Esq, " 1897, p. 89.

"Ques.---What Bible authority is there for changing the Sabbath from the seventh to the first day of the week? Who gave the Pope the authority to change a command of God? "Ans.---If the Bible is the only guide for the Christian, then the Seventh-day Adventist is right, in observing the Saturday with the Jew ... Is it not strange that those who make the Bible their only teacher, should inconsistently follow in this matter the tradition of the Catholic Church?". Bertrand Conway, The Question Box, 1903 ed, pp. 254-255; 1915 ed, p. 179. Conway (1872-1959) was a Paulist father in the Catholic Church].

"The Adventists are the only body of Christians with the Bible as their teacher, who can find no warrant in its pages for the change of day from the seventh to the first ... Reason and common sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping holy of Sunday. Compromise is impossible." -- Catholic Mirror, September 2 and December 23, 1893 1The Catholic Mirror, a Baltimore Journal was at this time the official organ of Cardinal Gibbons].

"Prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says 'Remember the Sabbath day to keep it holy.' The Catholic Church says, No. By my divine power I abolish the Sabbath day and command you to keep holy the first day of the week. And ho! The entire civilised world bows down in reverent obedience to the command of the Holy Catholic Church."

Thomas Enright, CSSR, President of Redemptorist College, Kansas City, Mo., in a lecture at Hary'ord, Kansas, February 18, 1884, and printed in the Hartford Kansas Weekly Call, February 22, 1884, and the American an Sentinel, a New York Roman Catholic journal in June 1893, page 173.

"Of course the Catholic Church claims that the change was her act ... AND THE ACT IS A MARK of her ecclesiastical power." the office of Cardinal Gibbons, through Chancellor H.F. Thomas, November 11, 1895.

## **Appendix V –How Sunday Sacredness Came Into the Church**

### **BY GRADUAL STEPS**

Archdeacon Farrar of the Church of England wrote: The Christian church made no formal, but a gradual and almost unconscious transference of the one day to the other. (The Voice From Sinai, Archdeacon F W Farrar, London, Isbister & Co., 1892, page 167)

### **INFLUENCE OF SUN WORSHIP**

Originally Sunday was the festal day of Roman sun worship. It was observed as "the Venerable Day of the Sun" in honour of the sun god Mithra. The religion of Mithra itself originated in Persia and Babylon many centuries before Christ. Franz Cumont, an outstanding authority on ancient religion says of Roman Mithraism:

The worshippers of Mithra held Sunday sacred, and celebrated the birth of the sun on the 25th December.

(Franz Cumont, The Mysteries of Mithra, Dover Publications, New York, 1956, page 191)

### **ADOPTED INTO THE CHURCH**

The first 'clear reference to Sunday observance within the Christian church comes from Rome about AD155-160. Justin Martyr, a church leader and philosopher stated:

Sunday is the day on which we hold our common assembly, because it is the first day on which God, having wrought a change in the darkness of matter, made the world, and Jesus Christ our Saviour on the same day rose from the dead.

(Justin Martyr, First Apology Chapter 67, Tr The Ante Nicene Fathers, Vol. 1, page 186)

Notice his reasons - the first day of creation and Christ's resurrection. But he offers no scriptural authorisation for either. There is none! Aside from his two reasons, the statement does reveal that Sunday was being observed in Rome and vicinity as the day for common assembly in the second century AD. This was about one hundred years after the cross.

The practice of Sunday assembly in Rome at that time, however, does not indicate that a universal change from the seventh to the first day had taken place at that time. As we shall see, the Bible Sabbath continued to be kept for many centuries throughout the Christian world, with Sunday observance gradually spreading and growing in importance as it was promoted and enforced by Rome.

### **ROME'S INITIATIVE**

While no evidence can be found to support the view that Christian Sunday keeping originated with Christ and His apostles, there is clear evidence that the practice did begin in the Roman church and grew as the Roman church gained power.

The Roman congregation was composed of Jews and Gentiles. This is reflected in Paul's epistle to the Romans (see Romans 1: 13; 11: 13). Friction in the church between Jew and, Gentile necessitated the writing of this epistle (see Romans 3,4,5; 2:17,25-27; 14: 1, etc.). Evidently the problems were never wholly corrected, for history shows that the Roman church eventually reacted against whatever was considered to be Jewish, particularly the Sabbath.

This situation was further complicated because the Roman civil authorities regarded Christianity as a Jewish sect, and as part of the general Jewish community who were in constant revolt against Rome. The church took its share of punishment for the misdemeanors of Jews. In AD49 the Emperor Claudius expelled all Jews, from Rome. Among them were Christians (see Acts 18:2).

One of the measures taken by Roman Gentile Christians to disassociate themselves from Jews in the eyes of the public was to use the traditional pagan Sunday as a day of assembly. This brought them closer to their pagan neighbours and-made it easier for those accustomed to Sunday in their old religion to adopt Christianity. Thus a trend set in toward Sunday observance and away from the Sabbath. Many other pagan practices came into the church for that same reason.

As Rome became stronger, she grew more and more confident in adopting pagan customs, as Cardinal Newman truthfully stated:

Confiding then in the power of Christianity to resist the infection of evil, and to transmute (change) the very instruments and appendages of demon worship to an evangelical use ... the rulers of the church from early times were prepared... to adopt, or imitate, or sanction the existing rites and customs of the populace as well as the philosophy of the educated class.

1. For in-depth study of the Jew-Gentile problems in Rome see Samuele Bacchiocchi, *From Sabbath to Sunday*. The Pontifical Gregorian University Press, Rome. 1977, pages 166-198, from which many of the above particulars were gathered.

'Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own.'

"(These) are all of pagan origin, and sanctified by their adoption into the church."

(Cardinal John Henry Newman, *An Essay on the Development of Christian Doctrine*, Passim, pages 371, 372)

In this way, the popularity of customs and traditions of paganism and the unpopularity of things considered Jewish, led to the establishment of Sunday in place of the Sabbath. Augustus Neander (1798-1850), leading German authority in church history, stated:

Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. The festival of Sunday, like all other festivals, was always only a human ordinance and it was far from the intentions of the apostles to establish a divine command in this respect. Far from them, and from the early apostolic church to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place.

(Augustus Neander, *The History of the Christian Religion and Church*, First Ed., translated by Henry John Rose, B.D., Philadelphia: James M Campbell & Co., 1843, page 186)

Over the next couple of centuries the movement toward Sunday keeping and away from the Sabbath was urged on by church authorities. The Sabbath was proclaimed a day of fasting and sadness while Sunday was made a day of rejoicing and feasting.

Sunday was presented as the day on which the creation should be commemorated, because it: was on the first day that God created light. It was also the day of Christ's resurrection, and therefore should be honoured. The Sabbath, it was claimed, was imposed upon the Jews as punishment for their stubbornness. All this was totally unbiblical of course, but it had its effect.

### **THE FIRST SUNDAY LAW**

By the onset of the fourth century the ground had been well prepared for the first Sunday law, in history. It was issued by the Emperor Constantine in AD321.

On the venerable day of the sun let the magistrates and people residing in the cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain sowing

or vine planting; lest by neglecting the proper moment for such operations, the bounty of heaven should be lost. (Codex Justinianus, Lib. S. tit. 12, S; translated in *History of the Christian Church* Philip Schaff, D.D., 7 Vol. ed., Vol. III, New York. Charles Scribner's Sons, 1893, page 380)

It is important to note that this was a stale law, not an ecclesiastical (church) law. But it marked the beginning of many hundreds of religious and political decrees to support and enforce Sunday observance.

### **AFTER CONSTANTINE'S EDICT**

The first ecclesiastical law for Sunday keeping was enacted 300 years after Christ by the Council of Laodicea (AD364). After stating that "on Saturday the gospels and other portions of the Scripture shall be read aloud" (Canon 16), the act went on to legislate against seventh-day Sabbath rest, as follows:

Christians shall not Judaize and be idle on Saturday (Sabbath in the original), but shall work on that day: but the Lord's day (meaning Sunday) they shall especially honour, and as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing (doing as Jews do) they shall be shut out from Christ. (Charles Joseph Hefele, D.D. (R.C.), A History of the Church Councils, Vol. 11, Edinburgh: T & T Clark, 1896, Page 316)

The two laws together, the pro-Sunday state law of Constantine and the pro-Sunday law of the church, effectively transferred Sabbath keeping to Sunday. Constantine said "Rest on Sunday". The church also said "West on Sunday", but the church went further and said, in effect, "You must not rest on the Sabbath". If you rest on the Sabbath you will be shut out from Christ. A short time afterward, Bishop Eusebius, historian and leading figure at the Council of Laodicea, stated:

All things whatsoever it was duty to do on the Sabbath, these we have transferred to the Lord's Day as being more appropriate. (Eusebius, Commentary on the Psalms, cited in a commentary on the Apocalypse, Moses Stewart, Vol. II, Andover Alien. Morrill, and Wardell, 1845, page 40)

### **SABBATH AND SUNDAY TOGETHER**

However, despite all measures aimed at eliminating the observance of the seventh day as the Sabbath, it continued throughout the centuries. It was observed as a companion to Sunday. Athanasius, a Greek church leader (died AD 373) wrote:

On the Sabbath day we gathered together, not being infected with Judaism, for we do not lay hold of false sabbaths, but we come on the Sabbath to worship Jesus, the Lord of the Sabbath. (Athanasius, Homilia de Semente, Sec. 1 in Migne ed. Patrologia Gracca, Vol. 28, Col. 144 [Greek])

Gregory, Bishop of Nyssa (AD331-396), also Greek, wrote similarly:

With what kind of eyes do you see the Lord's Day (Sunday), you who dishonour the Sabbath? Do you not know that these days are sisters? (Gregory of Nyssa, De Castigotione, "On Reproof" in Migne Patrologia Gracca, Vol. 46, Col. 309)

Other statements from the fourth and fifth centuries say much the same:

Let the slaves work five days; but opt the Sabbath Day and the Lord's Day, let them have leisure to go to church for instruction and piety. (Constitutions of the Holy Apostles. BK. 8, Sec. 4, Ch. 33. trans. in Ante Nicene Fathers, Vol. 7, page 495, [AD 375])

Keep the Sabbath, and the Lord's Day festival; because the former is the memorial of creation, and the latter of the resurrection. (Constitutions of the Holy Apostles, BK. 7, Sec. 2, Ch. 23, trans. in Ante Nicene Fathers, Vol. 7. page 469)

In some places no day is omitted, on which the Communion is riot offered; in some (it is offered) only on the Sabbath and the Lord's Day (Sunday), and in some only on the Lord's day. (Augustine, AD430, Letter -54 to Januarius--- Chapter 2, in Migne Patrologia Latina, Vol. 33. Col. 200)

There are no public services among them in the day except on Saturday and Sunday, when they meet together at the third hour for the purpose of holy communion.

(John Cassian, AD440. Institutes Ill., Book 3, Ch. 2, trans. in Nicene and Post Nicele Fathers, 2nd series. Vol. II, page 213)

Despite efforts on the part of Rome to destroy the Sabbath it continued to be kept for many centuries after Christ in the eastern churches, in far away Persia, Armenia, Ethiopia, Britain, and other places. But in the Roman church, the western arm of Christianity, it seems that the Sabbath was discarded altogether some time in the fourth century. Note how the Greek historians Socrates and Sozomen observed this situation as follows:



Although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath (ie. Saturday) of every week, yet the Christians of Alexandria and Rome, on account of some ancient tradition, have ceased to do this.

(Socrates Scholasticus, Ecclesiastical History BL 5, Ch. 22, trans. in Nicene and Post Nicene Fathers, 2nd series, Vol. 2, page 132)

The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which is never observed at Rome, or at Alexandria.

(Sozomen, Ecclesiastical History VII, and Ch. 19, AD 440)

Thus it was that Rome had, by gradual steps, replaced God's appointed Sabbath with Sunday, a day which God had never blessed. Most Christian churches have eventually followed Rome in continuing with the Sunday, and in dismissing God's Sabbath as merely "the Sabbath of the Jews".

Catholic writers have often pointed an accusing finger at Protestants for their inconsistencies in following Rome regarding Sunday while professing to obey the Bible. The following statement from Cardinal Gibbons is one of many along these lines. He says:

The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday ... The Protestant world at its birth found the Christian Sabbath (meaning Sunday) too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the Church's right to change the day, for over three hundred years. The Christian Sabbath is therefore to this day., the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.

(The Catholic Mirror. 23 September 1893, from the last of a weekly series of four editorials entitled: "The Christian Sabbath". The Catholic Mirror was the official organ of Cardinal Gibbons, Baltimore, Maryland, USA.)

Newcomers to the Pacific islands are intrigued by huge rainforest trees. At first they were not trees at all, but innocent-looking little vines which lodged in the branches of genuine trees. As these vines grew, by feeding from the sap of the host trees, they eventually sent their roots into the earth and strangled their hosts, taking their places completely.

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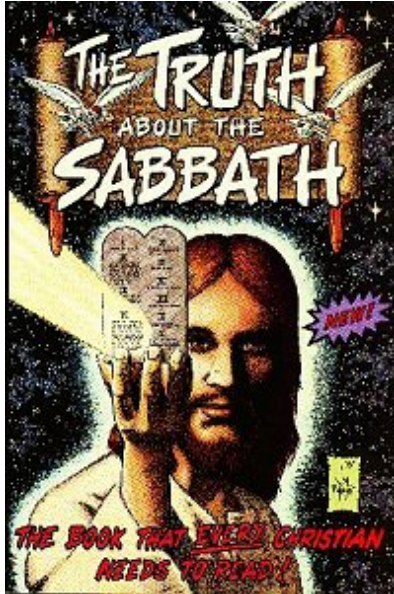
"Everything you wanted to know about the **Sabbath.**"

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## The Truth About the Sabbath

Once a week most Christians go to church. Some go to the early services, and others sleep in and like to catch the 11 a.m. service. And the chances are, if you're like most Christians, you go to church on Sundays, the day referred to as "the first day of the week" in the Bible.

In this book we shall explain exactly how and why this has become the commonplace practice among the Christian world. When asked, most Christians are not aware of the exact history of the development of Sunday worship - some even think the Bible commands it - but the truth of the origin of Sunday worship goes far beyond this, and it is time for all Christians to be aware of it!

The Lord wants us to seek His truth. At times we will hear things we like; at other times we may encounter material that challenges us; but the Lord expects us to read, study, and learn from the

Holy Word, and to accept the light of His truth as it illuminates our minds!

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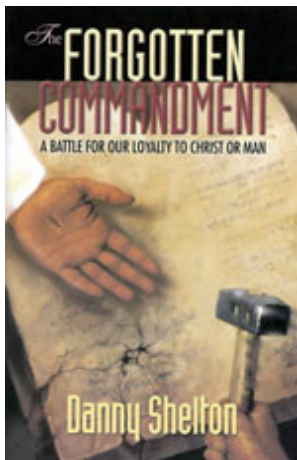
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"Everything you wanted to know about the **Sabbath.**"

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## The Forgotten Commandment

by Danny Shelton



The purpose of this book is to find out from the Scriptures, "Is there a forgotten commandment?" If there is, then these questions need to be asked, "Which one is it?" and "Should those of us who claim to be Christians be keeping this commandment?"

God gave Moses the Ten Commandments, yet most Christians today obey just nine. Why? Let's first read the Ten Commandments from the King James Version of the Bible:

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the

fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's (Exodus 20: 3-17).

In examining these texts, we find that according to the fourth commandment, God set aside, or made holy, the seventh day of the week—the day we call Saturday. In fact, Genesis 2:2 says that at creation God "rested on the seventh day from all his work which he had made." Now, from everything I've ever learned about God or even heard about Him, nothing even remotely suggests that He gets tired! He must have rested for a reason, as an example to us. We find right in the middle of the fourth commandment, God's instruction to us to keep holy the seventh day of the week—to worship Him on that day and to rest from our regular work. The fourth commandment leaves no question about it—we are to obey Him in this matter just as much as we are to obey Him in the other nine commandments.

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### Who is the Creator?



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### **Can we be sure which day of the week is the seventh day?**

The big question we might have after reading the fourth commandment is: "Which day of the week is the seventh day?" Is Saturday really the seventh day of the week? How do we know? Maybe our calendars are all wrong. Maybe time has been lost or gained. I've heard that many calendars in Europe today say that Monday is the first day of the week, making Sunday the seventh day. Let's examine these questions. First of all, let's see what the United States Naval Observatory in Washington, D.C. has to say about this matter of time being lost or gained. In a letter dated March 12, 1932, the director, James Robertson, stated:

. . . We have had occasion to investigate the results of the works of specialists in chronology and we have never found one of them that has ever had the slightest doubt about the continuity of the weekly cycle since long before the Christian era. . . . There has been no change in our calendar in past centuries that has affected in any way the cycle of the week. . . .

As you can see, according to this source, the weekly cycle is still the same as it was 2,000 years ago when Christ walked the earth. Also, from Scripture we can see that Jesus had no trouble knowing which day of the week was the seventh day—the day for weekly worship. Luke 4:16 says, "As his custom was, he [Jesus] went into the synagogue on the sabbath day." The whole Jewish world in Jesus' day kept holy God's seventh-day Sabbath. In fact, the Jews have continuously kept the seventh-day Sabbath.

If we question whether Saturday is really the seventh day of the week, the Sabbath, we have to stretch our imaginations to decide that all the Jewish people around the world could have somehow gotten the days mixed up in the weekly cycle since Jesus was on earth. And if this were so, then Jews in different places around the world would probably be keeping any number of different days. Instead, we see them unified all over the earth on the matter of which day of the week is the seventh day Sabbath.

We have Bible evidence, too, that Saturday is the seventh day of the week, God's holy Sabbath. Luke 23:54 says that the day Jesus died "was the preparation, and the sabbath drew on." Then Luke 24:1 says that the day Jesus rose from the grave was "the first day of the week." So from the Bible we have this three-day sequence: the day before the Sabbath (the day Jesus died), the Sabbath, and the first day of the week (the day Jesus rose from the dead). All the world recognizes Good Friday as the day Jesus died. All the world recognizes Easter Sunday as the day He rose to life. And the day between Friday and Sunday is—which day? Saturday. And the New Testament calls this day "the sabbath" (Luke 23:54). I believe we have enough information available to us to know without a doubt that the Saturday of today is the same day that the Bible calls the seventh day of the week—God's holy Sabbath.

It is also interesting to note that the cycles of time marked on earth are determined by astronomy. A day is measured by how long it takes the earth to rotate, a month is determined by the cycle of the moon, and a year is measured by how long the earth takes to revolve around the sun. Only the weekly cycle has no anchor in astronomical time. That traditional measurement of time can only be traced back to God's creation when the seventh day was set aside as the Sabbath.

### **Is the Sabbath still part of God's will for Christians?**

Now I think it would be timely here to look at why God commanded His children to keep holy the seventh day of the week. Why did God place such a seemingly unimportant matter right in the heart of the Ten Commandments? And further, why is the fourth commandment the only one of the ten to begin with the word, "Remember"? If God were going to change or do away with the fourth commandment at a later date—as many Christians believe He did—would it make sense for Him to begin the fourth commandment by saying, "Remember"? In fact, it would seem that the other nine commandments should have started with the word "Remember" even more so than the fourth—since most Christians agree that these nine are still binding today and will be binding throughout all eternity, while they feel that the fourth commandment was done away with. The word "Remember" tells us that God knew people were going to have trouble with that commandment—that they would be tempted to forget it.

God says that the Sabbath is a "perpetual covenant" and that it is "a sign between me and the children of Israel for ever" (Exodus 31:16, 17). How, then, can some Christians today say that the Ten Commandments were part of the old covenant and no longer valid for God's people?

It reminds me of the time when my family and I sang one Sunday morning at a big, popular, Sunday-keeping church in Tennessee. After the service, the pastor came to me and said, "Someone just told me that you're a Seventh-day Adventist. Is that true?" "Yes," I replied.

"The pastor continued, "Do you mean to tell me that you live under that old covenant? I'm glad to say that I'm not under that old law any more; I'm under grace!"

I remember looking at him and saying, "OK, that sounds good to me. You've convinced me." Then I picked up the Sunday offering plates that were close by and began to leave.



"Oh, excuse me, Brother Shelton," the pastor said, "but that's not your offering! That's the church's offering. We'll send you a check for your part."

"No," I replied. "I'll just take all of it."

As I started out to my van, the pastor quickly followed to let me know again that this was his church's offering—not mine.

"I understand," I assured him. "But if the Ten Commandments were done away with at the Cross, then I'm not really stealing your money because there isn't anything now that tells me it's wrong to take something that doesn't belong to me!"

As I handed back the offering plates, the pastor understood my point and had to reconsider his idea of not being "under the old law." Let's look now at the Bible definition of sin. "Sin is the transgression of the law" (1 John 3:4). This is one of the easiest texts to understand in the whole Bible. If there were no law, there could not be any sin.

**Did Jesus' death on Calvary nail the Ten Commandments to the cross?** Again, let's see what the Bible has to say on this subject. Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matthew 5:17). It's amazing that so many people, including many Bible scholars, try to make this verse say something that it just doesn't say! You cannot make this scripture say that Jesus' death on the cross did away with the Ten Commandment law. No. Jesus says, "I am not come to destroy, but to fulfil [or make complete]."

Now Jesus did do away with the ceremonial laws when He died. Paul says that Jesus was "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Colossians 2:14). How beautiful to know that the death of Jesus means we no longer have to look at the blood of lambs, the table of stone, or try to be perfect by our own works! Now that Jesus has taken our sins on Himself at the cross of Calvary, His righteousness atones for our sins if we simply confess that we are sinners and ask for His forgiveness. The Bible says that "all have sinned, and come short of the glory of God" (Romans 3:23). It also says that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Now let's see what actually is going on when a pastor makes an altar call. What is his intention? Whether he is a Baptist, Presbyterian, Pentecostal, Methodist, or whatever, his intention is to get one to confess his sins to God and then ask Jesus into his heart so that he might be "saved." Are you starting to get the point? If God's law was nailed to the cross, then there really is no need to encourage someone to ask for forgiveness because there is no longer any sin to be forgiven.

Why? Remember the Bible definition of sin is "transgression of the law" (1 John 4:3). Follow this line of thinking now. If there is no more law, then there is no more sin. And if there is no more sin, then there is no reason to repent of our sins. If there is no reason to repent of our sins, then there is no need for a Savior. And if there is no need for a Savior, then there is no need for pastors. And if there is no need for pastors, then there is no need for churches—and so on and so on. Now that's deep! Think about it for a moment, and go back and re-read that paragraph and let it soak in for a bit.

By now, you are probably beginning to ask, "Since the Bible is so clear that the Ten Commandments are still valid today, then why do so many churches try to explain them away?"

Again, the answer is very simple. If we acknowledge that the Ten Commandment law of God, the Decalogue, is still valid today, then we have to accept and keep the fourth commandment, recognizing that Saturday, the seventh day of the week, is the Sabbath that God, the Creator of the universe, blessed, set apart, sanctified, and made holy as His day of worship.

Who dares separate what God has joined together? (see Matthew 19:6). Whether it be marriage (which is what Matthew 19:6 is talking about) or the only thing God ever wrote with His own finger in stone—His Ten Commandments—we are warned not to try to separate what God has joined together. Yet Christians everywhere would have us believe that only nine commandments are valid today. They believe it is wrong to kill, commit adultery, lie, steal, but insist that the fourth commandment, containing the seventh-day Sabbath, has been separated from the other nine and nailed to Jesus' cross.

Actually, there are some interesting comparisons between marriage and the Sabbath. Both were instituted by God in Eden during Creation week. God sanctified both marriage and His holy Sabbath day. And just as no one can separate a husband and wife united in holy matrimony, neither can one separate God's fourth commandment from the rest. Both marriage and the Sabbath are founded on the same principle—the blessing and authority of the Creator who gave both institutions to humanity.

I have found that no matter what subject I'm dealing with in life, I always make the best decisions when I base them on principle. What do I mean by "principle"? Operating on the

basis of principle means not getting caught up in feelings, sensations, emotions, wants, or desires. It means basing my life on what is right and what is wrong according to God's Word.

Let me give you an example. Many Christians say that God is not particular about which day a person keeps as the Sabbath—even though God has specifically designated the seventh day of the week as the day of worship. Let's compare that same principle to the idea of marriage and see how it turns out. Suppose you have gone to prayer meeting one evening, and after the service is over, you look for your spouse. He or she happens to be standing next to six friends. You say, "Honey, it's time to go home, but tonight I think I'll take one of your six friends home with me to spend the night with me in our bed. I know we're married and that our marriage has been sanctified by God, but since you are there with six of your friends, I don't think it really matters to you which of them I sleep with, just as long as it's one of them!"

I think you get the point. If you want to stay married, I wouldn't encourage you to try something this foolish! In the first place, you wouldn't even want to do this because you love your spouse. Secondly, you know, according to God's Word, that sleeping with someone other than your spouse is sin. You would be breaking the seventh commandment, the one that says, "Thou shalt not commit adultery" (Exodus 20:14).

In the same sense, we are committing spiritual adultery by willfully breaking God's fourth commandment and keeping another day that has not been instituted or sanctified or made holy by God. God says, "I the Lord thy God am a jealous God" (Exodus 20:5).

### **A look at some puzzling texts**

Although there are no texts in the Bible showing that God changed the Sabbath day, there are a few texts we want to look at that on the surface may seem confusing. We know that the Bible was written under the inspiration of God and never contradicts itself— "All scripture is given by inspiration of God" (2 Timothy 3:16). But some texts have confused some sincere Christians as they studied this matter of the Sabbath.

For example, in Colossians 2:13, 14 the apostle Paul says of Jesus:

And you, being dead in your sins. . . hath he [Jesus] quickened [made alive] together with him, having forgiven you all your trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.

Many Christians point to this text as evidence that God's Ten Commandment law was nailed to Jesus' cross and came to an end at that time. But we have already seen that God's Ten Commandment law will last for eternity. So what law is Paul talking about? What law was nailed to Jesus' cross?

The next few verses help us to answer that question:

Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come, but the body is of Christ (verses 16, 17).

So the laws, or ordinances, that Paul says were nailed to Jesus' cross were those that foreshadowed the work that Jesus would do when He came to live on earth—His sacrifice as the Lamb of God. These, Paul goes on to say, are the ceremonial laws God gave His people in the Old Testament dealing with meat and drink offerings, new moon festivals, and ceremonial "sabbath days" such as the Day of Atonement, Pentecost, Feast of Tabernacles. (see Leviticus 23:4-38). In fact, Leviticus 23:39, specifically shows that these ceremonial "sabbaths" (which could fall on any day of the week in different years) are distinct from the weekly seventh-day Sabbath of the fourth commandment.

Another text that has puzzled some Christians is 1 Corinthians 16:1, 2. Paul wrote to the Christians at Corinth:

Now concerning the collection for the saints, as I have given order to the churches in Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

Some have thought Paul was talking about taking up offerings in church on the first day of the week and that this text, then, showed that Christians in Paul's day were worshiping on Sunday, the first day of the week. But if you read the text carefully, it becomes clear that Paul was telling the believers at Corinth to figure up at home on Sunday what they can give to the collection he is gathering for the believers in Jerusalem. They were to "lay by. . . in store" this offering so that it would be ready for Paul to pick up when he comes through Corinth on his way to Jerusalem. There is no hint here that God has changed the day of worship to Sunday.

Acts 20:7 is another text some people use to try to prove that the early Christian church worshiped on Sunday:

Upon the first day of the week, when the disciples were come together to break bread, Paul preached unto them, ready to depart on the morrow.

Again, if you read the entire passage, you discover that this was a special meeting that had



been called because Paul was passing through the area and wanted to see the believers he had brought to Jesus on his earlier missionary journeys. Some have said that they were holding a Communion service because it said they "were come together to break bread." Most likely it was a common meal, and at any rate, Acts 2:46 says that the early Christian believers broke bread together "daily." Once more, we find no hint of Sunday sacredness in the early Christian church.

### **Why do most Christians today ignore the seventh-day Sabbath?**

Now that we have shown from the Bible that God's Ten Commandment law, including the fourth commandment, is still valid today, you may rightfully be wondering, "Why don't most Christians—Protestant and Catholic—keep God's holy seventh-day Sabbath?"

Before examining this question, I want to make it clear that I believe God has sincere followers in every church. We are not saved by the denominational name over the door of our church building. I believe God judges each believer's heart individually. I love people of all faiths—or even no faith. Jesus says, "Love one another, as I have loved you" (John 15:12). So when we are talking about God's Sabbath, we have to deal with church doctrines and creeds and systems—in both Protestant and Catholic churches—but we are not judging individual hearts.

When we look at the fact that most Christian churches are not keeping God's seventh-day Sabbath, the big question is: Why? This seems to be the only commandment of the ten that is under attack by Christian church organizations. There must be a reason. There must be something about the fourth commandment that Satan really hates. What is it? Let's read the fourth commandment once again:

Remember the sabbath day, to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Notice that there is something very important contained in the fourth commandment that is not found in the other nine. The fourth commandment identifies who is the author of all ten of the commandments—the Lord who "made heaven and earth, the sea, and all that in them is." Now we know who it is who wrote the Ten Commandments. It is the Creator God, the God of the universe, the great I AM! Now follow closely with me for a minute.

If we examine the Ten Commandments, we will find that they are divided into two parts. By obeying the first four commandments we show our love to God. When we obey the last six, we show our love for our fellow man. For example, we show our loyalty to God by not having any other gods before Him, by not bowing down to any other gods, and by not taking His name in vain. And when we keep the fourth commandment—the Sabbath commandment—we show our loyalty to the one and only Creator God.

The fourth commandment is the only one that tells us which God we serve—the God who "made heaven and earth, the sea, and all that in them is" (Exodus 20:11). If we try to do away with the fourth commandment, we don't even know what God we're loyal to. I was in India some time ago and found out that there are millions of gods worshiped in that country. The God we serve created us; He's our Creator. That fact—more than any other—distinguishes Him from all those man-made gods.

The last six of the Ten Commandments show our love for others. For example, if we don't steal from our neighbor, if we don't commit adultery with his wife, if we don't lie about him, etc. we are demonstrating our love for our neighbor.

The fourth commandment, you see, contains the seal of God. Without the fourth commandment, we wouldn't know who had written the other nine. Imagine for a moment that you read in the newspaper that the United States has just declared war on another country! The first question that would probably come to your mind would be, "Says who?" After all, there are nearly 300,000,000 Americans. Any one of them could have declared war on another country, but that means nothing unless someone with the authority to do so actually declares war. The president of the United States is the only one who has the authority to sign a declaration of war after Congress has taken that step. His seal consists of several parts: (1) his name—George W. Bush; (2) his title—President; (3) his territory or domain—the United States of America. Be assured that if George W. Bush, president of the United States of America, signs a declaration of war, then America is indeed engaged in war!

Our Creator God has His seal contained in the fourth commandment: (1) His name—"the Lord thy God"; (2) His title—Creator; (3) His territory or domain—"heaven and earth, the sea and all that in them is."

Remember, the Bible says that war broke out in heaven. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not" (Revelation 12:7, 8). Why did war break out in heaven? Because Satan was jealous of God. He said, "I will be like the most high" (Isaiah 14:14). He was able to convince one-third of the angels to follow him (see Revelation 12:4).

The great controversy between Christ and Satan continues today—except that now Satan is working to get human beings to give their allegiance to him instead of God. Satan knows that he and his unholy angels are lost, but he wants to make a mockery of God before the whole universe by destroying us, God's creation (see John 10:10). He still wants to be like the most high God. So he is stealing the allegiance of the human race by having his human agents change God's Ten Commandments and thereby deceive the nations to follow him instead of the Creator God of the universe.

Brothers and sisters, the issue is not only about a day; it's about allegiance. The question is: Whom are we going to serve? Do we love God enough to serve Him and keep His commandments fully—including the fourth? Or are we going to serve Satan and worship on his counterfeit day as instituted by man? Is this possible? Let's see what the Bible has to say. "In vain do they worship me, teaching for doctrines the commandments of men" (Mark 7:7). In fact, if you read this verse closely, you'll see that Jesus is predicting this will happen. Again, it's not just about a day; it's about allegiance.

Notice, too, James 2:10. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." What law is James talking about? The Ten Commandment law that God wrote on tablets of stone with His own finger; notice the next verse: "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law" (James 2:11). Think about this. I think we can all agree that Jesus is the "cornerstone." All creation hinges on the cornerstone. The stone that God wrote His law on represents Jesus Himself—the Cornerstone. The Ten Commandment law is nothing more than a transcript of Jesus' character. The Ten Commandment law is God's own Word. John says, "The Word was made flesh, and dwelt among us" (John 1:14). Imagine this!

Jesus, the Cornerstone, gave to Moses the Ten Commandments on tablets of stone representing Himself. The Bible records that Moses became angry when he saw the wickedness of the people, and he threw down the tablets of stone and broke them (see Exodus 32:19). But did that do away with the law of God? No. The Bible records that God gave him another set of stone tablets containing the Ten Commandments. These were placed in the ark of the covenant in the sanctuary and eventually were hidden when Israel went into exile. There are some indications that these tablets of stone with the law written on them by God Himself will be revealed to the world at God's appointed time. In the same way, Jesus' body was broken for us when He died on the cross (see 1 Corinthians 11:24). Like the broken tablets of stone, Jesus' broken body didn't destroy the law of God, but fulfilled it (see Matthew 5:17). Then, after His death, Jesus ascended to heaven to intercede on our behalf until the appointed time when He will return and all the earth will see Him and know that He is King of kings, and Lord of lords. Praise God! Isn't it wonderful that God loved us enough that He would set aside a twenty-four-hour day every week that we can spend with Him? It's a weekly reminder that He loves us and hasn't forgotten us. A friend of mine refers to the Ten Commandments as the "Ten Promises." What a wonderful way to describe them! The Bible says that we should put on the whole armor of God (Ephesians 6:11). When we put on—or wear—the character of God, His Ten Commandments, He promises us victory over the devil. We won't lose control and kill someone, for example. We won't fall into stealing or committing adultery. He promises us victory over lying or coveting. What love! An old hymn says, "A wonderful Savior is Jesus my Lord, a wonderful Savior to me." Truer words were never spoken.

### **What the Sabbath means to me personally**

We've seen something of what the Bible says about God's seventh-day Sabbath and its importance. Now, before we go on to look at other aspects of this subject and their significance for the times in which we are living, I would like to explain briefly what the Sabbath means to me from a personal standpoint.

For me, the seventh-day Sabbath of the Lord is the highlight of every week. It's my escape from all my everyday problems in this life. During the Sabbath, I seem to be lifted up into heavenly places in close communion with God. Every seven days the Sabbath reminds me that Jesus loves me and that He hasn't forgotten me. It reminds me that Jesus is coming back to this earth very soon to redeem me from this sin-sick world. The seventh-day Sabbath is God's covenant—or agreement—with me that I am His and He is mine through all eternity. Notice what God said back in the days of Israel: "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you" (Exodus 31:13). Verse 17 says that the Sabbath is a sign between God and His people "for ever."

On the Sabbath I can leave my daily cares behind. All my business affairs—who I owe money to, whom owes money to me, how much is (or isn't) in my bank account, all these things can just go away for twenty-four hours. I don't have to worry about them or deal with them. Let me tell you, it's wonderful to be able to get away from all the business of buying and selling. The Lord knows we can't concentrate on our relationship with Him if we're concerned with carrying on the usual daily transactions of life. That's why He tells us to avoid working on the Sabbath, or buying and selling things.

Thus said the Lord unto me; Go and stand in the gate of the children of the people, whereby

the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem;

Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever (Jeremiah 17:19-25).

The Lord knows, too, that we need physical rest as well as mental rest on the Sabbath. I'm thankful that He tells us in the fourth commandment to stop all our usual labor and work for the twenty-four hours of the Sabbath. Medical science will confirm that anyone who works seven days a week will burn out much faster than someone who works six days as God has commanded—and rests on the Sabbath.

Sometimes people get hung up on what is, or is not, work on the Sabbath. In my opinion, these kinds of discussions end up splitting legalistic hairs. It's very easy to sort out, as far as I can see. God set the example for us.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made (Genesis 2:1-3).

What work is it that God rested from? The work of creating the world, of course. But let me ask you another question: Does God quit working in our behalf on the Sabbath? Does Jesus quit interceding for us during the Sabbath hours? Of course not! The Bible tells us that "the sabbath was made for man, and not man for the sabbath" (Mark 2:27). Did God rest on that first Sabbath at the end of Creation week because He was tired? No. He rested to set an example for us to follow. In the same way, on the Sabbath we are to abstain from our daily work in the sense of doing the job that we do the other six days of the week. But we should never let the Sabbath stop us from doing God's will during its hours. We shouldn't be like some who are so afraid they won't keep the Sabbath correctly that they won't drive a car, walk a mile, or help a neighbor in need on the Sabbath. I've found great peace of mind in keeping the Sabbath when I concentrate on my relationship with God. **Learn about the [3ABN](#) story.**

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"Everything you wanted to know about the **Sabbath.**"

# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Amazing Wonders of Creation

In spite of being marred by transgression, nature still bears an eloquent testimony to the love and power of a Divine Creator. After resting under the heavy curses of sin for almost 6,000 years, the incredible beauty of God's handiwork continues to amaze and enthrall. When we thank God for our blessings, we should never forget to mention these incomparable natural wonders which add so much meaning to every moment of our lives.

What would this planet be like without its restful carpet of living green grass and foliage? God did not have to clothe the ugly bare soil with such a covering. Functionally, there needed to be no bright colors. Human beings could have survived on a bleak planet of gray ground and colorless plants. But they could not have survived as happily. The Creator Himself was not only a lover of beauty; He loved His creatures so much that He wanted them to be happy, too. That's why He draped the earth with a half-million varieties of contrasting blossoms and leaves. And hidden inside each tiny bud, God placed secrets that would challenge the genius of Earth's greatest scientists.

How strange it is that so many of those who wrestle with those mysteries do not recognize the Creative Power which produced them. Even though many naturalists stand in awe of the creature, few seem to recognize and honor the Creator. Breathing the marvelous blend of nitrogen and oxygen which makes it possible for them to live, evolutionists refuse to acknowledge that the precise 79 percent to 21 percent mixture of gases was provided by something other than blind chance. Looking through eyes so delicately arranged that no combination of scientific genius can even understand, much less duplicate, their operation, unbelievers deny the miracle which makes it possible for them to see. Through ears, which connect to a brain more complex than the largest computer on earth, doubters listen to lectures on humanism and evolution.

Who are these people who scorn the record of God's creative power? They are only a tiny fragment of finite humanity, whose very existence, breath by breath, depends upon the operation of laws over which they have no control. Rejecting the divine origin of that for which they find no empirical evidence, many scientists ascribe miraculous qualities to matter itself. They build up theoretical creeds in which they place absolute faith, even to the point of believing that blind, unintelligent "nature" created life out of non-life.

### Is Chance Precise and Predictable?

What kind of faith is required to believe that all the orderly processes of nature were produced by chance? Almost every plant and animal exhibits amazing adaptations which can be described as "miraculous." If these highly complex functions had no intelligent Creator or Designer, then our reasoning powers are staggered by the millions of "coincidences" which operate with infinite precision to produce perfect beauty, function, and reproduction on the earth.



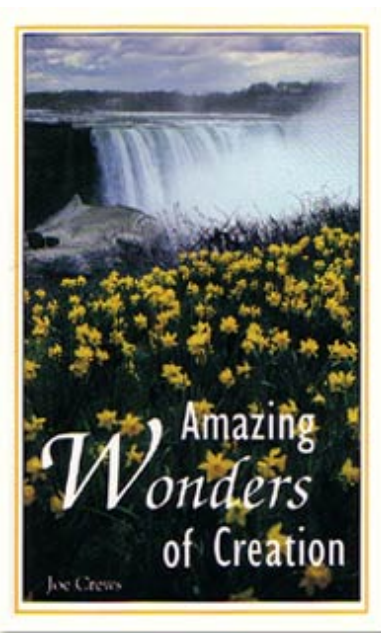
Could they indeed be the products of accident or chance? Every law of science on the subject decrees that undirected, random nature tends towards deterioration rather than order. Surely

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### Who is the Creator?



[Learn](#) about our Creator.







the most persuasive evidence in favor of creationism is that of nature itself. The Bible suggests that the animals and earth should be asked about their own origin. In Job 12: 7-9, we read: "But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?" Job says if you want to know how God operated in the work of creation, ask these various forms of life, ask the earth, and the earth will explain how mightily God has wrought in these things.

So that's exactly what we're going to do right now. What does the earth have to say to us concerning the great power of God? Did you know there are miracles in every square inch of this earth? From the towering mountains to the vast restless ocean and throughout the limitless universe of God, there is the throb and hum of life. From the microscopic to the immense, we can discover the fingerprints of the mighty Creator who brought all things into existence.

When I look at the universe and see the amazing fact that it is in perfect balance, that life in this world has been perfectly adapted to the conditions we find here, I know that some great intelligent power is behind it, making it operate in such an accurate manner. The Genesis account of the Bible has been completely vindicated by all the findings of true science. The writings of Moses have been found to be scientifically as well as historically accurate. In this booklet, we're going to look at the water and land in particular. By studying the mysteries of land and sea, we will see how wonderfully they support the biblical story of creation.

#### **How Did Moses Know?**

Let's go back to Genesis and take a look at the story as God gave it to Moses. Genesis 1: 6 says, "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which are under the firmament from the waters, which were above the firmament; and it was so. And God called the firmament Heaven. And the evening and the morning were the second day." Long, long ago the waters that were over the earth were actually right down here upon the surface. We know that there is a vast ocean in space, suspended in the atmosphere. We'll find out just what purpose it serves in a moment, but at one time that water was resting right here upon the earth. God divided it and lifted a part of it up into the heavens while part of it remained here.

Now look at verses 9 and 10. "And God said, Let the water under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good." How did Moses know there would be several oceans or seas? He had absolutely no human way of knowing there could be more than one body of water in all the world. He never went around to see how many oceans were in the world, but God inspired this truth in Moses' mind. He said there were seas or oceans.

Here's another good question to ask. How did Moses know that all these various bodies of water would be connected and would rest in only one bed? Now, isn't that what he said? "Let all the waters be gathered into one place and let the dry land appear."

In the next verse, he says there were seas or oceans. It is a scientific, geographical fact that all the oceans of the world are joined together, and they do all rest in a common bed. Moses could not have known that of himself. He didn't say this of dry land. No, it was divided up into continents. Part of it would be over here and another big discrete mass of it would be in another location. But concerning the waters, he said it would all be in one place, and yet it would be divided into oceans. I think it's tremendous that the Bible is so scientifically accurate as to reveal these things.

#### **Watering the Earth? God's Miracle**

Now let's see how intelligence and design came into the ratio of land and water. One-quarter of the earth's surface is dry land, and three-quarters is covered with water. In the United States alone we have three and three quarter million square miles of dry land, and all of it has to be watered and cared for. In fact, if it weren't watered, there would be no vegetation and no growing grass or trees.

Just imagine for a moment that the ratio of land and water was changed from what it is at present. The rainfall on the earth is determined by the proportion of water and land. Suppose the ocean was only half its present size. That would mean our rainfall would only be one-quarter of what we now receive. What would that mean for the three and three quarter million square miles of land we have in these United States? All of it would be turned into a vast, dry desert! But on the other hand, if half the present land were added to the ocean, there would be four times as much rainfall as there is now, and the entire United States would



be turned into a vast marshland where human life would be almost impossible. Now suppose that mankind had to water all this three and three quarter million square miles of land. How could we ever spread out that water and irrigate the land effectively? What a tremendous task that would be! "There's plenty of water in the ocean," someone might observe, "we could simply use it to water the dry land." Although it may sound reasonable, there are three problems connected with it. First, transportation. We'd have to get the water out of the ocean and spread it evenly over the land. The second problem is the salt it contains which would kill all the green plants. The third problem is weight. Water is 800 times the weight of the atmosphere, presenting the challenge of how to transport and disperse it.

### **God Solves the Weight Problem**

How has God solved the weight problem? First, He uses heat. We know heat expands things and cold contracts them, and that water is the material most subject to expansion. In fact, when turned into steam, it becomes 1,600 to 1,700 times its original volume. Remember, though, this water is 800 times heavier than the atmosphere. But God simply sends down the warming rays of the sun, turning the water into a vapor which is 900 times lighter than water. Now it is one-eighth times lighter than the atmosphere. So this vapor is easily lifted up out of the ocean, carried into the sky?perhaps miles into the air?and formed into great cloud masses.

The second problem is deadly salt, but God simply evaporates the water and leaves all the mineral deposits and impurities behind. Taken up into the clouds, the water is sweet and soft, perfectly adapted to irrigate the earth.

### **No Sprinkler System Like This**

What about the third problem?transportation? The water that is lifted up is still hanging over the ocean, which doesn't need any more water. God sends along winds to blow the clouds and spread them out over the dry land area where it is needed. But how to get all the water down out of the clouds? Here is another wonderful miracle. Cold will contract, of course, so when the clouds pass over the mountain peaks, the cold air reaches up and begins to cool those clouds, turning the vapor into a condensation of moisture.

Now consider what would happen if the clouds gave up all the water they contain at one time? it would flood the entire surface of the earth with three feet of water! Therefore, the cooling process must be gradual. For example, if the temperature of the cloud is lowered by nine degrees, it will drop half its water! So God arranges for a gradual cooling process to let the

rain come down in gentle-to-vigorous showers to provide the amounts needed to revive the earth. What an incredible process! Of course, some of it rains back into the ocean, but it is needed there to provide the necessary amount of oxygen for fish living in salty ocean beds.



Did you know that these great facts of nature were all known and understood long before the scientists and naturalists discovered them? Ecclesiastes 1:7 is a most interesting verse. "All the rivers run into the sea; yet the sea is not full." Why not? The text continues to give the answer. "Unto the place from whence the river comes, thither they return again."

The Bible says the reason the seas do not overflow is that the water is taken up again and returned to where the rivers come from. And so there is a constant movement of water going up from the ocean in vapor form, carried as clouds over the land, and brought down again as rain which forms rivulets that find their way back to the sea. Even though the great naturalists felt they had made a new discovery when they found out about the cycles of clouds, they could have known it all by reading the Scriptures.

#### Why Clouds Don't Break

Another text with scientific information is Job 26:8. "He bindeth up the waters in his thick clouds; and the cloud is not rent under them." This is a beautiful text, explaining that the clouds don't break and spill all their water at once, even though millions of tons of water are drawn up from the oceans into the clouds. And, of course, Job was correct. We've just found that God has a process of gradual cooling which releases the water little by little as it is needed to irrigate the surface of the earth. God revealed it to Job long before mankind figured it out.

I'm sure all of us know that water has weight, and that its pressure increases dramatically as the depth increases. Certain fish that exist in the very bottom of the ocean are especially engineered by God to withstand this tremendous pressure. If brought quickly up to the surface, they practically explode. The pressure that God put into their muscular structure is still there on the inside when they are brought up where the pressure is not exerted from the outside.

This is a wonderful fact, but do you realize that we, too, live in the bottom of an atmospheric sea, which also has tremendous weight? At sea level we are living down at the bottom of a very heavy, dense covering. As the ocean is to the fish, so the atmosphere is to us. Every moment we live, a pressure of 14 pounds per square inch is exerted upon our body structure, and that's pretty heavy. We think a man is strong if he can carry 200 pounds on his back. In fact, the strongest man that ever lived put only 415 pounds over his head. Yet, every single form of life in this world, whether it's a 90-pound woman or a burly man, has a constant pressure of over 15 tons at sea level pushing and pressing upon them from every direction. That's 30,000 pounds!

Even the filmy, gauzy insects have been designed by God to withstand their proportion of this pressure. That little gnat, so light and frail that it seems anything could crush it, is built by God to withstand the weight of the atmosphere. Can you think this happened by mere chance? Consider Job 28:25. "To make the weight for the winds; and he weigheth the waters by measure." The Bible says the wind has weight.

The air, in other words, is heavy. The atmosphere has weight. If you climb a mountain, the higher you climb, the thinner the atmosphere becomes, and you feel distressed and uncomfortable. Why? Because the pressure is not as great. You see, God has built in a certain amount of pressure that balances that on the outside at sea level. If you went high enough, you would be just as stressed as the fish brought up from



the ocean depths. How wonderful that God has designed all living creatures to be perfectly comfortable in its own environment.



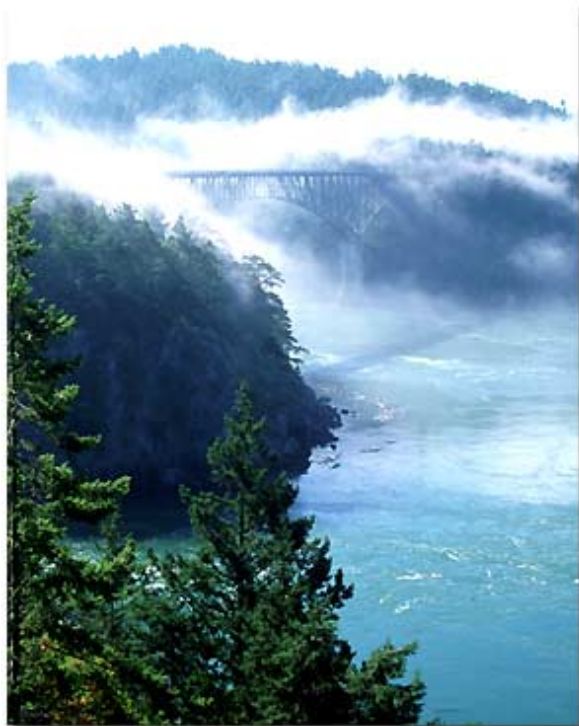
### Lucky Accident or Design?

Now consider another, even greater, miracle. The atmosphere around us is made up of two main ingredients?nitrogen and oxygen?whose mixture is always the same, whether at the highest mountaintops or in the deepest caves. The perfect balance is 79 percent nitrogen and 21 percent oxygen. You might ask, "Why is it this way?" Is there some particular reason for it? Is it important that we have this exact mixture of nitrogen and oxygen?" Yes, I can assure you it is most important. If the nitrogen were increased, our life processes would slow down and we would die. If the oxygen were measurably increased, our life processes would be rapidly increased. Our pulse rate would just run away and soon we would wear out and die. But God made it just right.

Suppose, for example, it was two-thirds nitrogen and one-third oxygen. If that proportion prevailed, and an electrical reaction caused the elements to combine, do you realize that the whole world would be turned into laughing maniacs? Everybody would be laughing because that would produce the laughing gas, N<sub>2</sub>O, the same kind dentists sometimes use when extracting teeth. Or, suppose it was divided half and half. That would produce nitric oxide, which is quickly fatal to all forms of life.

Was it just a lucky accident that it came out like this? Did some blind happenstance of nature produce this exact mixture that is necessary for life support? Or, was there an intelligent design? This world would become chaotic if this atmospheric mixture slipped out of control for just a single instant. We would see one of the most tremendous of all explosions, because nitrogen is the basic component of gunpowder; and oxygen, of course, makes for rapid combustion. It would be "Goodbye, world!"

And yet some day, apparently, there is going to an explosion like this. Some day the elements are going to melt with fervent heat, the Bible says. Peter tells us in 2 Peter 3:10 that "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat." I don't know how God will arrange that, but I do know that some great fire one of these days is going to burn, and the earth will be purified by this strange fire of God. And the elements will be involved in it because the elements are going to melt. Maybe God is going to change just very, very slightly the present proportion of nitrogen and oxygen, causing this great conflagration to take place. I do know this?we must be ready for that day when it comes. The Bible indicates it is near at hand.



Another of the mysteries of nature was described in the Bible long before it was investigated by science. We read about it in Job 38:8-11. "Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, And brake up for it my decreed place, and set bars and doors, And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?"



What beautiful, poetic language we find here to describe the creation of the ocean. It speaks of it as being born and coming forth from the womb. God says that the cloud was the garment of it and a thick darkness was a swaddling band placed around the ocean at its birth. But then God added, "Here ye may come but no further; here shall thy proud waves be stayed."

The scientists of this world have been amazed in learning the secrets of the tidal actions. They still don't understand all the deep underwater cataclysmic actions that affect the tides and wave patterns. No naturalist on the face of the earth has figured out all the secrets of these swift tidal waves as they move to and fro in their own mysterious ways.

### **God's Heating System? The Gulf Stream**

By the way, these tides and movements of water have been in perfect balance to contribute to mankind's comfort. I think of the mighty Gulf Stream, for instance. We don't know everything about it, but we do know life in the United States would be almost impossible were it not for the fantastic influence of this great stream. It comes out of the Gulf of Mexico, goes along the eastern seaboard, and up into the northern sections of the world. It is like a river, flowing through the midst of the sea and can be seen distinctly from high above because of its different color.

In fact, this river is about 70 miles wide and nearly 3,000 feet deep. When it leaves the Gulf of Mexico, the water temperature is 84 degrees, and off the coast of the Carolinas it is still a warm 80 degrees. This warming influence actually makes the northern coastal regions of America and Europe inhabitable; otherwise, they would be frozen wastelands.

Now notice what happens as this warm river reaches the entrance of the Arctic region at Baffin Bay, where it meets a frigid polar stream that is rushing southward. As a result of the titanic collision of these two giants, the polar stream is forced to dive down thousands of feet where it continues its southward course, coming up finally in the West Indies during their hottest season, thus cooling down the terrible tropical heat. The Gulf Stream gets deflected eastward, going up along the British Isles making these habitable.

It was in God's plan for this to happen. I don't believe for a moment that all this happened by chance or accident. Without that deflection of the Gulf Stream, some of those northern lands would be locked in eternal winter. Surely God was behind the entire plan.

### **Goggles and Bifocals**

Let's hurry along now and take a quick look at the creatures of nature and see how intelligence and design came into the picture. Think for a moment of the fish that inhabit the oceans. They are constantly subject to attack from their enemies from above?like the gulls that swoop down to make their meals off marine life. Do you know that fish have specially constructed eyeballs enabling them to look almost instantly in any and all directions? They see behind, below, above and on the sides; furthermore, their eyes are designed to take into account the refraction of light.

Yes, fish can see 30 percent farther than other visual instruments because God designed the eyeball of the fish to take into consideration the refraction of light. We tend to think it's a wonderful accomplishment when the oculist manufactures special goggles for divers that compensate for refraction in the water, yet God did it for fish long before. Goggles could never have come into existence by chance, yet evolutionists contend that a fish's specialized eyeballs just happened.

In the waters of Malaya lives a fish with bifocal lenses built right in its eyes. This little sardine-sized fish is prized for food by the seagulls especially. They are constantly swooping down to gobble up this little fish if they can. So the little fish has to watch carefully for this approaching danger. It must have good far-vision, but since it feeds on the microscopic larvae that abounds in the water, it must have very good near-vision as well. And do you know the Creator provided a little membrane that comes halfway up on its eyes, giving it bifocal vision? That little fish can look up and see the gulls coming or look down and see those nearby bits of life that it can feed on!

We think it wonderful that the skilled optometrist and oculist can perfect glasses permitting us to see near and far away, yet here is a fish that has been around for thousands of years? and God made it that way from the beginning. It did not just develop blindly; it had to be created. Intelligent design was behind it.

### **Birds and Bees**

Now let's examine two Pacific coast water birds. I can find no stronger evidence of design in nature than with the Ousel, a very friendly little bird that lives near mountain streams. It can usually be found where the water is swift flowing and splashy. This buoyant bird will be

floating along, apparently weightless, then suddenly sink to the bottom like a piece of lead. There he walks around picking up bits of food on the streambed. After taking his fill, he goes over to the bank, shakes himself, and mysteriously sets himself afloat again like a wisp of smoke.

It has been discovered that this strange bird has some special equipment? a muscular apparatus which can instantly exhaust every bit of air from its body, letting it sink down; then when it walks out, it can take in air again and float off once more. Now, that's special creation, isn't it? The evolutionists would say, "Well, it needed to have this bit of apparatus, so nature provided it." Of course, they don't say what nature is, but maintain that it just grew by some accidental development. The truth is that God provided it. He made this particular bird as He did because He saw that it needed this for survival.

Another kind of bird found on the Pacific coast lives on a diet of large worms which live in holes in the sand. Because this worm is down at the very bottom of its hole, the bird must go down to get the worm out. It so happens that, although its beak is exactly the right length to reach into the hole, the narrow hole keeps the beak squeezed shut. What a predicament? to be able to see and reach a luscious worm but not be able to open his beak to pick it up! Do you know what God arranged for this particular bird? He created a tiny flap much like a surgeon's forceps at the bottom of the beak. With this special organ the bird can pick up the worm, back out of the hole, and gobble it down!

Isn't it wonderful that God thought of a little bird and made something special so it could get its food conveniently? If He so loves the little birds and provides the things to make their existence comfortable, don't you think He's willing to provide everything that we might need? He loves us even more. Remember, He knows when the sparrows fall.

Some years ago, a scientific magazine published an article by a clever biologist who did not believe in evolution. In *Evolution Goes to Pieces on a Bee's Knee*, the author first reviewed the evolutionist's teaching that when the need for a certain organ develops in any creature, the organ is produced in response to that need. Nature itself or some blind chance supposedly comes along and produces the necessary organ to fit the creature for survival. Then he cited the example of the bees. When bees crawl into pollen-filled blossoms, their breathing apparatus gets all stopped up with pollen. In fact, they can't even breathe while they are inside gathering their pollen.



Now it so happens that every bee has a special brush located on its knees? a stiff brush? that it uses to clean out its breathing apparatus when it comes out of the flower so it doesn't suffocate. This biologist noted that if it were true that these insects develop special equipment in response to a need, the very first bee to exist did not have those brushes on its knees. When it went into the flower, it would have suffocated; consequently, the whole bee family would have become extinct right then and there. No, rather than these brushes developing slowly through the ages in response

to a need, they were provided by God to meet the need and save the very first bee that was made.

The conclusion is that God anticipated the needs of His creatures and made them with every necessary apparatus. How thankful we ought to be that God can supply all our needs in advance. The Bible says the fool hath said in his heart, "There is no God." Only a God of love and power could have made the marvels we see about us. And if He cares for the tiny animal world, He cares for us, too. He loves us even more than He loves that little bird out on the West Coast, and He wants to save us. He wants to take us at last to a place where nature will be in perfect balance again and where all of the curse of sin will be forever removed.

#### **And He Loves Me**

Can we doubt the love of God who makes such infinite provision for everything He created? Nothing has been left alone to suffer extinction or deprivation. Only man's bungling interference with the delicate balance of nature has brought sorrow and tragedy. If God cares for the needs of the tiniest cell of the smallest plant or animal, don't you think He loves us enough to care for us?

One of the most thrilling facts I learned about the miracles of nature concerned the lowly

cocklebur. Surely it is one of the most despised of all plants due to its clinging, pricking nature. Yet consider the marvel of its reproduction. Every pod of the cocklebur has two seeds inside to guarantee its survival. But during the first year only one of the seeds will begin to grow. The other seed waits till the second year to start growing in order to perpetuate two seasons of growth. But if something happens to the first seed so that it does not grow and produce, the second seed begins to grow immediately instead of waiting for the next year. What built-in wisdom of God communicates to that waiting seed that it should begin to grow when the first seed is destroyed? No evolutionist has been able to harmonize miracles like this with their theories of naturalism and chance.

Surely we can see that God's care extends to the meanest and lowest order of growing things. Are we not more precious to Him than the cockleburs? If He works miracles to safeguard a clinging, contrary cocklebur, will He not guide the ways of those for whom He gave His life? May God open our eyes to the wonder and wisdom of His great work of creation. Tonight when you kneel to pray, remember to thank God for the landscape of beauty which always lies beyond the man-made mess of human obstruction.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Creation Questions

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### Written - Questions and Answers

#### Have any scientists believed in the Biblical account of creation?

Yes, many of the world's leading scientists have been amazed by their discoveries. Even non-Christian scientists have been left awestruck as they continue to learn that even the most simple things in our world are vastly complex. Albert Einstein once said:

"The scientist is possessed by the sense of universal causation... His religious feeling takes the form of rapturous amazement at the harmony of natural law, which reveals the intelligence of such superiority that, compared with it, systematic thinking and acting of human beings is an utterly insignificant reflection."

View a [list of scientists](#) who believed in the Biblical account of creation.

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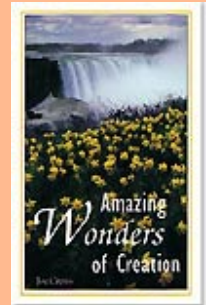
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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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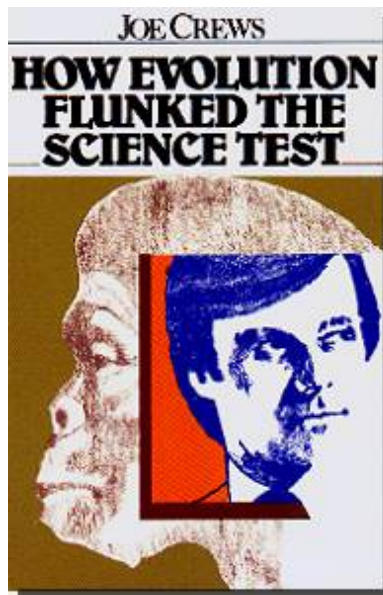
## How Evolution Flunked the Science Test

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Recently I talked to a man with a fantastic amount of faith. Not one shade of doubt crept into his animated description of man's origin and destiny. He was an evolutionist I met on an airplane. With incredible confidence he bridged the eons of prehistoric time to explain the existence of modern plant and animal life. His detailed description of human ascent from a tiny, one-celled monad was so vivid and convincing that one could almost believe he had seen the microscopic amoeba turn into a man.

What is this evolution doctrine which inspires so much faith in its disciples? How has it turned great scientists into dogmatic opponents of any other viewpoint? Many evolutionary scientists have united their professional influence to forbid any classroom instruction contrary to their own views. Does the theory of evolution merit this kind of fanatical support, which would silence all opposing ideas? When religious people take such a position, they are called bigots, but scientists seem to escape that charge. In February of 1977, nearly 200 members of the nation's academic community sent letters to school boards across the United States, urging that no alternate ideas on origins be permitted in classrooms.



This indicates that the evolutionists are feeling the threat of a rising revolt against the stereotyped, contradictory versions of their theory. Many students are looking for honest answers to their questions about the origin and purpose of life. For the first time, the stale traditions of evolution are having to go on the defensive. But let's take a look at what they have to defend. Then you will understand why these evolutionary scientists are people of such extraordinary faith, and why they are so fearful of facing competition at the school level.

### Spontaneous Generation

How does the evolutionist explain the existence of that first one-celled animal from which all life forms supposedly evolved? For many years the medieval idea of spontaneous generation was the accepted explanation. According to Webster, spontaneous generation is "the generation of living from nonliving matter ... [it is taken] from the belief, now abandoned, that organisms found in putrid organic matter arose spontaneously from it."

Simply stated, this means that under the proper conditions of temperature, time, place, etc., decaying matter simply turns into organic life. This simplistic idea dominated scientific thinking until 1846, when Louis Pasteur completely shattered the theory by his experiments.

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He exposed the whole concept as utter foolishness. Under controlled laboratory conditions, in a semi-vacuum, no organic life ever emerged from decaying, nonliving matter. Reluctantly it was abandoned as a valid scientific issue. Today no reputable scientist tries to defend it on a demonstrable basis. That is why Webster says it is "now abandoned." It never has been and never can be demonstrated in the test tube. No present process is observed that could support the idea of spontaneous generation. Obviously, if spontaneous generation actually did take place in the distant past to produce the first spark of life, it must be assumed that the laws which govern life had to be completely different from what they are now. But wait a minute! This won't work either, because the whole evolutionary theory rests upon the assumption that conditions on the earth have remained uniform throughout the ages.

Do you begin to see the dilemma of the evolutionists in explaining that first amoeba, or monad, or whatever formed the first cell of life? If it sprang up spontaneously from no previous life, it contradicts a basic law of nature which forms the foundation of the entire theory. Yet, without believing in spontaneous generation, the evolutionist would have to acknowledge something other than natural forces at work - in other words, God. How do they get around this dilemma?

Dr. George Wald, Nobel Prize winner of Harvard University, states it as cryptically and honestly as an evolutionist can: "One has only to contemplate the magnitude of this task to concede that the spontaneous generation of a living organism is impossible. Yet here we are - as a result, I believe, of spontaneous generation." *Scientific American*, August, 1954.

That statement by Dr. Wald demonstrates a much greater faith than a religious creationist can muster. Notice that the great evolutionary scientist says it could not have happened. It was impossible. Yet he believes it did happen. What can we say to that kind of faith? At least the creationist believes that God was *able* to speak life into existence. His is not a blind faith in something that he concedes to be impossible.

So here we are, face to face with the first contradiction of evolution with a basic law of science. In order to sustain his humanistic explanation of the origin of life, he must accept the exploded, unscientific theory of spontaneous generation. And the big question is this: Why is he so violently opposed to the spontaneous generation spoken of in the Bible? A miracle of creation is required in either case. Either God did it by divine fiat, or blind, unintelligent nature produced Wald's impossible act. Let any reasonable mind contemplate the alternatives for a moment. Doesn't it take more faith to believe that chance could produce life than it does to believe infinite intelligence could produce it?

Why did Dr. Wald say that it was impossible for life to result from spontaneous generation? That was not an easy concession for a confirmed evolutionist to make. His exhaustive search for a scientific explanation ended in failure, as it has for all other evolutionary scientists, and he had the courage to admit it. But he also had an incredible faith to believe in it even though it was a scientific impossibility. A Christian who confessed to such a faith would be labeled as naive and gullible. What a difference the cloak of higher education makes upon our easily impressed minds! How much simpler and sweeter the faith which accepts the inspired account: "In the beginning God created the heaven and the earth." Genesis 1:1.

### **Chance Life - A Ridiculous Improbability**

What would be involved in the accidental development of a single living cell? The fact is that the most elementary form of life is more complicated than any manmade thing on earth. The entire complex of New York City is less complicated than the makeup of the simplest microscopic cell. It is more than ridiculous to talk about its chance production. Scientists themselves assure us that the structure of a single cell is unbelievably intricate. The chance for a proper combination of molecules into amino acids, and then into proteins with the properties of life is entirely unrealistic. *American Scientist* magazine made this admission in January of 1955:

"From the probability standpoint, the ordering of the present environment into a single amino acid molecule would be utterly improbable in all the time and space available for the origin of terrestrial life."

A Swiss mathematician, Charles Eugene Guye, actually computes the odds against such an occurrence at only one chance in  $10^{160}$ . That means 10 multiplied by itself 160 times, a number too large even to articulate. Another scientist expressed it this way:

"The amount of matter to be shaken together to produce a single molecule of protein would be millions of times greater than that in the whole universe. For it to occur on earth alone would require many, almost endless, billions of years." *The Evidence of God in an Expanding Universe*, p. 23.

How can we explain the naive insistence of evolutionists to believe something so extremely out of character for their scientific background? And how can we harmonize the normally broad-minded tolerance of the educated, with the narrow bigotry exhibited by many evolutionary scientists in trying to suppress opposing points of view? The obvious explanation would seem to be rooted in the desperation of such evolutionists to retain their reputation as the sole dispensers of dogmatic truth. To acknowledge a superior wisdom has been too long cultivated by the evolutionist community. They have repeated their assumptions for so long in support of their theories that they have started accepting them as facts. No one objects to their assuming whatever they want to assume, but to assume happenings that go contrary to all scientific evidence and still call it science is being dishonest.

### **Mutations - How Big the Changes?**

Now let's look at a second basic evolutionary teaching which is contrary to scientific law. One of the most necessary parts of evolution, which is supposed to provide the power for changing the amoeba into a man, is *mutation*. This refers to abnormal changes in the organism which are assumed to be caused by chemical changes in the genes themselves. The genes are the hereditary factors within the chromosomes of each species. Every species has its own particular number of chromosomes which contain the genes. Within every human being are 46 chromosomes containing an estimated 100,000 genes, each one of which is able to affect in some way the size, color, texture, or quality of the individual. The assumption is that these genes, which provide the inherited characteristics we get from our ancestors, occasionally become affected by unusual pairing, chemical damage, or other influences, causing them to produce an unusual change in one of the offspring. This is referred to as a mutation. Through gradual changes wrought in the various species through mutation, it is assumed by the evolutionists that the amoeba turned into an invertebrate, which became an amphibian, then a reptile, a quadruped, an ape form, and finally a man. In other words, the species are not fixed in the eyes of the evolutionists. Families are forever drifting over into another higher form as time progresses. This means that all the fossil records of animal history should reveal an utter absence of precise family boundaries. Everything should be in the process of changing into something else - with literally hundreds of millions of half-developed fish trying to become amphibious, and reptiles halfway transformed into birds, and mammals looking like half-apes or half-men.

Now everybody knows that instead of finding those billions of confused family fossils, the scientists have found exactly the opposite. Not one single drifting, changing life form has been studied. Everything stays within the well-defined limits of its own basic kind and absolutely refuses to cooperate with the demands of modern evolutionists. Most people would give up and change their theory when faced with such a crushing, deflating blow, but not the evolutionist! He still searches for that illusive missing link which could at least prove that he hasn't been 100 percent wrong.

But let's look at the vehicle which the evolutionists have depended upon to provide the **possibility** of the drastic changes required by their theory. Sir Julian Huxley, a principal spokesman for evolution, said this:

"Mutation provides the raw material of evolution." Again he said, "Mutation is the ultimate sources of all...heritable variation." *Evolution in Action*, p. 38.

Professor Ernst Mayr, another leader of the evolutionists, made this statement:

"Yet it must not be forgotten that mutation is the ultimate source of all genetic variation found in natural populations and the only raw material available for natural selection to work on." *Animal Species and Evolution*, p. 170.

Please keep this clearly in mind: Evolutionists say that mutation is absolutely essential to provide the inexorable upgrading of species which changed the simpler forms into more complex forms. BUT - the scientific fact is that mutation could NEVER accomplish what evolution demands of it, for several reasons. As all scientists agree, mutations are very rare. Huxley guesses that only about one in a hundred thousand, is a mutant. Secondly, when they do occur, they are almost certain to be harmful or deadly to the organism. In other words, the vast majority of such mutations lead toward extinction instead of evolution; they make the organism worse instead of better. Huxley admits: "The great majority of mutant genes are harmful in their effect on the organism." *Ibid.* p. 39.

Other scientists, including Darwin himself, conceded that most mutants are recessive and degenerative; therefore, they would actually be eliminated by natural selection rather than effect any significant improvement in the organism. Professor G. G. Simpson, one of the elite spokesmen for evolution, writes about multiple, simultaneous mutations and reports that the

mathematical likelihood of getting good evolutionary results would occur only once in 274 billion years! And that would be assuming 100 million individuals reproducing a new generation *every day*! He concludes by saying:

"Obviously...such a process has played no part whatever in evolution." *The Major Features of Evolution*, p. 96.

Does this sound sort of confusing to you! They say mutation is necessary to make the changes required by their theory, yet they have to confess that it is scientifically impossible for multiple mutations to make the changes. This is too typical of the puzzling twists and turns made by our evolutionist friends in their efforts to uphold an exploded theory. So the second point of contradiction with true science has been established.

Mutations, of course, do effect minor changes within the basic kinds, but those changes are limited, never producing a new family. They can explain many of the varieties of both plant and animals but can never explain the creation of basic kinds as required by evolution.

### Fossils Support Creationism

Since we have discovered that the fossil record gives no support to the idea of species gradually changing into other species, let us see if fossil evidence is in harmony with the Bible. Ten times in the book of Genesis we read God's decree concerning the reproduction of His creatures - "*after its kind*." The word "kind" refers to species, or families. Each created family was to produce only its own kind. This forever precludes the drifting, changing process required by organic evolution where one species turns into another.

Take note that God did not say there could be no changes within the family. He did not create all the varieties of dogs, cats, horses, etc. in the very beginning. There was only a male and female of each species, and many changes have since occurred to produce a wide assortment of varieties within the family. But please keep it straight in your mind that cats have always remained cats, dogs are still dogs, and men are still men. Mutation has only been responsible for producing a new variety of the same species, but never originating another new kind. Selective breeding has also brought tremendous improvements such as hornless cattle, white turkeys, and seedless oranges, but all the organisms continue to reproduce exactly as God decreed at Creation - after its kind.

The "common ancestor" that evolution demands has never existed. There is not a "missing link." Man and monkeys are supposed to stem from the same animal ancestry! Even chimpanzees and many monkey groups vary tremendously. Some are smart, others dumb. Some have short tails and some long. Some have no tails at all. Their teeth vary in number. A few have thumbs and others do not. Their genes are different. Their blood is different. Their chromosomes don't jibe. Interestingly enough, apes only breed with apes, chimpanzees with chimpanzees, and monkeys with monkeys.

But when we start comparing humans with monkeys, we get even more impossible differences than those among the simian types. In fact, these differences constitute another unanswerable support for the Bible rule of "after its kind." The fact that some monkeys can be trained to smoke a pipe, ride a scooter, or even hoist a test tube in a laboratory does not prove that scientists are evolved animals, or that monkeys are retarded, developing humans.

It has already been stated that evolutionists expected the fossil record to support their theory of species changes. Their doctrine demanded vast numbers of scaly reptiles transforming their scales into feathers and their front feet into wings. Other reptiles supposedly should be changing into fur-bearing quadrupeds. Did they find those thousands of multi-changing creatures? Not one! No matter what particular strata they sifted through, all the fossils were easily recognized and classified within their own families, just as God decreed. If the evolutionary doctrine were true, the strata would be teeming with hundreds of millions of transition forms with combination features of two or more species. Not only so, but there would have to be millions upon millions of observable living links *right now* in the process of turning into a higher form. Darwin confessed:

"There are two or three million species on earth. A sufficient field one might think for observation; but it must be said today that in spite of all the evidence of trained observers, not one change of the species to another is on record." *Life and Letters*, Vol. 3, p. 25.

How interesting! Then why insist that it had to be that way? This is one of the marvels of those who cling to a traditional theory.

Even the most ancient fossil forms in the lowest fossil beds have stubbornly retained the same features of their modern counterparts, and it is amusing to listen to the exclamations of



surprise by the evolutionists. The creationist is not surprised at all. His Bible told him it would be that way, and he hasn't been forced to puzzle over contradictory evidence.

## The Mystery of the Empty Strata

Another frustration for the poor evolutionist is the strange case of the empty strata. As one digs deep into the earth, one layer or stratum after another is revealed. Often we can see these layers clearly exposed in the side of a mountain or roadbed cut. Geologists have given names to the succession of strata which pile one on top of another. Descending into Grand Canyon for example, one moves downward past the Mississippi, Devonian, Cambrian, etc., as they have been tagged by the scientists.

Now here is the perplexity for the evolutionists: The Cambrian is the last stratum of the descending levels that has any fossils in it. All the lower strata below the Cambrian have absolutely no fossil record of life other than some single-celled types such as bacteria and algae. Why not? The Cambrian layer is full of all the major kinds of animals found today except the vertebrates. In other words, there is nothing primitive about the structure of these most ancient fossils known to man. Essentially, they compare with the complexity of current living creatures. But the big question is: *Where are their ancestors?* Where are all the evolving creatures that should have led up to these highly developed fossils? According to the theory of evolution, the Precambrian strata should be filled with more primitive forms of these Cambrian fossils in the process of evolving upward.

Darwin confessed in his book, *Origin of the Species*:

"To the question why we do not find rich fossiliferous deposits belonging to these assumed earliest periods prior to the Cambrian system I can give no satisfactory answer...the case at present must remain inexplicable; and may be truly urged as a valid argument against the views here entertained." p. 309.

How amazing! Darwin admitted having no way to defend his theory, but he still would not adjust his theory to meet the unanswerable arguments against it.

Many other evolutionary scientists have expressed similar disappointment and frustration. Dr. Daniel Axelrod of the University of California calls it:

"One of the major unsolved problems of geology and evolution." *Science*, July 4, 1958.

Dr. Austin Clark of the U.S. National Museum wrote concerning the Cambrian fossils:

"Strange as it may seem ... mollusks were mollusks just as unmistakably as they are now." *The New Evolution: Zoogenesis*, p. 101.

Drs. Marshall Kay and Edwin Colbert of Columbia University marveled over the problem in these words:

"Why should such complex organic forms be in rocks about 600 million years old and be absent or unrecognized in the records of the preceding two billion years?...If there has been evolution of life, the absence of the requisite fossils in the rocks older than Cambrian is puzzling." *Stratigraphy and Life History*, p. 102.

George Gaylord Simpson, the "Crown Prince of Evolution", summarized it:

"The sudden appearance of life is not only the most puzzling feature of the whole fossil record but also its greatest apparent inadequacy." *The Evolution of Life*, p. 144.

In the face of these forced admissions of failure to find supporting scientific evidence, how can these men of science continue to press so dogmatically for their shaky views? No wonder they fight to keep students from hearing the opposing arguments. Their positions would crumble under the impartial investigation of honest research.

The absence of Precambrian fossils points to one great fact, unacceptable to the evolutionists - a sudden creative act of God which brought all the major creatures into existence at the same time. Their claims that creationism is unscientific are made only to camouflage their own lack of true evidence. The preponderance of physical scientific data is on the side of creation, not evolution.

## Uniformity or the Flood?

The subject of strata beds leads into the interesting question of how these layers were formed, and why the evolutionists have guesstimated their age in the billions of years. The dating of those layers has been done on the basis of the theory of uniformity. This theory assumes that all the natural processes at work in the past have operated exactly as they do today. In other words, the creation of those strata can only be explained on the basis of what

we see happening in the world now. Scientists must calculate how long it takes for sedimentation to build a foot-deep stratum. Then that age is assigned to any 12-inch layer, no matter how deeply located within the earth.

Is that a valid assumption to make? Have all the natural forces of the past been just what we can demonstrate and understand today? How naive and conceited to compel ages past to conform to our limited observation and experience! We can assume what we please, but it proves absolutely nothing except our own gullibility. The Bible explains very graphically about a Flood which ravaged the face of this earth, covering the highest mountains and completely destroying all plant and animal life outside the ark. The destructive action of the Deluge is expressed by these words in the Bible:

"The same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights." Genesis 7:11, 12.

The existence of those strata can be scientifically accounted for in perfect harmony with the Bible record. The universal Flood of Genesis provides a much more reasonable explanation of the strata than evolution's speculations. As the waters receded from the earth, powerful tides and currents carved out the great canyons in a short time. Layers of debris, according to the specific weight, were laid down, compressing plant and animal life into a compact seam or stratum. Only thus can we explain the vast oil reserves and coal beds around the world. These are the result of vegetation and animal bodies being buried under extreme heat and pressure. No such process of fossilization is taking place today. No oil or coal is forming by present natural forces at work. Uniformity fails here.

The fact is, there had to be a gigantic cataclysmic overturn of nature, killing and burying millions of tons of plant and animal life. The position of some fossils standing upright through one or more strata indicates that the process was not slow or age long. The material had to be deposited quickly around the body of the animal, or it could not have remained in its erect position. Millions of fish were buried by the flood, many of them contorted as though suddenly overtaken by a phenomenal force. Marine fossils have been recovered from the highest mountain ranges, and a check list on other scientific evidences points to a universal deluge over the entire planet.

### **Survival of the Fittest**

"Natural selection" is a coined phrase of the evolutionist to describe the survival of the fittest. Simply stated, it is the natural process which enables the strongest of each generation to survive and the weaker, more poorly adjusted ones, to die out. The assumption of evolution is that since only the strongest survive to father the next generation, the species will gradually improve, even advancing into other more highly developed states on the evolutionary scale.

Darwin believed that natural selection was the most important factor in the development of his theory. Many of the top teachers of evolution today are hopelessly at odds on the question of how vital it is. Sir Julian Huxley believes in it, as this statement indicates: "So far as we know...natural selection...is the only effective agency of evolution." *Evolution in Action*, p. 36.

He is disputed on this by another one of the heavyweights in the field, Dr. Ernst Mayr: "Natural selection is no longer regarded as an all-or-none process but rather as a purely statistical concept." *Animal Species*, p. 7.

These opposite views are rejected by G. G. Simpson, who is regarded as the leading interpreter of the theory today. He said, "Search for the cause of evolution has been abandoned. It is now clear that evolution has no single cause." *The Geography of Evolution*, p. 17.

By the way, when you read about the great unity and agreement which exists among the scientists regarding evolution, don't believe a word of it. Each one is busily experimenting with new speculative possibilities as to how the changes took place and then abandoning them as they appear more and more ridiculous. The one basic tenet they do agree on is that there was no divine fiat creation as described in the Bible.

But come back a moment to the matter of natural selection. What is the evidence that it can actually reproduce all the changes involved in the transition from amoeba to man? Is there scientific proof that it can even make one small change? When it comes right down to answering those questions, the spokesmen for evolution do some of the fanciest footwork in semantics you ever saw and make some of the most amazing admissions. Even though Simpson supports natural selection as a factor, he recognizes the scarcity of evidence in

these words:

"It might be argued that the theory is quite unsubstantiated and has status only as a speculation." *Major Features*, pp. 118, 119.

But listen to Huxley's circular reasoning on it. He says:

"On the basis of our present knowledge natural selection is bound to produce genetic adaptations: and genetic adaptations are thus presumptive evidence for the efficiency of natural selection." *Evolution in Action*, p. 48.

Did you follow that gem of logic? His proof for natural selection is adaptation or change in the organism, but the change is produced by natural selection! In other words: A=B; therefore B=A. His "proof" proves nothing. Were the changes produced by natural selection, or did he invent natural selection to explain the changes? It is just as likely that the changes produced the natural selection theory. The ludicrous thing is that even the changes from species to species have never been verified. As we have shown already, there is not one shred of fossil evidence or living evidence that any species has changed into another. So Huxley's proof for natural selection are changes which never happened, and the changes which never happened are offered as proof for natural selection. Surely this is the most vacuous logic to be found in a science textbook.

But let us continue with Sir Julian's explanation about the reliability of this natural selection process:

"To sum up, natural selection converts randomness into direction and blind chance into apparent purpose. It operates with the aid of time to produce improvements in the machinery of living, and in the process generates results of a more than astronomical improbability which could have been achieved in no other way." *Evolution in Action*, pp. 54, 55.

Don't miss the force of that last sentence. The evolutionary changes wrought by natural selection are "astronomically improbable," but because our friend Huxley sees no other way for it to be done, he believes in the astronomically improbable. Poor man! He is wrong when he said the complex order of life today could have been achieved in no other way. God created the wonders of cell and gene and all the millions of processes which leave the Nobel Prize winners baffled.

But since Sir Julian doesn't believe in a divine creation, he has to invent a miracle-working process to explain the existence of these complex creatures - who obviously got here somehow. To illustrate the omnipotence of his "natural selection" god, Huxley computed the odds against such a process. The computations were done on the likelihood of every favorable evolutionary factor being able to produce a horse. Now keep in mind that this is all a chance development through the operation of nature, time, mutation, and natural selection. In his book *Evolution in Action*, Huxley gave the odds this way:

"The figure 1 with three million naughts after it: and that would take three large volumes of about 500 pages each, just to print!...No one would bet on anything so improbable happening: and yet it has happened." p. 46.

We commented before about the faith of evolutionists to believe in the impossible. Since this figure of compound probability is effectively zero, how can a scientific mind, in the absence of any demonstrable evidence, be so dogmatic in defending his theory? Why did Huxley employ a mathematical formula to illustrate the impossibility of his theory working? Perhaps he used the figures to accent his personal testimony. Just as born-again Christians seek occasions to bear their personal testimony of faith in Christ, Huxley demolishes the scientific possibilities of his theory in order to magnify the personal faith aspect of his personal testimony for the god evolution.

Marshall and Sandra Hall in their book *The Truth - God or Evolution?* share their reaction to Huxley's absurd faith in the chance production of a horse. It will provide a fitting climax of proof that evolution indeed flunked the science test.

"And, let us remind you who find such odds ridiculous (even if you are reassured by Mr. Huxley), that this figure was calculated for the evolution of a horse! How many more volumes of zeros would be required by Mr. Huxley to produce a human being? And then you would have just one horse and one human being and, unless the mathematician wishes to add in the probability for the evolution of all the plants and animals that are necessary to support a horse and a man, you would have a sterile world where neither could have survived any stage of its supposed evolution! What have we now - the figure 1 followed by a thousand volumes of zeros? Then add another thousand and volumes for the improbability of the earth having all the necessary properties for life built into it. And add another thousand volumes for the improbability of the sun, and the moon, and the stars. Add other thousands for the evolution of all the thoughts that man can have, all the objective and subjective reality that ebbs and flows in us like part of the pulsebeat of an inscrutable cosmos!

"Add them all in and you long ago stopped talking about rational thought, much less scientific evidence. Yet, Simpson, Huxley, Dobzhansky, Mayr, and dozens of others continue to tell us

that is the way it had to be! They have retreated from all the points which ever lent any semblance of credibility to the evolutionary theory. Now they busy themselves with esoteric mathematical formulations based on population genetics, random drift, isolation, and other ploys which have a probability of accounting for life on earth of minus zero! They clutter our libraries, and press on the minds of people everywhere an animated waxen image of a theory that has been dead for over a decade.

"Evolution has no claim whatsoever to being a science.

"It is time all this nonsense ceased. It is time to bury the corpse. It is time to shift the books to the humor-ous fiction section of the libraries." pp. 39, 40.

These examples of evolutionary folly are only the tip of an iceberg, but they reassure us that we have no cause to be embarrassed for our creationist faith. Millions of Christians have been intimidated by the high-sounding technical language of educated evolutionists, many of whom are vitriolic in their attacks on special creation. What we do need is more information on exposing the loopholes in the evolutionary theory; its base is so riddled with unscientific inconsistencies, often concealed under the gobbledygook of scientific jargon.

To follow our ancestry back through the sons of Adam, "who was the son of God," is so much more satisfying than to search through dismal swamps for bleeping monad forebears. The human race has dropped, even in our lifetime, several degrees deeper into moral perversion and violent disorder. Humanists cite our animal ancestry as an excuse for much of this bizarre behavior. Why blame people for action dictated by their bestial genes and chromosomes? This rationalization, like a temporary insanity plea, provides license for further irresponsible conduct. The true cause for evil and the true remedy for it is found only in the Word of God. Sin has defaced the image of God in man, and only a personal encounter with the perfect Saviour will bring a reversal of the problem of evil.

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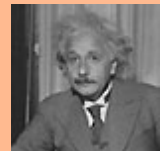
## Creation Scientists and their Scientific Disciplines

Here is a partial list of well known scientists who believed in the biblical creation account.

Scientist	Discovery/Contribution
Lord William Kelvin	Absolute Temperature Scale, Thermodynamics, Transatlantic Cable
Joseph Lister	Antiseptic Surgery
Louis Pasteur	Bacteriology, Biogenesis Law, Pasteurization, Vaccination & Immunization
Blaise Pascal	Barometer
Charles Babbage	Calculating Machine, Computer Science
Sir Issac Newton	Calculus, Dynamics, Law of Gravity, Reflecting Telescope
Johannes Kepler	Celestial Mechanics, Physical Astronomy
Robert Boyle	Chemistry, Gas Dynamics
Sir James Simpson	Chloroform, Gynecology
Carolus Linnaeus	Classification System, Systematic Biology
Lord John Rayleigh	Dimensional Analysis
Sir William Herschel	Double Stars, Galactic Astronomy
Michael Faraday	Electric Generator, Electro-Magnetics
Joseph Henry	Electric Motor, Galvanometer
Sir John A. Fleming	Electronics
Jean Henri Fabre	Entomology of Living Insects
Sir George Stokes	Fluid Mechanics
Gregor Mendel	Genetics
Louis Agassiz	Glacial Geology
Leonardo da Vinci	Hydraulics
Sir William Ramsay	Inert Gases
Bernhard Riemann	Non-Euclidean Geometry
Matthew Maury	Oceanography
Sir David Brewster	Optical Mineralogy
John Woodward	Paleontology
Rudolf Virchow	Pathology
James Joule	Reversible Thermodynamics
Lord Francis Bacon	Scientific Method
James C. Maxwell	Statistical Thermodynamics

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Nicolaus Steno	Stratigraphy
Samuel F. B. Morse	Telegraph
Sir Humphry Davy	Thermokinetics
Georges Cuvier	Vertebrate Paleontology

\*Source "The Collapse of Evolution", by Scott M. Huse.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Significant statements by some of the 20th Century's most famous non Christian scientists

Regarding the complex and seemingly impossible equilibrium of nuclear reactions taking place in red giants, one of the 20th Centuries most recognized astrophysicists, Fred Hoyle, stated:

"A commonsense interpretation of the facts suggests that a super intellect has monkeyed with physics, as well as chemistry and biology, and that there are no blind forces worth speaking about in nature. The numbers one calculates from the facts seem to me so overwhelming as to put this conclusion almost beyond question."

Although Fred Hoyle was an atheist, he said that some things he had studied could not have possibly happened by chance.

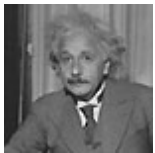
On this same topic astrophysicist George Greenstein wrote:

"There are three quite separate structures in this story-helium, beryllium, and carbon-and two quite separate resonances. It is hard to see why these nuclei should work together so smoothly...Other nuclear reactions do not proceed by such a remarkable chain of lucky breaks...It is like discovering deep and [complex resonances](#) between a car, a bicycle, and a truck. Why should such disparate structures mesh together so perfectly? Upon this our existence, and that of every life form in the universe, depends." [The Symbiotic Universe](#), p. 43-44



**"By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth." "Thou openest thine hand, and satisfiest the desire of every living thing." [Psalm 33:6, 145:16](#)**

"As we survey all the evidence, the thought insistently arises that some supernatural agency - or, rather, Agency - must be involved. Is it possible that suddenly, without intending to, we have stumbled upon scientific proof of the existence of a Supreme Being? Was it God who stepped in and so providentially crafted the cosmos for our benefit?" -George Greenstein



"The scientist is possessed by the sense of universal causation...His religious feeling takes the form of rapturous amazement at the harmony of natural law, which reveals the intelligence of such superiority that, compared with it, systematic thinking and acting of human beings is an utterly insignificant reflection. - Albert Einstein (theoretical physicist)

**"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." [Psalm 19:1-3](#)**

"The laws of science, as we know them at the present, contain many fundamental numbers, like the size of the electron charge of the electron and the ratio of the masses of the proton to the electron... The remarkable fact is that the values of these numbers seem to have been very finely adjusted to make possible the development for life." - Stephen Hawking

**"He telleth the number of the stars; he calleth them all by their names." [Psalm 147:4](#)**

"The more I examine the universe and the details of its architecture, the more evidence I find that the universe in some sense must have known we were coming." - Freeman Dyson (physicist)

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**"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:"**

[Romans 1:20](#)

**"The Seventh Day" Revelations from the Lost Pages of History**



Preview Part #1 (Our origin and more.)

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**"The Milky Way & Beyond" This Video, by the Moody Bible Institute, presents the stunning artistry and precision of the Master Creator.**

[More Information](#)

"The exquisite order displayed by our scientific understanding of the physical world calls for the divine." - Vera Kistiakowsky (physicist)

"For the scientist who has lived his dream by faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries." - [Robert Jastrow](#) (astronomer and physicist)



**"I understand more than the ancients, because I keep thy precepts."** - [Psalm 119:100](#)

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**Sermons**

Do you know how this world, the sun, moon and stars, and the entire universe came into existence? Astronomers tell us that there are 200 billion stars or suns in the galaxy, the Milky Way, and that t...

### **Classic** Astronomy & The Bible



**Sermons**

Today I would like for us to turn our attention to the mighty miracle of the universe as revealed in the heavens above us. So often we plod our way over the earth, hardly lifting our...

### **Classic** Beyond the Light Years



**Sermons**

At present the farthest man has been able to vault himself into space is the moon, a very short distance indeed compared to the vast expanse of the cosmos. Sensitive instruments that have been convey...

### **Classic** Confessions of Evolution



**Sermons**

Every thinking person today must confess that there are tremendous mysteries about man and nature which baffle the keenest intellects. After all, who can answer these profound questions from the stan...

### **Classic** Design in Nature



**Sermons**

As skepticism increases in the religious world, more and more demand is being made for proof concerning the existence of God. Once upon a time that question was never raised, but even theologians are...

### **Classic** Evolution - Part 1



**Sermons**

I believe most of us know that Protestantism is not making the progress it did in earlier days. There has been a strange lessening of enthusiasm for Reformation principles. Issues which were once so...

### **Classic** Evolution - Part 2



**Sermons**

In our last broadcast we introduced the subject of evolution. We are going to continue that strange subject, I say "strange" because it has been accorded a status of scientific fact when actually...

### **Classic** Evolution - Part 3



**Sermons**

We have been talking for the last two days about evolution. And friends, how strange it is that the creationist and evolutionist, looking at the same facts, come up with such violently contrary concl...

### **Classic** Evolution - Part 4



**Sermons**

One of the greatest forces working against true religion today, is the growing strength of humanism. In simple language, this is the doctrine which seeks to explain everything on the basis of natural...

### **Classic** Evolution & Nature - Part 1



**Sermons**

Today I'd like to deal with the theme of evolution and the Bible. You know, friends, tremendous issues revolve around this matter of creation versus evolution. In fact, not only our faith in God...

### **Classic** Evolution & Nature - Part 2



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➤ Creation / Evolution

➤ Grace

➤ Law Of God

➤ Salvation

➤ Sabbath



➤ Joe Crews, founder of Amazing Facts, was a humble servant of Jesus Christ, who was often called "the Paul Harvey of Christian broadcasting". For nearly 30 years Joe's voice was heard over the airwaves and now you can hear some of these powerful messages again here.



Sermons

One of the ridiculous claims of evolutionistic scientists revolves around the operation of blind chance. According to their claims, all plant and animal life in this world developed entirely apart fr...

### Classic Evolution & Nature - Part 3



Sermons

We continue today our fascinating study about the intelligent design of created things which proves the existence of a divine Creator. One of the mysteries of nature was described in the Bible long b...

### Classic Evolution & the Body - Part 1



Sermons

Today we want to look at one of the most fascinating evidences of creation as opposed to evolution. In no other area is so much heated conviction and dogmatism revealed. Now the reason for this is b...

### Classic God of Creation



Sermons

The science of astronomy has produced some of the most incredible information about the heavenly bodies in space. By means of powerful new telescopes the edge of infinity is being pushed farther and ...

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Several years ago the dreadful crime of Charles Witman shook the world. His brutal murder of 16 people shocked the sensibilities of upright citizens. Perhaps one of the most amazing things about the...

### Classic God's Answer - Part 2



Sermons

In our last broadcast, we introduced the subject of evolution, and we promised to tell you today God's answer to evolution, to give the most authoritative explanation yet of evolution. We found yes...

### Classic God's Two Books



Sermons

It has been stated that "a little knowledge is a dangerous thing." This is particularly true in the field of science, as Sir Francis Bacon, one of the founders of natural science, expressed it: •.

### Classic How Evolution Flunked Science - Part 1



Sermons

Recently I talked to a man with a fantastic amount of faith. Not one shade of doubt crept into his animated description of man's origin and destiny. He was an evolutionist I met on an airplane. W...

### Classic How Evolution Flunked Science - Part 2



Sermons

Professor G. G. Simpson, one of the elite spokesmen for evolution, writes about multiple, simultaneous mutations and reports that the mathematical likelihood of getting good evolutionary results would...

### Classic Living Fossils



Sermons

We are astounded today by the tremendous state of ferment and change in which our world is now involved. Even religious faith has been shaken about and altered by the upheaval in current ideas. What...

### Classic Missing Links



Sermons

One of the greatest tragedies of modern civilization is that man has turned his back on the only Book in the world that tells us where we came from, why we are here and where we are going. In its pla...

### Classic Proof of God



Sermons

In several recent talks on modern skepticism, we have been trying to show evidence from many angles that God is just exactly what the Bible claims Him to be. Not one word of Scripture has ever been b...

### Classic Questions and Answers - Part 4



Sermons

For several days now we have been answering the Bible questions which our listeners have been sending in, and even though we deal with a variety of subjects, these broadcasts are proving to be very in...

### Classic Questions and Answers - Part 7



Sermons

**Sermons**

We continue our series on questions and answers today on the Amazing Facts' broadcast. Our listeners have been writing in a great deal during this past month and asking some very interesting questi...

**Classic** **Race to the Stars**



**Sermons**

Astronomy has actually demonstrated that there are millions of other worlds. There is no guesswork about it. On Mount Wilson there is a hundred-inch telescope. With this hundred-inch telescope, ast...

**Classic** **Seduction of the Innocent**



**Sermons**

Some of the startling announcements of the great achievements of man in our twentieth century have conditioned the American public to believe almost anything it sees in print. Wild theories and spec...

**Classic** **Star Fields and Space**



**Sermons**

Talk about atomic power and fantastic force, friends, nothing equals the blazing furnace of the sun which soars above us every day. It is impossible to comprehend the vastness of this power plant whi...

**Classic** **Temple of God**



**Sermons**

Dr. David Grant, the noted anatomist, was dissecting the human body as he lectured his class of embryo doctors. Pausing in the midst of his dissertation, he said, "Gentlemen, here in this human ...

**Classic** **The Challenge of Evolution**



**Sermons**

Back on November 24, 1859, 1,250 copies of Charles Darwin's book THE ORIGIN OF SPECIES were released to the public. They were all sold on the day of issue! Gradually, the influence of this work gr...

**Classic** **Three Worlds**



**Sermons**

You know, friends, it is not too hard to become a little callous these days as you keep abreast of world news through Press, Radio and TV. We constantly hear of brutal, barbarous crime, both at home ...

**Classic** **Wonders of the Sky**



**Sermons**

Our subject for today is the study of the wonders of God's created universe. We think of the words of the psalmist: "When I consider thy heavens, the work of thy fingers, the moon and the stars, whi...

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# SABBATH TRUTH

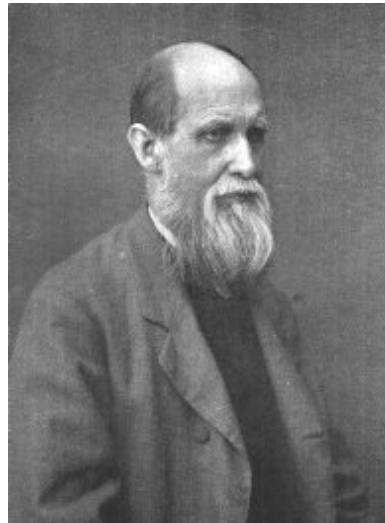
"Come unto me...and I will give you rest." Matt. 11:28

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## William M. Jones, D.D.

Jones, William M. On the death of Rev. William H. Black in 1872, Elder Jones, his son-in-law, became pastor of Mill Yard Church, and ably served the church in this capacity until his death in 1895, February 22nd. He was born at Fort Ann, Washington Co., N. Y., May 2, 1818. His father, Nathan Jones, was a member of the Baptist Church, and on the last Sunday of January, 1836, William was baptized in the Chenango River. In March, 1838, he preached his first sermon from Matt. 25: 31, 32. In October, 1838, he entered Madison University, Hamilton, N. Y., and on January 12, 184, he was licensed to preach.

He began ministerial work at Mill Creek, Huntington Co., Penn., in June. January 5, 1841, he was ordained at the Mill Creek Baptist Church. In May, 1844, he was appointed, with Elder Bingham, as a missionary to Burmah, but was sent to the island of Hayti in the West Indies, for which he embarked at Boston, January 10, 1845. December 2, 1845, he preached his first sermon in French, from the text, 1 John 1:7.



Dr. William Meade Jones

His first knowledge of the Sabbath came from the fact that an uncle, Joel Jones, then living in Canada, was keeping "Saturday for Sunday." After this the Sabbath was several times brought to his attention, but his doubts were allayed by a Baptist brother who said that "Saturday was the Jewish Sabbath, but Sunday is the Christian Sabbath," and several others of the most plausible statements on the wrong side of the Sabbath question. While attending a missionary meeting in Sansom Street Baptist Church, Philadelphia, in November, 1843, he found some tracts lying on the seats, three of which he picked up and found to be, "The Sabbath Vindicator," "An address to the Baptists by the Seventh-day Baptist General Conference," and "The True Sabbath Embraced and Observed." He was dismayed as he read these, and said to himself: - "Are these things so? If so, then I am involved in the transgression of God's law, and am a Sabbath-breaker." His wife said: - "I think we have no more Scripture for Sunday-keeping than my father has for infant sprinkling." Thus the subject was dropped for awhile.

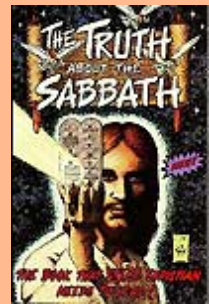
In 1847 he visited his uncle, Joel Jones, at Clarence, N. Y., and wrote in his diary :-  
"Saturday, August 21st. This day is kept by my uncle as the Sabbath of the Lord God. Am I wrong in keeping the first day, or not? Is it not a serious question? . . . I preached for the Seventh-day Baptist Church, and was particularly impressed when the whole congregation sang with much fervor Stennett's hymn :-

"Another six days' work is done, Another Sabbath is begun," etc., etc. Two months after this he called on Rev. Eli S. Bailey in Brookfield, N.Y., on a Sabbath evening; and of this visit he writes :- "I inquired for a book on Seventh-day Baptist doctrine and history - one containing a summary of arguments. The Doctor replied, 'Yes, sir, we have a book on these subjects - a very good book we think it is; indeed we know of no better one, and if you haven't one, I shall take great pleasure in presenting you with a copy. It is the Bible, sir.' " This recalled to Mr. Jones the oft repeated Baptist aphorism: - "The Bible is the only rule of faith and practice."

Finally he settled the question, and began keeping the Bible Sabbath on the first Sabbath in

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### > The Truth about the Sabbath



The History of the origin of Sunday Worship. [View it.](#)

July, 1848. This resulted in his recall as a Baptist missionary to the Island of Hayti, from which he sailed August 17, 1850. He was welcomed in New York by Seventh-day Baptist friends, and in the following November he became pastor of the Church at Shiloh, N.J.

March 11, 1854, in company with Mr. and Mrs. Charles Saunders, he and his wife sailed for the Holy Land, whither the Church had sent them to found a mission at the ancient Joppa. Here he studied Arabic, Hebrew, Latin, Greek, German and Italian; and was able in March, 1855, to use Arabic in public worship to some extent. His first public service conducted wholly in Arabic was on March, 13, 1858. In January, 1859, he conducted part of a service in German.

Being recalled from this mission, he left Jerusalem December 23, 1860, passed through Paris and arrived in London February 22, 1861, where he first met the Rev. William Henry Black, F. S. A., pastor of the Mill Yard Seventh-day Baptist Church. May 6th he arrived in New York, and in October became pastor of the Walworth (Wis.) Seventh-day Baptist Church. In 1863 he became pastor of the Church at Scott, N.Y., and in August, 1868, he removed to Rosenhayn, near Vineland, N. J. He and his family were the first settlers here, built the first house, and cleared a small plot of ground.

On the death of Rev. W.H. Black, April 12, 1872, he was called as pastor of the Mill Yard Church. Reaching London, September 14, 1872, he found only three members belonging to the Church; but during his pastorate twenty-six others were added to the number. He at once began to print and distribute tracts; and issued the first number of the "Sabbath Memorial" in January, 1875. This quarterly he published for fourteen years, and made it a faithful and strong advocate of Sabbath observance.

One of the most unique and important of his many Sabbath publications is his "Chart of the Week" in 160 languages; this he issued in 1887. By this he showed that in over one hundred languages the seventh-day or Saturday was referred to as the Sabbath. Of this Chart, the Christian Leader said, "It is a marvelous production of patient as well as erudite toil, giving a bird's eye view of the language history of the seven days' week from the remotest antiquity to the present time.

In 1882, Sir Walter Besant, in his famous novel, "All Sorts and Conditions of Men," describes Mill Yard Chapel, and refers to Mr. Jones under the title of the Rev. Percival Hermitage. Mr. Besant says :- "As for the position taken by these people, it is perfectly logical, and in fact, impregnable. There is no answer to it."

In June, 1886, Alfred University conferred upon Mr. Jones the honorary degree of Doctor of Divinity. He was Professor of Arabic and Hebrew at the City of London College, Moorfields, for several years, and was a member of many societies - Seamen's Christian Friend Society, London Board of Baptist Ministers, Northwest London Fraternal, Board of the General Baptist Assembly, Society of Biblical Archeology, The Oriental Congress, The Southern Provincial Assembly of Free Churches, etc., etc.

He spent much time in studying the Scriptures in the original languages ; and his advice to students for the ministry was always to learn Hebrew first and then Greek, holding that the New Testament Scriptures should be studied through Hebrew spectacles.

His funeral services were conducted on February 26, by Rev. G. J. Hill of the Seamen's Christian Friend Society, at Abney Park Cemetery. Mr. Hill said, among other things, "I never knew a more consistent follower of the Lord Jesus Christ. I never heard a single word fall from his lips which I might wish had not been uttered, never an uncharitable or unkind word in reference to any one absent, nor the manifestation of any but a Christlike spirit to those who were present."

Reprinted from "Seventh Day Baptists in Europe and America" Vol 1, pp 80-83, published by the American Sabbath Tract Society, 1910.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## A Nation

"I considered the horns, and, behold, there came up among them another little [horn](#), before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Daniel 7:8, 20

The Bible interprets its own symbols so that we need not speculate at all.

"And **the ten horns** out of this kingdom **are ten kings** that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." Daniel 7:24

Kings and kingdoms are used synonymously in the Bible, where you have a kingdom you also have a king. The following two verses make this principle even more clear:

"**These great beasts**, which are four, **are four kings**, which shall arise out of the earth." Daniel 7:17

"Thus he said, **The fourth beast** shall be **the fourth kingdom** upon earth..." Daniel 7:23

### Does the Vatican fit this point?

Yes, the Vatican has a [full civil government](#) with a flag, a police force, courts and postage stamps. It issues currency and passports, and has a large and active diplomatic corps with ambassadors called nuncios. See any Encyclopedia for more information.

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Enter a description of what you are looking for.

### > The Reformers Reveal the Beast.



John Wyclif was one of many who knew that the Roman Catholic church is symbolized by the little horn.

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## A LITTLE NATION

"I considered the horns, and, behold, there came up among them another [little](#) horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Daniel 7:8

### Does the Vatican fit this point?

Yes, Vatican City - 0.2 square miles, is the world's smallest nation, the Vatican has a population of 770. The country which surrounds St. Peter's Basilica is the spiritual center for the world's Roman Catholics (over 1 billion strong). Also known as the Holy See, it is surrounded by Rome, Italy. See [About.com](http://About.com) for more information.



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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## A LITTLE NATION IN WESTERN EUROPE

"I considered the horns, and, behold, there came up [among them](#) another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. Daniel 7:8

To understand that "[among them](#)", the other 10 horns, means among the former divisions of the Roman Empire we need to study Daniel chapter 7 in greater detail.



**As the chapter begins, Daniel sees four beasts coming up out of the sea. In prophecy, what does a beast represent? What does the sea represent?**

"The fourth beast shall be the fourth kingdom upon the earth." Daniel 7:23. "The waters ... are peoples, and multitudes, and nations, and tongues." Revelation 17:15.



**Answer:** Beasts represent kingdoms or nations. Water represents multitudes of people or large populations.



**The four beasts of Daniel 7 represent the four world kingdoms (verses 17, 18). Babylon, the first kingdom (Daniel 2:38, 39), is represented as a lion in Daniel 7:4. (See also Jeremiah 4:7; 50:17, 43, 44 for Babylon pictured as a lion elsewhere.) What do the "eagle's wings" mean? What do the "four winds" of verse 2 represent?**



*In Prophecy, God uses beasts to symbolize nations.*

"The Lord shall bring a nation against thee ... as swift as the eagle flieth." Deuteronomy 28:49. "Thus saith the Lord of hosts, ... a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Jeremiah 25:32, 33.

**Answer:** The wings of eagles represent speed. (See also Jeremiah 4:13; Habakkuk 1:6-9.) Winds represent strife, commotion, and destruction. (See also Revelation 7:1-3.)



*The lion beast of Daniel 7 represents the empire of Babylon.*

**What kingdom does the bear represent (Daniel 7:5)? What do the three ribs in its mouth symbolize?**



*The bear with three ribs in its mouth symbolizes Medo-Persia.*

Read Daniel 8. Notice that the beasts in chapter 8 parallel those in chapter 7. Daniel 8:20 specifically names Medo-Persia as the kingdom that precedes the rough goat, or Greece, of verse 21. It is the second world kingdom--the same power as the bear of Daniel 7. The empire was made up of two groups of people. The Medes came up first (represented in Daniel 7:5 by the bear coming up on one side), but the Persians eventually became stronger (represented in Daniel 8:3 by the ram's second horn which grew "higher," or taller). The three ribs represent the three principal powers conquered by Medo-Persia: Lydia, Babylon, and Egypt.

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> What is the Purpose of the Sabbath?

**Greece, the third kingdom (Daniel 8:21), is represented by a leopard with four wings and four heads (Daniel 7:6). What do the heads represent? What do the four wings represent?**

The four heads represent the four kingdoms into which the empire of Alexander the Great was divided when he died. The four generals who headed these areas were: Cassander, Lysimachus, Ptolemy, and Seleucus. The four wings (instead of two like the lion) represent super-speed, which was true of Alexander's conquests (Jeremiah 4:11-13).



*The leopard beast of Daniel 7 represents the world kingdom of Greece.*



*The world empire of Rome is symbolized by the monster beast of Daniel chapter 7.*

**The Roman empire, the fourth world kingdom, is represented by a horrible monster with iron teeth and 10 horns (Daniel 7:7). What do the horns represent?**

**Answer:** The 10 horns represent the 10 kings or kingdoms into which pagan Rome was eventually split (Daniel 7:24). (These 10 kingdoms are the same as the 10 toes of the image described in Daniel 2:41-44.) Roving barbarian tribes swept in upon the Roman empire and carved out land niches for their people. Seven of those 10 tribes developed into the countries of modern Western Europe, while three were uprooted and destroyed.

Visigoths--Spain  
Anglo-Saxons--England  
Franks--France  
Alemani--Germany  
Burgundians--Switzerland  
Lombards--Italy  
Suevi--Portugal  
Heruli--Rooted up  
Ostrogoths--Rooted up  
Vandals--Rooted up



"I considered the horns, and, behold, there came up **among them** another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. Daniel 7:8

**In conclusion, does the Vatican fit this point too?**

Yes, Vatican City - the world's smallest nation, and spiritual center for the Roman Catholic church is surrounded by Rome, Italy which is among the 10 former divisions of the Roman Empire. See [www.About.com](http://www.About.com) for more information or to [www.InfoPlease.com](http://www.InfoPlease.com) for a map.

Don't forget--all these identification points come directly from the Bible. They are not some human opinion or speculation. Historians could tell you quickly what power is being described. These points can fit only one power--the papacy. But in order to be certain, let us continue to carefully examine all the points, one by one. There must be no room left for doubt.

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## A NATION THAT ARISES AFTER THE DIVISION OF THE ROMAN EMPIRE

"And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise [after them](#) ; and he shall be diverse from the first, and he shall subdue three kings." Daniel 7:24

### Does the Papacy fit this point too?

Yes, according to historians, the Roman empire was divided up by barbarian tribes by the year 476 A.D.

"Though new states emerged to take the place of Rome in western Europe almost as soon as the West Roman Empire finally collapsed in 476... Europe remained politically fragile." John B. Teeple *Timelines of World History*, p. 111, Dorling Kindersley Publishing, New York, New York, 2002

The Papacy came into power in 538 A.D, a few years after an official decree by Emperor Justinian in 533 A.D., the delay was due to the resistance and occupation of Rome by the Ostrogoths.

For more information on this subject look up the Justinian Code and also the war against the Ostrogoths by Belisarius in older history books and encyclopedias.

"Vigilius... ascended the papal chair (538 AD) under the military protection of Belisarius." *History of the Christian Church*, vol. 3, p. 327

See also *The Rise and Fall of the Roman Empire* by Edward Gibbon or any older encyclopedia for more information.

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## IT DESTROYS THREE NATIONS AS IT COMES INTO POWER

"I considered the horns, and, behold, there came up among them another little horn, [before whom there were three of the first horns plucked up by the roots](#): and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. Daniel 7:8, 20, 24

### Does the Papacy fit this point too?

Yes, The emperors of Western Europe were largely Catholic and supported the papacy in its growth and authority. Three Arian kingdoms, however, did not support the papacy--the Vandals, Heruli, and Ostrogoths. So the Catholic emperors decided they must be subdued or destroyed. Here is how Dr. Mervyn Maxwell, a theologian and historian, described the results in volume 1, page 129, of his book God Cares: "The Catholic emperor Zeno (474-491) arranged a treaty with the Ostrogoths in 487 which resulted in the eradication of the kingdom of the Arian Heruls in 493. And the Catholic emperor Justinian (527-565) exterminated the Arian Vandals in 534 and significantly broke the power of the Arian Ostrogoths in 538. Thus were Daniel's three horns' the Heruls, the Vandals, and the Ostrogoths--'plucked up by the roots.'

The divisions of the empire were as follows:

- Alamanni became the Germans
- Anglo Saxons became the English
- Bergundians became the Swiss
- Franks became the French
- Lombards became the Italians
- Suevi became the Portuguese
- Visigoths became the Spanish
- Heruli - Now Extinct
- Vandals - Now Extinct
- Ostrogoths - Now Extinct

See The Rise and Fall of the Roman Empire by James Cardinal Gibbons or any older encyclopedia for more information.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## IT IS DIFFERENT FROM THE OTHER NATIONS

"And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them ; and he **shall be diverse** from the first, and he shall subdue three kings." Daniel 7:24,8

### Does the Papacy fit this point too?

Yes, the papacy clearly fits this description also. It is both a religious power and a political power whereas the other 10 kingdoms were only secular in nature. Here is a link to the Vatican website: <http://www.vatican.va> Please note the ".va" in the URL, the ".va" is the country code.



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# SABBATH TRUTH

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## HAS A MAN AT THE HEAD AND BLASPHEMES GOD

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the [eyes of man](#), and [a mouth speaking great things](#). Daniel 7:8, 20

The leader and spokesman for the Roman Catholic church is called the "Pope". The governing body of the church is called the "Holy See."

Blasphemy has two definitions in Scripture:

1. Claiming to forgive sins (Luke 5:21).
2. Claiming to be God (John 10:33).

Let's first look at the evidence for it claiming to forgive sins: "Does the Priest truly forgive the sins, or does he only declare that they are remitted? The Priest does really and truly forgive the sins in virtue of the power given to him by Christ." 1 The papacy further undermines Jesus by setting up a system of confession to an earthly priest, thus bypassing Jesus, our High Priest (Hebrews 3:1; 8:1, 2) and only Mediator (1 Timothy 2:5).

Next consider the evidence for it claiming to be God: "We [the popes] hold upon this earth the place of God Almighty." 2 Here is another: "The pope is not only the representative of Jesus Christ, but he is Jesus Christ, Himself, hidden under the veil of flesh." 3

It's obvious this point, likewise, fits the papacy.

- 1 Joseph Deharbe, S.J., *A Complete Catechism of the Catholic Religion* (New York: Schwartz, Kirwin & Fauss, 1924), p. 279.
- 2 Pope Leo XIII, Encyclical Letter "The Reunion of Christendom" (dated June 20, 1894) trans. in the *Great Encyclical Letters of Pope Leo XIII* (New York: Benziger, 1903), p. 304.
- 3 *Catholic National*, July 1895.

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➤ **Philipp Melanchthon**  
(1497-1560, Associate of Martin Luther)



"Since it is certain that the pontiffs and the monks have forbidden marriage, it is most manifest, and true without any doubt, that the Roman Pontiff, with his whole order and kingdom, is very Antichrist. Likewise in 2 Thess. II, Paul clearly says that the man of sin will rule in the church exalting himself above the worship of God, etc."

Translated from Melanchthon, Disputationes, No. 56, "De Matrimonio", in Opera (Corpus Reformatorum), vol. 12 col. 535

For more quotes see:  
[Reformers Reveal the Beast](#)

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## PERSECUTES GOD'S FOLLOWERS

"I beheld, and the same horn [made war with the saints](#), and prevailed against them;" Daniel 7:21, 25

That the church did persecute is a well-known fact. The papacy clearly admits doing so. Upon searching the historical record you will find many references to "Judiazers." In most cases, these references were to Christians who kept the Seventh Day Sabbath of the Bible.

Much supportive evidence of the persecution exists. Even conservative historians claim that the Roman Catholic Church probably destroyed at least 50 million people over matters of religious conviction. We will quote here from several sources:



"That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. W. E. H. Lecky, *History of the Rise and Influence of the Spirit of Rationalism in Europe*, Volume 2, p. 40.

"From the birth of popery to the present time, it is estimated by careful and credible historians, that more than fifty millions of the human family, have been slaughtered for the crime of heresy by popish persecutors..." John Dowling, *The History of Romanism*, pp. 541-542

In The History of the Inquisition of Spain, D. Ivan Antonio Llorente provides these figures from the Spanish Inquisition alone:

31,912 persons were condemned and perished in the flames.  
241,450 persons were condemned to severe penalties.

For information on the inquisition visit the [Museo de Inquisicion](#) in Lima Peru.

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> **John Wesley (1703-1791 founder of the Methodist Church)**



"He is in an emphatical sense, the Man of Sin, as he increases all manner of sin above measure. And he is, too, properly styled the Son of Perdition, as he has caused the death of numberless multitudes, both of his opposers and followers... He it is...that exalteth himself above all that is called God, or that is worshipped... claiming the highest power, and highest honor... claiming the prerogatives which belong to God alone." Albert Close, *Antichrist and His Ten Kingdoms*, London: Thynne and Co., 1917, p. 110.

For more quotes see:  
[Reformers Reveal the Beast](#)

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## POWER OVER THE SAINTS FOR 1260 YEARS

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel 7:25

Several things need clarification in connection with this point:

1. A time is a year, times is two years, and the dividing of time is a half-year. The Amplified Bible translates it: "Three and one-half years." <sup>1</sup>
2. This same time period is mentioned seven times (Daniel 7:25; 12:7; Revelation 11:2, 3; 12:6, 14; 13:5) in the books of Daniel and Revelation: three times as a time, times, and half a time; twice as 42 months; and twice as 1,260 days. Based on the 30-day calendar used by the Jews, these time periods are all the same amount of time: 3 1/2 years = 42 months = 1,260 days.
3. One prophetic day equals one literal year (See Ezekiel 4:6; Numbers 14:34).
4. Thus, the little horn was to have power over the saints for 1,260 prophetic days or 1,260 literal years.
5. The rule of the papacy began in A.D. 538, when the last of the three opposing Arian kingdoms was uprooted. Its rule continued until 1798 when Napoleon's general, Berthier, took the pope captive with hopes of destroying both Pope Pius VI and the political, secular power of the papacy. This period of time is an exact fulfillment of the 1,260-year prophecy. The blow was a deadly wound for the papacy, but that wound began to heal and continues healing today. It is plain to see that this point, likewise, fits the papacy.

**Side Note:** This period of time is referred to by historians as the "Dark Ages". It was a time when Christ's faithful followers were persecuted, the reading of the scriptures, "a lamp unto my feet, and a light unto my path. Psalm 119:105" was banned, and the beliefs of the Roman Catholic Church were forced upon the people by the strong arm of Civil Governments. The medieval [game of chess](#) was developed during this time period with the powerful bishop pieces located to the right and the left of the King and the Queen, subtly reminding us of the power the church wielded.

<sup>1</sup> *The Amplified Bible*, Zondervan Publishing House, Grand Rapids, Michigan 1962.

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## IT WOULD THINK TO CHANGE GOD'S LAW

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and [think to change times and laws](#) and they shall be given into his hand until a time and times and the dividing of time. " Daniel 7:25

But what about changing the "laws"? The Amplified Bible translates "laws" as "the law." The reference is to changing God's law. Of course, no one can really change it, but has the papacy attempted to do so? The answer is "yes."

In its catechisms, the papacy has omitted the second commandment against veneration of images and has shortened the fourth commandment from 94 words to eight and divided the tenth commandment into two commandments. (Check this for yourself. Compare the Ten Commandments in any Catholic catechism with God's list of the commandments in Exodus 20:3-17.) There is no doubt that the little horn power of Daniel chapter 7 is the papacy. No other organization could possibly fit these points. Here are few statements from prominent Catholic leaders.

"The Pope is of so great authority and power that he can modify, explain, or interpret even divine law". The pope can modify divine law, since his power is not of man, but of God, and he acts a vicegerent of God upon earth" Lucius Ferraris, Prompta Bibliotheca, art. Papa, II, Vol. VI, p. 29.

"The Sabbath was Saturday, not Sunday. The Church altered the observance of the Sabbath to the observance of Sunday. Protestants must be rather puzzled by the keeping of Sunday when God distinctly said, 'Keep holy the Sabbath Day.' The word Sunday does not come anywhere in the Bible, so, without knowing it they are obeying the authority of the Catholic Church." Canon Cafferata, The Catechism Explained, p. 89.

[The plan of the Roman Catholic Church](#) is to get all the world to uphold and enforce its laws.

View [more quotes](#) on this subject.

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### > The Roman Catholic Church says:



"...pastoral intuition suggested to the Church the christianization of the notion of Sunday as "the day of the sun" John Paul II, 1998

In other words, John Paul II is saying that the leaders of the church are responsible for the change to Sunday.

[View](#) a more comprehensive list of quotes.

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## Controversial Catechism

### "...nothing but Catholic Tradition for keeping the Sunday holy"

Q. Must not a sensible Protestant doubt seriously, when he finds that even the Bible is not followed as a rule by his co-religionists?

A. Surely, when he sees them baptize infants, abrogate the Jewish Sabbath, and observe Sunday for which [pg. 7] there is no Scriptural authority; when he finds them neglect to wash one another's feet, which is expressly commanded, and eat blood and things strangled, which are expressly prohibited in Scripture. He must doubt, if he think at all. ...

Q. Should not the Protestant doubt when he finds that he himself holds tradition as a guide?

A. Yes, if he would but reflect that he has nothing but Catholic Tradition for keeping the Sunday holy; ...

[Controversial Catechism](#) by Stephen Keenan, New Edition, revised by Rev. George Cormack, published in London by Burns & Oates, Limited - New York, Cincinnati, Chicago: Benzinger Brothers, 1896, pages 6, 7.

Enter a description of what you are looking for.

### The Truth about the Sabbath



The History of the origin of Sunday Worship. [View it.](#)

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CONTROVERSIAL CATECHISM

*Church all truth FOR EVER. (Math. xvi., xxviii.; John xiv.) Nay, He adds, that He died to make her a glorious Church without spot or wrinkle, holy and without blemish; and His Apostle calls her the pillar and ground of truth. (Eph. v.; 1 Tim. iii.)*

*Q. Does He say anything else which proves such an assertion to be an imposture?*

*A. He prays that all who should believe in His name may be one, as He and the Father are one—a prayer which could not have been heard, if His Church had fallen into error. (John xvii. 21.)*

*Q. Have you any other reason to induce an honest man to doubt of the reformed religions?*

*A. Yes; to prevent men from being tossed about by every wind of doctrine, and to perfect the elect, Christ appointed, not the Bible, as reformers do, but apostles, prophets, evangelists, pastors and doctors. (Eph. iv. 11.)*

*Q. Were there no abuses in the Church before the Reformation?*

*A. Yes; and in every age there were wise and foolish virgins, wheat and cockle blended together. Those abuses were the work of individual Catholics; the faith and moral teaching of the Church were always the same as they are at present.*

*Q. Have not Protestants reason to doubt of their faith, when they consider the men who founded Protestantism?*

*A. Yes, and strong reason. These were men of the most licentious character; and surely God would never choose such immoral persons to reform a Church established by His divine Son.*

*Q. When Protestants consider their rule of faith in its result, have they not reason to tremble?*

*A. Yes; for by making every man a judge of the Bible, they have filled the world with jarring and contradictory sects, each making war on all the rest; instead of the one united family for which Christ prayed, the one fold and one Shepherd, the most Babylonish disunion, as to folds and shepherds, pervades the entire Protestant world.*

*Q. Must not a sensible Protestant doubt seriously, when he finds that even the Bible is not followed as a rule by his co-religionists?*

*A. Surely, when he sees them baptize infants, abrogate the Jewish Sabbath, and observe Sunday for which*

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*there is no Scriptural authority; when he finds them neglect to wash one another's feet, which is expressly commanded, and eat blood and things strangled, which are expressly prohibited in Scripture. He must doubt, if he think at all.*

*Q. Do not the perpetual changes of Protestantism give ground for doubt?*

*A. Certainly; since a changing religion, which assumes a new face both as to faith and morals in every age and every country, cannot be the religion of Christ, which is the same yesterday, to-day, and for ever, and the same everywhere.*

*Q. Should not a wise man doubt of the first principle of Protestantism, when he reads the words of St. Peter—2 Peter i. 20; iii. 16?*

*A. He must not only doubt, but be certain, that the principle of private interpretation is erroneous, since that Apostle says that no prophecy is of private interpretation, and that many things in the Scripture are hard to be understood, which the unlearned and unstable wrest to their own destruction.*

*Q. Should not a Protestant doubt when he finds that he himself holds tradition as a guide?*

*A. Yes, if he would but reflect that he has nothing but Catholic tradition for keeping the Sunday holy; and that, amongst many other things, it is by Catholic tradition only he knows the Bible to be the Word of God.*

*Q. Is not the Church of Christ one fold?*

*A. Yes; yet not two Protestant sects are exactly the same; nay, you will hardly find two Protestants who have the same faith on every point.*

*Q. Is not the Church of Christ holy, "without spot or wrinkle"?*

*A. Yes; and whether we consider Protestantism in its founders or in its doctrines, it is not holy. Its founders, as we shall shortly see, were immoral men; and it held, and now holds, most immoral doctrines; for example, the doctrine of predestination, from which it follows that God is the author of sin, that man must sin.*

*Q. Is not the Church of Christ Catholic, or universal?*

*A. Certainly; for Christ told His Apostles to teach all nations, to teach all truth, and that He would be with them all days; yet, the Protestant Church has not*

Keenan's Catechism - 1896

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## The Catholic Universe Bulletin, August 14, 1942, p. 4.

"The [Roman Catholic] Church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her founder, Jesus Christ. The Protestant claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant."

### THE QUESTION BOX

## Derivation of the Name 'Jesus'

"Had the name 'Jesus' been borne by anyone prior to the birth of Our Redeemer and was the Holy Name bestowed immediately upon birth or at Christ's baptism? At what age was Christ baptized?"

The name Jesus is the Latin form of a Greek word that was derived from the Hebrew name Jehoshua (Joshua), Aramaic Yeshu, and means "Jahweh is salvation." It was given to Our Lord by the direction of God Himself (Luke 1:31; Matt. 1:21). The name was imposed on Christ at the time of His circumcision which was the custom of the Jews. That was eight days after His birth. Our Lord was baptized when He was about 30. He received no name then as this was the baptism of penance administered by St. John. It was not the Sacrament of Baptism of the New Law. The name was borne by the son of Sirach who was the author of Ecclesiasticus, a book of the Old Testament. The name is now given in baptism in Spanish countries.

Why is a halo put on the head of a statue of a Saint, and what is its symbolic meaning?

The halo, or circle, which is supposed to represent a ring of light, is symbolic of the light of grace bestowed by God. It may be regarded in art as the development of the aureole, the nimbus and the gloria.

The aureole is a cloud or glow of light in oval form surrounding the whole figure. The nimbus is a cloud or glow of light around the head. The gloria is light emanating from the body.

The halo or nimbus around the head of Christ is symbolic of His divinity.

The pagans used such devices before the Christian Era to signify power and majesty or prominence. Even in the Christian Era, the symbols were used for famous personages, but Pope Urban III (1183-1184) forbade the use of the nimbus for persons who are not at least beatified.

May every priest say two Masses on Sundays?

No; a priest may not say two Masses on Sundays unless he has permission to do so. That permission is granted by the Bishop of the diocese in instances where there are not enough priests to satisfy the needs of a community.

Permission to say two Masses is not granted as a personal privilege to the priest, but to allow the faithful to fulfill their obligation of attending Mass.

What are the essential features in the life and work of the Trappists?

The Trappists have for their official title the "Order of Reformed Cistercians of the Strict

Observance." They follow the reforms of Abbot de Rance of La Trappe in 1790 A. D. observing perpetual silence, though living a common life. The divine office, reading and study, manual labor of an agricultural nature, and complete abstinence from flesh meat form the distinctive features of their life.

Will you please tell me the patron saint for the boys in the service?

St. George is usually referred to as the patron saint of soldiers. Soldiers in this sense probably is taken to mean all men in the armed forces.

If one is interrupted during prayer would this be a sin?

If you be interrupted by another it is no sin, nor would it be a sin for you to interrupt your own prayers for any sufficient reason. The prayers which you have said before the interruption will have their own value and if it be some particular devotion all that is necessary is that you continue from that part where you left off at the interruption.

By what authority did the Church change the observance of the Sabbath from Saturday to Sunday?

The Church changed the observance of the Sabbath to Sun-

day by right of the divine, infallible authority given to her by her Founder, Jesus Christ. The Protestant, claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh Day Adventist is the only consistent Protestant. Sunday as the day of rest to honor our Lord's Resurrection dates to Apostolic times and was so established, among other reasons, to mark off the Jew from the Christian. St. Justin the Martyr, speaks of it in his Apologies.

the joke could be turned against him he was ever the first to burst into laughter.

The king and the men of his court chose sides for a sham battle in which one party defended a fortress and another tried to capture it. The battle began with snowballs, apples and other such harmless oddments. The king himself was a fury in the attack and the battle was no longer a sham. One young defender of the fortress, seeing that the king was going to win, lost his head and seized a log. Down upon the king's head the wood was crashed and Francis was all but done to death. For days he lay unconscious, then slowly he began to recover.

For two months the king lay abed while everyone wondered what would be done to the over-enthusiastic young courtier who had downed the king. There was talk of punishment; Francis, however, would have none of it. For once in his somewhat shallow life he had a good moment and said: "I MUST TAKE WHAT COMES. IF I WANT TO PLAY THE FOOL!"

day by right of the divine, infallible authority given to her by her Founder, Jesus Christ. The Protestant, claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh Day Adventist is the only consistent Protestant. Sunday as the day of rest to honor our Lord's Resurrection dates to Apostolic times and was so established, among other reasons, to mark off the Jew from the Christian. St. Justin the Martyr, speaks of it in his Apologies.

Catholic Universe Bulletin (Cleveland) - Aug 14, 1942

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## The Catholic Virginian, "To Tell You The Truth," Vol. 22, No. 49 (Oct. 3, 1947).

"All of us believe many things in regard to religion that we do not find in the Bible. For example, nowhere in the Bible do we find that Christ or the Apostles ordered that the Sabbath be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath Day, that is the 7th day of the week, Saturday. Today most Christians keep Sunday because it has been revealed to us by the Church outside the Bible."

## The Catholic Virginian

Vol. XXII, No. 49



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### To Tell You The Truth

Does the Bible contain everything that we must believe in order to be saved?

A. No, the Bible does not contain everything that we must believe in order to be saved. The Catholic Church teaches that Christ revealed many things to be believed and only part of these are written down in the Bible, the rest of them the Apostles passed on to the Christians by word of mouth and were not written down sometimes for several centuries in the various writings of the Fathers of the early Church. The Catholic Church teaches that everything that is in the Bible is the Word of God and therefore must be believed, but the Bible does not contain everything that God revealed to man.

B. We know that this is true even from the Bible itself. The very last verse of St. John's Gospel which very probably was the last Book of the Bible to be written, this last verse is as follows: "There are however many other things that Jesus did, but if every one of these should be written, not even the world itself, I think, could hold the books that would have to be written. John 21:25. Here we have it in plain words that there are many other things

C. It is just common sense to know that the Bible does not contain everything that Jesus said and commanded His Apostles and believers to believe. The Gospels and Epistles record only a small portion of what Jesus said. When we study the purpose for which each of the books of the New Testament were written we see that none of them had any intention of giving all the things that must be believed. St. Luke tells us that he is just going to give us some of the things that Jesus did and said. The Gospels were written merely as a supplement to the preaching by word of mouth of the Apostles. The Apostles after converting a city had to go on to other cities and so they would write down a few things for the Christians in order to help them remember all the things that the Apostles had taught them. We see the same purpose in the writing of the Epistles. St. Paul had no intention of giving a complete summary even of all that must be believed. He would write an Epistle in answer to some particular need of some particular community of Christians usually to settle some dispute that had arisen in St. Paul's absence and St. Paul would write a letter. So we have the two Epistles to the Thessalonians because of a dispute among the Christians there over the Second Coming of Christ.

D. Therefore the Bible is a text book used by the Church in teaching religion to her children. The Church as teacher follows the Textbook of the Bible but often adds other things that she had directly learned from Christ and the Apostles when they were still upon earth.

E. All of us believe many things in regard to religion that we do not find in the Bible. For example, nowhere in the Bible do we find that Christ or the Apostles ordered that the Sabbath be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath Day, that is the 7th day of the week, Saturday. Today most Christians keep Sunday because it has been revealed to us by the Church outside the Bible.

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"Come unto me...and I will give you rest." Matt. 11:28

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## The Faith of Our Fathers

"... you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

Source: The Faith of Our Fathers, by James Cardinal Gibbons, Archbishop of Baltimore, 88th edition, page 89. Originally published in 1876, republished and Copyright 1980 by TAN Books and Publishers, Inc., pages 72-73.

### THE CHURCH AND THE BIBLE 89

should satisfy you when it is a question of steering your course to eternity. On this vital point there should be no conflict of opinion among those that guide you. There should be no conjecture. But there must be always someone at the helm whose voice gives assurance amid the fiercest storms that all is well.

Third—A rule of faith, or a competent guide to heaven, must be able to instruct in all the truths necessary for salvation. Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Not to mention other examples, is not every Christian obliged to sanctify Sunday and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.

The Catholic Church correctly teaches that our Lord and His Apostles inculcated certain important duties of religion which are not recorded by the inspired writers.<sup>1</sup> For instance, most Christians pray to the Holy Ghost, a practice which is nowhere found in the Bible.

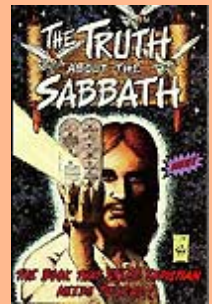
We must, therefore, conclude that the Scriptures *alone* cannot be a sufficient guide and rule of faith because they cannot, at any time, be within the reach of every inquirer; because they are not of themselves clear and intelligible even in matters of the highest importance, and because

<sup>1</sup> See John xxi. 26; II. Thess. ii. 14.

Faith Of Our Fathers - Cardinal Gibbons

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# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Paelan, 4th Century

VOLUME XLV.

LONDON, CANADA, SATURDAY, SEPTEMBER 1, 1923

2342

## Catholic Record, September 1, 1923.

"Now in the matter of Sabbath observance the Protestant rule of Faith is utterly unable to explain the substitution of the Christian Sunday for the Jewish Saturday. It has been changed. The Bible still teaches that the Sabbath or Saturday should be kept holy. There is no authority in the New Testament for the substitution of Sunday for Saturday. Surely it is an important matter. It stands there in the Bible as one of the Ten Commandments of God. There is no authority in the Bible for abrogating this Commandment, or for transferring its observance to another day of the week... **The Church is above the Bible, and this transference of Sabbath observance is proof of that fact.** Deny the authority of the Church and you have no adequate or reasonable explanation or justification for the substitution of Sunday for Saturday in the Third - Protestant Fourth - Commandment of God. As the Rev. Mr. Smith rightly points out: "The Jewish Sabbath is not Sunday, the Lord's Day. Christians are all wrong in speaking of the Sabbath as Sunday." The Christians who so speak are "Bible Christians," those who make the Bible the sole rule of Faith; and the Bible is silent on Sunday observance, it speaks only of Sabbath observance." Catholic Record, September 1, 1923.

case or are invested in first mortgage securities.

M. F. FALLON,  
Bishop of London.

### "SABBATH OBSERVANCE"

A short time ago this staid city of London experienced a tempest in a teapot over Sabbath observance. It was proposed to allow the children to use the municipal swimming pool during the sweltering weather we were then having. Immediately there was a ministerial chorus of protest. One reverend Boanerges valiantly declared that they would not rest until they had routed "the hosts of hell." Presumably he saw in apocalyptic vision the infernal armies lined up behind His Worship the Mayor and others in their impious assault on the sanctity of "the Sabbath."

Imagine the consternation in the ministerial association and the jubilation amongst the hosts of hell when they read in the London Free Press of this dastardly flank attack

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Now in the matter of Sabbath Observance the Protestant rule of Faith is utterly unable to explain the substitution of the Christian Sunday for the Jewish Saturday. It has been changed. The Bible still teaches that the Sabbath or Saturday should be kept holy. There is no authority in the New Testament for the substitution of Sunday for Saturday. Surely it is an important matter. It stands there in the Bible as one of the Ten Commandments of God. There is no authority in the Bible for abrogating this Commandment, or for transferring its observance to another day of the week.

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Press of this dastardly flank attack on their citadel of sabbatarianism:

"That Sabbath observance in the strict sense of the law of Israel, whether on the traditional or any seventh day, is no concern of the Christian, was the assertion of Rev. J. Marion Smith, of Emmanuel Baptist Church, Toronto, in his evening sermon yesterday at the Talbot Street Baptist Church."

And this under a two-column heading: "Sabbath Observance Not Any Part of Man's Duty as a Christian!" True, Mr. Smith was speaking to the "interrogative subject," "Can a Saved Man Be Lost?" That is quite a big subject in itself; but we shall take first his pronouncement on the Sabbath, which evidently struck the reporter and the city editor as the more sensational if not the more important part of the sermon. The report of the Free

For Catholics there is no slightest difficulty. "All power is given Me in heaven and on earth; as the Father sent Me so I also send you," said our Divine Lord in giving His tremendous commission to His Apostles. "He that heareth you heareth Me." We have in the authoritative voice of the Church the voice of Christ Himself. The Church is above the Bible; and this transference of Sabbath observance from Saturday to Sunday is proof positive of that fact. Deny the authority of the Church and you have no adequate or reasonable explanation or justification for the substitution of Sunday for Saturday in the Third—Protestant Fourth—Commandment of God. As the Rev. Mr. Smith rightly points out: "The Jewish Sabbath is not Sunday, the Lord's Day. Christians are all wrong in speaking of the Sabbath as Sunday." The Christians who so

## Catholic Record - Sept 1st, 1923

[Here is the entire article:](#)

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" 'In Toronto, for instance', he said, 'there are many who make a great point of Sabbath observance. I do not consider it any part of my duty as a Christian to observe the Sabbath. When Christ came the old law was fulfilled and done away with. Christ was the only being, as a human, who could and did observe the whole law. Of course, as a Christian I observe certain rules of conduct and habit. But that is the matter of personal purity.' "

It will be noted that the last paragraph purports to quote the very words of the preacher.

To the Toronto Star the Rev. Mr. Smith gave an explanatory interview which, though it may tend to allay Sabbatarian indignation, does not claim that he was misreported; indeed he further emphasizes the fact that the Jewish Sabbath and Christian Sunday are quite distinct and separate institutions.

We quote from The Star: "The Jewish Sabbath is not Sunday, the Lord's Day. Christians are all wrong in speaking of the Sabbath as Sunday," said Mr. Smith. "The Sabbath is not binding upon a Christian as a means of justification from sin," he went on. "The keeping of Sunday, the Lord's day, is quite a different matter, and springs not from any obligation to the Jewish Law, but is the ready response from the heart of the Christian who observes Sunday as a day set aside for worship and rest. This observance is one of the highest privileges of mankind, and it is only reasonable that one-seventh of a man's time should be devoted to special worship

and spiritual refreshment."

And further to mollify the critics he added in conclusion: "One of the greatest blessings of Canada had been due to the strict observance of the Lord's Day. To throw Sunday wide open would be to paralyze much good that is now accomplished and to throw unlimited temptation before the young life of our boys and girls."

The ministers of London who criticize Mr. Smith's sermon left the real crux of the question untouched. And that is not surprising, for on Protestant principles there is no possible explanation of the substitution of the Christian Sunday for the Jewish Sabbath; for this plain abrogation of the express commandment of God as recorded in the Bible.

Protestants reject Divine Tradition, the Unwritten Word, which Catholics accept as of equal authority with the Written Word, the Bible. The Divine authority given by Christ to the Church to teach in His name, to bind and loose, Protestants deny. For them - and it is their boast - the Bible and the Bible alone has Divine authority.

Now in the matter of Sabbath observance the Protestant rule of Faith is utterly unable to explain the substitution of the Christian Sunday for the Jewish Saturday. It has been changed. The Bible still teaches that the Sabbath or Saturday should be kept holy. There is no authority in the New Testament for the substitution of Sunday for Saturday. Surely it is an important matter. It stands there in the Bible as one of the Ten Commandments of God. There is no authority in the Bible for abrogating this Commandment, or for transferring its observance to another day of the week.

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It affects very materially and very intimately the question of the proper observance of the Lord's Day.

In the first centuries the obligation of rest from work remained somewhat indefinite. The Council of Laodicea, held at the end of the fourth century, was content to prescribe that on the Lord's Day the faithful were to abstain from work as far as possible. At the beginning of the sixth century St. Cesarius and others showed an inclination - very familiar to us - to apply the law of the Jewish Sabbath to the Christian Sunday. But the Council of Orleans in 538 reprobated this tendency as Jewish and non-Christian.

Thus by the same Divine authority, in virtue of which she did away with the Jewish Sabbath and substituted therefor the Christian Sunday, the Catholic Church legislated as to how the Lord's Day should be observed. Due to the exaggerated importance given the Bible after the Reformation and to the influence of Puritanism, the Lord's Day in England and still more in Scotland began to take on all the rigorism of the Jewish Sabbath. That heritage, though somewhat softened, we still have with us. A game of ball where participants and spectators enjoy health-giving rest and recreation in the open air is "desecration of the Sabbath." The swimming pool controversy is another good example.

We would not be misunderstood. With much of the activity of the Sabbatarians we are in sympathy. Their insistence on a day of rest being given all workers is admirable. But their muddle-headed confusion of the Lord's Day with the Jewish Sabbath - against which the Rev. Mr. Smith so vigorously protests - finds no sympathy amongst the Catholics who receive the Lord's Day itself as well as its mode of observance from the Church and not from the Bible.

It might serve a good purpose if the Sabbatarians would meditate on Mark ii, 23-28.

"And it came to pass again, as the Lord walked through the cornfields on the sabbath, that his disciples began to go forward and pluck the ears of corn. And the Pharisees said to Him: Behold why do they on the sabbath-day that which is not lawful?"

"And He said to them: Have you never read what David did, when he had need, and was hungry himself and they that were with them? How he went into the house of God under Abiathar the high-priest and did eat the loaves of proposition which was not lawful to eat but for the priests, and gave to them who were with him?"

"And He said unto them: The sabbath was made for man, not man for the sabbath."

That is the great principle that is forgotten under the damnosa hereditas of Puritanical sabbatarianism.

Our Divine Lord observed the Sabbath; but by word and deed he set Himself against the absurd rigorism that made man the slave of the day.

The train of thought and discussion set in motion by the Rev. Mr. Smith if followed up to its logical conclusion should serve a very good and very practical purpose.

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The above article was published in the Saturday, September 1st, 1923 edition of The Catholic Record of London, Ontario, Canada, Volume XLV, #2342 and appeared on page 4. As the author of the article was not indicated, it is assumed to have been written by one of the editors. A facsimile of that portion of the article. The following information appeared on the same page as the article:

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# SABBATH TRUTH

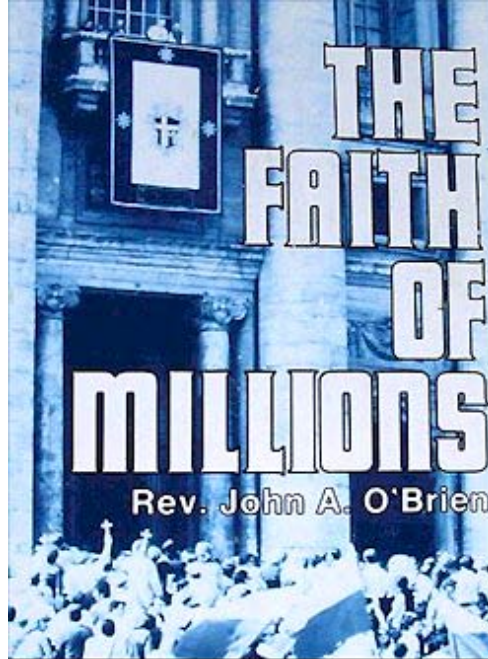
"Come unto me...and I will give you rest." Matt. 11:28

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## The Faith of Millions, by Rev. John A. O'Brien

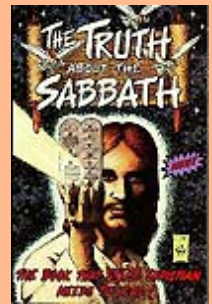
"But since Saturday, not Sunday, is specified in the Bible, isn't it curious that non-Catholics who profess to take their religion directly from the Bible and not the Church, observe Sunday instead of Saturday? Yes, of course, it is inconsistent; but this change was made about fifteen centuries before Protestantism was born, and by that time the custom was universally observed. They have continued the custom, even though it rests upon the authority of the Catholic Church and not upon an explicit text in the Bible. That observance remains as a reminder of the Mother Church from which the non-Catholic sects broke away - like a boy running away from home but still carrying in his pocket a picture of his mother or a lock of her hair." *Faith of Millions*, pp. 400 and 401, by the Reverend John A. O'Brien, PH.D., Copyright 1938, published by Our Sunday Visitor, Huntington Indiana

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## "The holy day, the Sabbath, was changed from Saturday to Sunday"

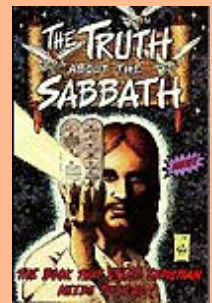
Sentinel, Pastor's Page, May 21 1995

Perhaps the boldest thing, the most revolutionary change the Church ever did, happened in the first century. The holy day, the Sabbath, was changed from Saturday to Sunday. "The Day of the Lord" (dies Dominica) was chosen, not from any directions noted in the Scriptures, but from the Church's sense of its own power. The day of resurrection, the day of Pentecost, fifty days later, came on the first day of the week. So this would be the new Sabbath. People who think that the Scriptures should be the sole authority, should logically become 7th Day Adventists, and keep Saturday holy.

Sentinel, Pastor's Page (Fr. Leo Broderick), Saint Catherine Catholic Church, Algonac, Michigan, May 21, 1995.

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## Sentinel

Saint Catherine Catholic Church



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Volume 50

May 21, 1995

Number 22

### Pastor's Page

Our Lord really simplified things when He said that the new law consisted in only two parts: love God and love neighbor. In the Hebrew Scriptures there were hundreds of laws that governed things in minutest detail. And the early Christians, most of whom were Jewish, had to really struggle with change. Some thought that many of the old laws should be carried over into the new Testament.

And, when we come to apply the Lord's commandments to concrete situations, we have to specify about particulars. So, the very early Church, without a long tradition, decreed that nobody should be overburdened, but idolatry, that is, taking part in pagan sacrifices, and sins against chastity are clearly against loving God and neighbor.

The Church has always had a strong sense of its own authority. "Whatever you bind on earth is bound in heaven", Jesus said.

Perhaps the boldest thing, the most revolutionary change the Church ever did, happened in the first century. The holy day, the Sabbath, was changed from Saturday to Sunday. "The Day of the Lord" (dies Dominica) was chosen, not from any directions noted in the Scriptures, but from the Church's sense of its own power. The day of resurrection, the day of Pentecost, fifty days later, came on the first day of the week. So this would be the new Sabbath. People who think that the Scriptures should be the sole authority should logically become 7th Day Adventists, and keep Saturday holy.

With a long long period of practice and reflection, Church law developed and changed with changing circumstances. It takes a fair amount of wisdom and study to know in detail the various Church laws. The latest revision of our Catholic Church law took place about 15 years ago, some time after the Vatican Council.

The law of Christ is always primary; we must love God and neighbor. Particular laws are made, not to be overly burdensome, but to apply, in particular circumstances, how the law of Christ is carried out in practice.

Some people think there should be no law, no government. They are anarchists, and of course they make themselves into their own law. We witness such people bombing innocents, shooting randomly in neighborhoods, destroying property, making up convenient (for themselves) rules about life, liberty, chastity, killing the unborn, free speech. "My yoke is easy, my burden is light" said the Lord



### CSA

If you have not yet responded to the C.S.A. drive, you will be receiving information in the mail. Please place your contribution in the basket, bring to the rectory or you may mail it to the rectory.



### Ascension Thursday

May 25, 1995

Masses: 9:15 a.m. & 7:00 p.m.

### Festival Meeting

There will be a festival meeting of all chairpersons and all interested parishioners, Tuesday, May 23 in the meeting room in Church. All are welcome to attend. New ideas are always appreciated.

ing property, making up convenient (for themselves) rules about life, liberty, chastity, killing the unborn, free speech.

"My yoke is easy, my burden is light" said the Lord. It takes strong faith to be able to see that in all circumstances.

Here's how to love God next Thursday: Come to Mass and participate.

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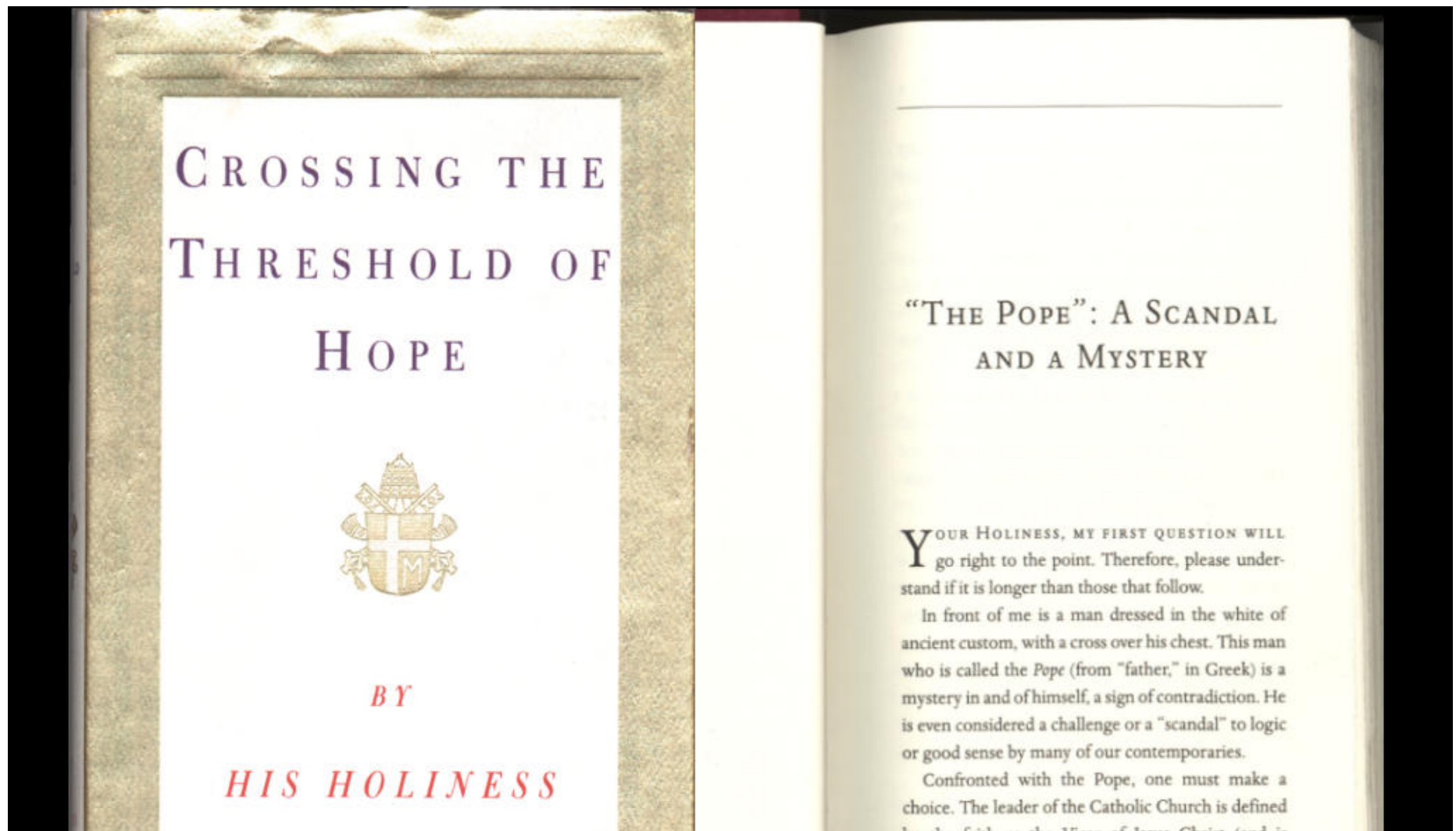
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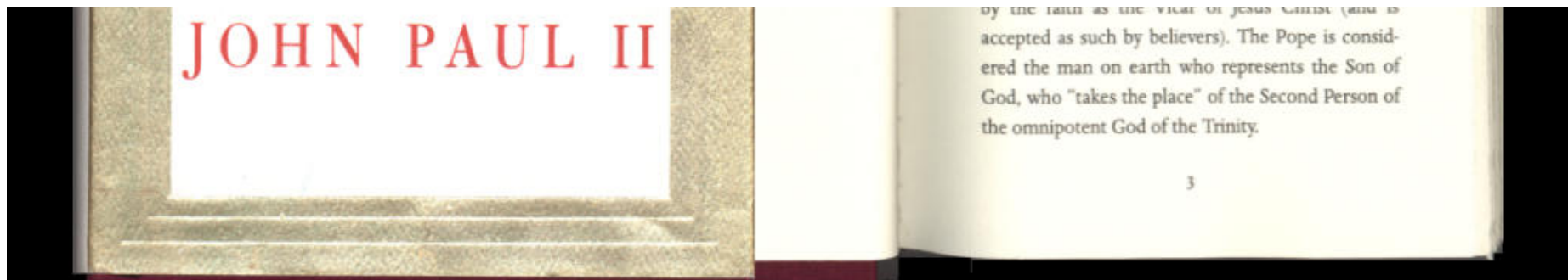
"Come unto me...and I will give you rest." Matt. 11:28

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## Crossing the Threshold of Hope

"The leader of the Catholic church is defined by the faith as the Vicar of Jesus Christ (and is accepted as such by believers). The Pope is considered the man on earth who "takes the place" of the Second Person of the omnipotent God of the Trinity."  
John Paul II, [Crossing the Threshold of Hope](#), p. 3, 1994





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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

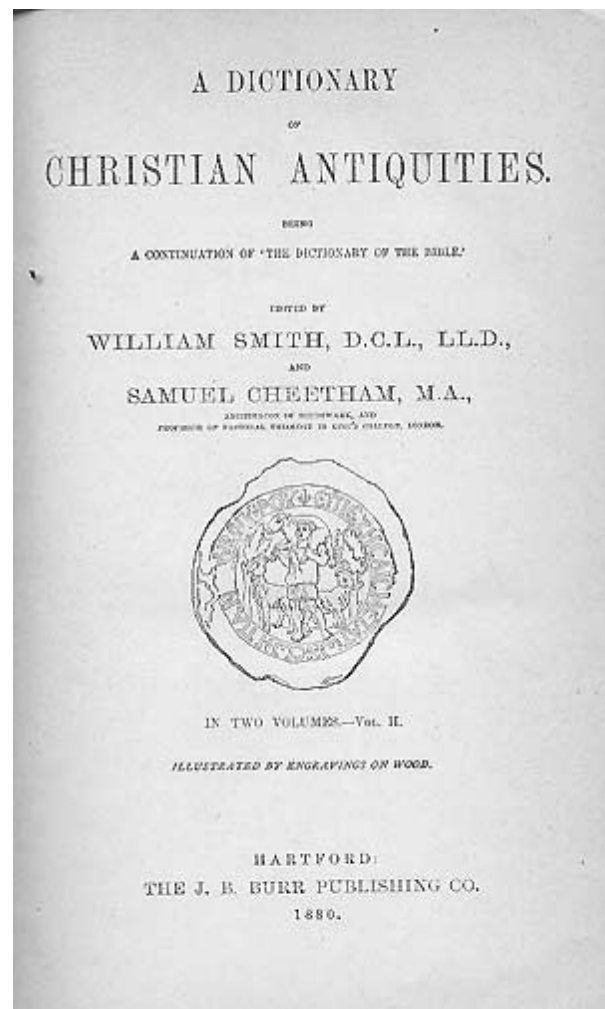
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## Dictionary of Christian Antiquities, 1880

**"substitution... no basis whatever, either in Holy Scripture or in Christian antiquity."**

"The notion of a formal substitution by apostolic authority of the Lord's day [meaning Sunday] for the Jewish Sabbath [or the first for the seventh day]... and the transference to it, perhaps in a spiritualized form, of the sabbatical obligation established by the promulgation of the fourth commandment, has no basis whatever, either in Holy Scripture or in Christian antiquity." - SIR WILLIAM SMITH AND SAMUEL CHEETHAM, "A Dictionary of Christian Antiquities," Vol. 11, page 182, Article "Sabbath."

"This long series of temporal enactments (in considering which we have, for the sake of exhibiting them as a whole, anticipated chronological order) must have told very powerfully upon the conception of the Lord's day in the church itself, not only tending to formalize its celebration, but to invest it in great degree with the character of a sabbath. Still, however, there was no connexion of its observance with the obligation of the fourth commandment, and therefore no application to it either of the laws of the Jewish sabbath, or of our Lord's teaching on the subject, as modifying and spiritualizing these laws." - Id., page 1047



## LORD'S DAY

ἐρεῖται μοι δοκεῖν τῶν ἐν ταύταις τῷ κοινῷ Σωτῆρι περὶ αὐτῶν ἀναγνωστέων. This passage extends the statement to the civil population, and adds the celebration of the Friday to that of the Sunday. It is true that these edicts of Constantine are not found in the codes, and that Eusebius is anxious to make the most of the Christianity of the subject of his panegyric. But it is incredible that he should have been either misinformed or insincere in the main substance of his statements; and it would have been quite accordant with Constantine's temporising policy to issue such commands, as special edicts, not to be enrolled among formal laws. However this may be, under Constantine's successors there were reiterated enactments in this direction, free from the ambiguity of the original law.

Thus we have two laws prohibiting exaction of debt on that day, one under Valentinian and Valens (A.D. 368), protecting Christians against being forced into litigation on that day, the "dies solis, qui dudum faustus habetur" (*Cod. Theod.* VIII. tit. viii. 1); the other under Gratian, Valentinian, and Theodosius (A.D. 386), extending this immunity to all, calling the day plainly the "dies solis quem Dominicum ritē dixere majores," and branding any infringer of the law as "non modo notabilis, verum etiam sacrilegus" (*Cod. Theod.* VIII. tit. viii. 2). The progress marked by the contrast of these two laws is significant. The former, recognising the Christians as a sect, is exactly of the same nature as a law of Honorius and Theodosius in 409, protecting the Jews from being forced to work or litigation on the sabbath or other of their sacred days (*Cod. Theod.* II. tit. viii. 3). The latter accepts Christianity as the religion of the empire, and enforces on all by law the sacredness of its chief festival.

Again, the celebration of the day was gradually separated by law from all heathen and even secular associations. In 389, under Theodosius, the "solis dies" and the "Sancti Paschae dies" (the weeks before and after Easter) are included with the harvest and vintage seasons, the Kalends of January, and the days of the foundation of Rome and Constantinople, as forensic holidays (*Cod. Theod.* II. tit. viii. 2). In 386 it was ordered that no one should present to the people any spectacle on the "dies solis," "ne divinum venerationem confectā solemnitate confundat" (*Cod. Theod.* XV. tit. v. 2). In 425, under Theodosius the younger, we find a law enacting an entire abstinence from all amusements of the theatre or the circus, on the "Dies Dominicus," Christmas day, Epiphany, Easter, and the Pentecost, in order that the whole minds of Christians may be devoted to worship of God. It denounces any infringement of the law by "the infatuated impiety of the Jews or the stolid error and madness of heathenism," and orders the celebration even of the emperor's birthday to be set aside for the sake of the Christian holy day (*Cod. Theod.* XV. tit. v. 5). The same law is reiterated in even stronger terms under Leo and Anthemius (A.D. 469), in reference to the Lord's day, which is to be kept absolutely sacred, not only from business, but also from "obscene pleasures" of the theatre, the circus, and the amphitheatre (*Cod. Just.* lib. III. tit. xii. 11). Nor should we pass over a remarkable law of Honorius and Theodosius (A.D.

## LORD'S DAY

1047

409), which expressly orders that on the Lord's day the judges shall have prisoners brought before them, to inquire whether they have been treated humanely, to see that food is given to the destitute, and that the prisoners be allowed, under guard, to go to the bath. The bishops were to put the judges in mind of this duty (*Cod. Just.* i. tit. iv. 9). It may be noted that at a later period (A.D. 529) under Justinian, the bishops were ordered to visit the prisoners on Wednesdays or Fridays (the Lord's day being probably thought to be too much occupied), to inquire into the cases of the prisoners, and to see whether any neglect of duty on the part of the magistrates had taken place (*Cod. Just.* tit. iv. 22). But the fifth council of Orleans, twenty years later (A.D. 549), orders the archdeacon or provost (*praepositus ecclesiae*) to make the visitation on the Lord's day itself, with a view to the relief of necessitous prisoners (see Labbe, *Councils*, vol. ix. p. 134). It should be observed that these laws recognise the positive duty of works of charity on the Lord's day, precisely as He Himself had recognised it on the sabbath.

This long series of temporal enactments (in considering which we have, for the sake of exhibiting them as a whole, anticipated chronological order) must have told very powerfully upon the conception of the Lord's day in the church itself, not only tending to formalize its celebration, but to invest it in great degree with the character of a sabbath. Still, however, there was no connexion of its observance with the obligation of the fourth commandment, and therefore no application to it either of the laws of the Jewish sabbath, or of our Lord's teaching on the subject, as modifying and spiritualizing these laws.

But when the legal enforcement of rest on the Lord's day was once established, the next step would not unnaturally follow. In fact, the conception of it, as formally sanctioned by a divine law, would recommend itself to different schools of thought. It would be a refuge to any who scrupled to accept in respect of Christian festivals the authority of a merely temporal power, not yet absolutely identified with Christianity. It would appear to earnest-minded men as a short and ready way of maintaining a high spirituality of tone, in the face of the conventional and insincere observance to which the imperial interference would probably give rise. It would afford to the courtly satellites of the emperor an opportunity of flattering his desire of being "a bishop as to things and men without," by representing him as being the restorer of a half-forgotten divine law. From various causes it would make its way; and, if once admitted, its simplicity and cogency would help it to supersede other pleas for the sacredness of the day.

(IV.) This effect is not at first visible in the great leaders of ecclesiastical opinion and faith. In them we find the same general line of thought which has already been described. It will be sufficient to quote a few leading examples from the East and West. St. Athanasius delights to trace signs of honour done prophetically to the Lord's day, the resurrection day of the Lord (*ἀναστρέφοντες ἡμέραν*), as in the title of the sixth Psalm, "Upon the eighth" (which, however,

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Big Lie Listen to the audio version [Now!](#)

One of the most amazing stories to emerge from the lavish Federal hand-out programs involved a Chicago street gang and the First Presbyterian church. According to testimony received by a Senate subcommittee in Washington, D.C. over \$600,000 promised by the Office of Economic Opportunity was used to finance the criminal activities of the Blackstone Rangers who used the church as a hang-out and arms storage center. Out of all the conflicting confusion of charges and counter charges, one fact seemed to stand unchallenged: The pastor believed that the gang was justified in participating in civil disobedience because of the attitude of the police toward them.

Strange as it seems, we have actually come to a day when religious leaders and institutions are openly condoning disobedience to the basic laws of our government. And friends, don't think for a moment that they always stop at disobedience to man's laws. The whole philosophy is permeated with a permissiveness which also looks lightly upon transgression of God's law as well.

People are confused today. People often come and say: "I don't understand. As a child I was taught to memorize the ten commandments, I received a Bible bookmark or a gold star on a chart or something, because I memorized the ten commandments. Then when later in life I realized I wasn't keeping all those commandments—when I was old enough to know that there was one commandment that said, "Remember the Sabbath day to keep it holy"—I went to the minister and asked, "Why is it we don't keep this commandment?" Then I was told, "The commandments were done away with. They were nailed to the cross. We're not under the law, we're under grace. So go ahead and disobey God's commandments, that will be alright." So many say: "I just don't understand it. Why was I taught to memorize them if they're done away?" This is a very good question.

A similar confusion comes as we hear popular preachers everywhere preaching against sin. Those preachers quote the ten commandments as an evidence. They preach against adultery and quote the seventh commandment: "thou shalt not commit adultery." That's alright. They preach against idol worship and quote the second commandment: "Thou shalt not make ... graven image, Thou shalt not bow down ... ." That's perfectly alright. If you want to preach against swearing, quote the third commandment. That too, is very fine. It is perfectly alright in preaching against sin to quote the commandments as evidence that it is wrong; but, as soon as you mention the commandment that the popular churches quite universally disobey, then you hear a strange cry: "I'm not under the law, I'm under grace. I can disobey God's commandments."

It is a strange and crooked way of reasoning, isn't it? Yet it's a very popular kind of thinking in the religious world today! It is perfectly alright to preach against swearing and adultery, stealing, murder, and quote the ten commandments. But, if we preach about keeping God's Sabbath day, which is, also, one of the ten commandments, then suddenly, the ten commandments are nailed to the cross or done away, we're not under the law, we're under grace!

But when you begin to analyze this devious doctrine, it appears rather foolish. If we are at liberty to disobey the Sabbath command by saying, "The law was nailed to the cross, done away," or by saying, "I'm not under the law but under grace," then this reasoning applies to all ten commandments, not just one of the ten. But not very many people think it is just right to throw out all ten of the commandments. Some will say: "most of those commandments are repeated in the New Testament." It's true that many of them are—the Sabbath is repeated in the New testament very clearly for example, but there are some that are not repeated there. For God never intended that the law be repeated in the New Testament. It wasn't necessary. It was given in the Old Testament. The New Testament takes for granted that we are to keep them. The apostles all quoted from the commandments profusely. It is clear that they were still considered to be God's law and

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an expression of His will. Obedience to them was expected, as we will see in our study today.

The Bible is very clear that God's law is always to stand. I think of statements like the one Jesus made in Matthew 5:17, where He said, "Think not that I'm come to destroy the law ... I am not come to destroy ... for until heaven and earth pass, not one jot or one tittle (not the crossing of a t or the dotting of an i) shall pass from the law, till all be fulfilled." Heaven and earth are still very much with us. Jesus said as long as they last, the law remains. And Jesus said not any of it was to be changed. He went on to say that anyone who breaks one of the least commandments and teaches others to do so, shall be called least by the kingdom of God. And those who teach men to keep them will be called great by the kingdom of God.

O, I hear some people quote that text in a strange way. They say Christ told us He came not to destroy the law and the prophets, but to fulfill—and they say "to fulfill" means to bring an end", "to do away with". If this interpretation is true, notice how absurd it makes the statement of Jesus, to quote it with the meaning, "Think not that I am come to destroy the law and the prophets, I am not come to destroy the law and the prophets, I am not come to destroy but to do away with." I wouldn't try to put such impossible contradiction into the mouth of Jesus! In Matthew 3:15 Jesus to John the Baptist said that they must fulfill all righteousness. I wonder if we are to think that they brought an end to, or did away with all righteousness! To fulfill righteousness means to live out that righteousness. Not to do away with it. Jesus came to live out the righteousness of God's law, not to bring an end to it.

Then I think of what Jesus said in Matthew 15:3-9. He said we should not follow traditions of men which are in contradiction to the law of God. This makes us transgress the law. He said, "But in vain they worship me teaching for doctrine the commandments of men." He added, "You make the commandments of God of none effect by your tradition." So Jesus taught us that we should not disregard His commandments. When the rich young ruler came to Christ and said, "What good thing must I do to enter into life?" What was Jesus' answer? "If thou wilt enter into life, keep the commandments." (Not that by keeping the commandments he could earn salvation, but as far as following the will of God was concerned, in the commandments the will of God is revealed.)

God expects His followers to keep the commandments. In James 2:10-12 we see the duty of complete obedience: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, do not commit adultery, said also, do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." Notice that the Bible calls the ten commandments the 'law of liberty.'

You know, there are some people who take some of Paul's statements and read them in such a way as to make it sound like Paul is doing away with the commandments and abrogating the law of God. Then they infer that we may ignore one or more of the ten commandments. But we must notice that when Paul reached his conclusion at the end of the chapter, Paul says, "Do we then make void the law of God through faith, God forbid, yea, we establish the law."

We may not be clever enough to follow all of Paul's reasonings, it is difficult in some places. Even Peter, as we have read, said Paul wrote some things that were hard to understand. So, I may not be able to follow all Paul's reasoning about the law, but there's one thing I'm very sure of, and that is this: That if I come to the very opposite conclusion that Paul comes to, something is wrong with the way I reason, don't you think so! I have not followed his thinking correctly. When Paul is all through with his difficult reasoning, he comes to the conclusion that the law is established, and not done away. If I follow Paul's reasoning and come to the conclusion that the law is done away, and that I can disobey it, I have failed somehow to follow Paul's good intentions, haven't I! We certainly can read Paul's plain conclusion that the law was to be upheld.

But you ask, "What are some of the answers to these seeming contradictions?" First of all in Ephesians 2 we read about "commandments and ordinances" which were separating a wall between Jews and Gentiles. Such as the ordinance of circumcision. There were some commandments that have to do with ordinances, with ceremony. Colossians 2 tells us about ordinances or decrees which were a shadow of things to come, a symbol of Christ. There were commandments that had to do with types and shadows of Jesus. Those things that illustrated His atonement, the ordinances of the old Jewish system. There were commandments that told them to bring a lamb and shed it's blood and sprinkle it on the altar. There were commandments that had to do with the priests in the sanctuary of Old Testament times. All these ordinances of the Old Testament were given to God's people until Christ should come. He was the reality to

which the type pointed. When Christ died on Calvary's cross as the true sacrifice, all the symbol sacrifices of lambs and etc. came to their end. They had met the object to which they pointed. No longer were these commandments that surrounded the ordinances to be followed. So, the Apostle tells us that the commandments contained in ordinances, the bloody sacrifices came to an end when Jesus died on Calvary's cross.

There were also some special feast days, and days of solemn celebration connected with the services and ceremonies of the old sanctuary which were shadows of Christ and done away. Because they were commanded to rest on these special days—the days were also called Sabbaths. (The word Sabbath means rest). You remember the mention of these days in the Bible: The Passover, Pentecost, the Day of Atonement, the Feast of Tabernacles, etc. These days were shadows of Jesus. For instance, Jesus is the true atonement, so when His atonement was made on Calvary, it was no longer necessary to keep the old day of atonement. Jesus is the true Passover Lamb. So after His sacrifice, the old Passover services came to an end. You see, these days, which were ceremonial Sabbaths were nailed to the cross and came to an end. This is what Paul meant in Colossians 2 when he talked about the Sabbaths that were a shadow of things to come. These ceremonial Sabbaths came once a year like our Thanksgiving or Fourth of July. But the weekly Seventh-day Sabbath was not a shadow of Jesus, and as we learned, it stands always. The Passover Sabbath, our Fourth of July, celebrated their deliverance from Egyptian bondage, it was their independence day. It also showed forth the fact that it was through Jesus, as the blood on the door post, that they were delivered from the destroying angel, as well as from their masters. So, Jesus is our true passover. His blood covers our sin and we will not be destroyed in the punishment of the wicked. We are set free in Him from the enslavement of Satan.

But what about the Seventh-day Sabbath? Is it to be classed with these temporary ceremonial Sabbaths? Of course not. It was never a type or a shadow of Jesus. It was not part of the commandments contained in the ordinances. Rather, the seventh-day Sabbath was given by God in the ten commandments, written on tables of stone in the moral law that was to stand forever—the law which Jesus said will stand as long as heaven and earth shall last. So there's a very definite difference between the ten commandments which are moral commandments and the commandments contained in ordinances which had to do with the ceremonies of the old Jewish dispensation. And it is because the unlearned misapply Bible statements about these different kinds of laws that they become confused.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Change of Sabbath - Part 1

Today I want to answer the question which so many listeners have been concerned about since our first broadcast on the Sabbath question. How did the change take place, substituting Sunday for Saturday as the day of worship? This is possibly one of the most disturbing religious questions among thinking Christians today. Unfortunately, the issue is not examined publicly very often for reasons that we'll consider today. But multitudes have wondered when, how and why the change came about. We have established in previous broadcasts that the Bible itself speaks with absolute consistency on this subject.

In both Old and New Testament there is not a shadow of variation in the doctrine of the Sabbath. The seventh day, Saturday, is the only day ever designated by the term Sabbath in the entire Bible. Not only was Jesus a perfect example in observing the weekly seventh-day Sabbath, but all His disciples followed the same pattern after Jesus had gone back to heaven. Yet no intimation of any change of the day is made. The apostle Paul, who wrote pages of counsel about lesser issues of Jewish and Gentile conflicts, had not one word to say about any controversy over the day of worship. Circumcision, foods offered to idols, and other Jewish customs were readily challenged by early Gentile Christians in the church, but the weightier matter of weekly worship never was an issue. Why? For the simple reason that no change was made from the historic seventh day of Old Testament times, and from creation itself. Had there been a switch from the Sabbath to the first day of the week, you can be sure the controversy would have been more explosive than any other to those Jewish Christians.

If the change did not take place in the Scriptures or through the influence of the apostles, when and how did it happen? In order to understand this, we must understand what happened in that early church soon after the apostles passed off the stage of action. Paul had prophesied that apostasy would take place soon after his departure. He said there would be a falling away from the truth. One doesn't have to read very far in early church history to see just how that prophecy was fulfilled. Gnosticism began to rise up under the influence of philosophers who sought to reconcile Christianity with Paganism. At the same time, a strong anti-Jewish sentiment became more widespread. Very speculative interpretations began to appear regarding some of the great doctrines of Christ and the apostles.

By the time Constantine was established as the emperor of Rome in the early fourth century, there was a decided division in the church as a result of all these factors. I think most of you know that Constantine was the first so-called Christian emperor of the Roman Empire. The story of his conversion has become very well known to students of ancient history. He was marching forth to fight the battle of Milvian Bridge when he had some kind of vision, and saw a flaming cross in the sky. Underneath the cross were the Latin words meaning "In this sign conquer." Constantine took this as an omen that he should be a Christian, and his army as well. He declared all his pagan soldiers to be Christians, and became very zealous to build up the power and prestige of the church. Through his influence great blocks of pagans were taken into the Christian ranks. But, friends, they were still pagan at heart, and they brought in much of the paraphernalia of sun-worship to which they continued to be devoted. We mentioned in a previous broadcast about the adoption of Christmas and Easter into the church. At the same time, many other customs were Christianized and appropriated into the practice of the church as well.

You see, at that time the cult of Mithraism or sun-worship was the official religion of the Roman Empire. It stood as the greatest competitor to the new Christian religion. It had its own organization, temples, priesthood, robes—everything. It also had an official worship day on which special homage was given to the sun. That day was called "The Venerable Day of the Sun." It was the first day of the week, and from it we get our name Sunday. When Constantine pressed his pagan hordes into the church they were observing the day of the sun for their adoration of the sun god. It was their special holy day. In order to make it more convenient for them to make the change to the new religion, Constantine accepted their day of worship, Sunday, instead of the Christian

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Sabbath which had been observed by Jesus and His disciples. Remember that the way had been prepared for this already by the increasing anti-Jewish feelings against those who were accused of putting Jesus to death. Those feelings would naturally condition many Christians to swing away from something which was held religiously by the Jews. It is therefore easier to understand how the change was imposed on Christianity through a strong civil law issued by Constantine as the Emperor of Rome. The very wording of that law, by the way, can be found in any reliable encyclopedia. Those early Christians, feeling that the Jews should not be followed any more than necessary, were ready to swing away from the Sabbath which was kept by the Jews.

Some of you may be greatly surprised by the explanation I've just made, and I'm not going to ask you to believe it blindly. I have before me a multitude of authorities to verify what has been said. Here are historians, Catholics and Protestants, speaking in harmony about what actually took place in the fourth century. After Constantine made the initial pronouncement and legal decree about the change, the Catholic Church reinforced that act in one church council after another. For this reason, many, many official statements from Catholic sources are made, claiming that the church made the change from Saturday to Sunday. But before I read those statements I shall refer to one from the Encyclopedia Britannica under the article, Sunday. Notice: "It was Constantine who first made a law for the proper observance of Sunday and who appointed that it should be regularly celebrated throughout the Roman empire." Now you can check these statements in your own encyclopedias or go to the library and look into other historical sources.

Here is a statement from Dr. Gilbert Murray, M.A., D.Litt., LL.D., FBA, Professor of Greek at Oxford University, who certainly had no axe to grind concerning Christian thought on the Sabbath question. He wrote: "Now since Mithras was the sun, the Unconquered, and the sun was the Royal Star, the religion looked for a king whom it could serve as a representative of Mithras upon earth. The Roman Emperor seemed to be clearly indicated as the true king. In sharp contrast to Christianity, Mithraism recognized Caesar as the bearer of divine grace. It had so much acceptance that it was able to impose on the Christian world its own sun-day in place of the Sabbath; its sun's birthday, the 25th of December, as the birthday of Jesus." History of Christianity in the Light of Modern Knowledge.

Looking a bit further into historical statements, Dr. William Frederick says: "The Gentiles were an idolatrous people who worshipped the sun, and Sunday was their most sacred day. Now in order to reach the people in this new field, it seems but natural as well as necessary to make Sunday the rest day of the church. At this time it was necessary for the church to either adopt the Gentile's day or else have the Gentiles change their day. To change the Gentiles day would have been an offense and stumbling block to them. The church could naturally reach them better by keeping their day." There it is, friends, a clear explanation by Dr. Frederick as to how this change happened. Another statement very parallel to this one is found in the North British Review.

But let's move on to a statement from the Catholic Encyclopedia, Vol. 4, p. 153. "The church after changing the day of rest from the Jewish Sabbath or seventh-day of the week to the first, made the third commandment refer to Sunday as the day to be kept holy as the Lord's day."

Now a quote from the Catholic Press newspaper in Sidney, Australia. "Sunday is a Catholic institution and its claims to observance can be defended only on Catholic principles. From the beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first."

The Catholic Mirror of September 23, 1894, puts it this way: "The Catholic Church for over one thousand years before the existence of a Protestant by virtue of her divine mission, changed the day from Saturday to Sunday."

To point up the claims we're talking about, I want to read from two Catechisms. First, from the Convert's Catechism of Catholic Doctrine by Reverend Peter Giermann. "Question: Which is the Sabbath day? Answer: Saturday is the Sabbath day. Question: Why do we observe Sunday instead of Saturday? Answer: We observe Sunday instead of Saturday because the Catholic Church in the Council of Laodicea transferred the solemnity from Saturday to Sunday."

Second, from Reverend Steven Keenan's Doctrinal Catechism we read this: "Question: Have you any other way of proving that the Church has power to institute festivals of precept? Answer: Had she not such power, she could not have done that in which all modern religionists agree with her; she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day; a change for which there is no Scriptural authority."

Then from Cardinal Gibbons' book, The Question Box, p.179, "If the Bible is the only guide for the Christian, then the Seventh-day Adventist is right in observing Saturday with the Jew. Is it not strange that those who make the Bible their only teacher should inconsistently follow in this matter the tradition of the Catholic Church?"

One more statement taken from the book, The Faith of Millions, p. 473. "But since Saturday, not Sunday, is specified in the Bible, isn't it curious that non-Catholics who profess to take their religion directly from the Bible and not from the Church, observe Sunday instead of Saturday? Yes, of course, it is inconsistency but this change was made about fifteen centuries before Protestantism was born, and by that time the custom was universally observed. They have continued the custom even though it rests upon the authority of the Catholic Church and not upon an explicit text from the Bible. That observance remains as a reminder of the Mother Church from which the non-Catholic sects broke away like a boy running away from home but still carrying in his pocket a picture of his mother or a lock of her hair."

That is a most interesting statement, is it not, friends? And it is a very true statement. There is some inconsistency somewhere along the line, because we have examined the statements of history, and you can check them for yourself in any library. I'm not reading anything one-sided here at all. I've tried to give you an unbiased picture. Although we have seen the claims made by the Catholic Church in their publications, we are not reading them to cast any reflection upon anyone, by any means. We are simply bringing you a recital of what has been written and what claims have been made.

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## Change of Sabbath - Part 2

Once upon a time the lines were drawn very clearly in Protestant theology concerning sources of authority. "The Bible and the Bible only" was the rallying cry of Reformation-based movements. Today we look about us to find the spiritual descendants of those true Protestants of the long ago and we hardly recognize what we see. Modernism and higher criticism has taken a terrible toll upon those who once accepted the divine credentials of the Bible. For this reason, it's no longer a great source of theological concern that some modern religious practices have no basis at all in the Scriptures. And I refer to theological leaders when I say that, friends, not to the average layman. Multitudes of Protestant laymen are hungry for the old-time Bible ring of Scriptural sermons. They still want to know that every doctrine has its roots in a plain, "Thus saith the Lord."

It's from among these Bible-loving Christians that the question is so often raised, "Why do we keep Sunday instead of the Bible Sabbath?" You see, they study their Bibles enough to know that there's no mention of any first-day observance at all in the Scriptures. Friends, there should be a million more concerned Christians studying to find a Bible answer for their beliefs and practices. What saith the Bible? This should be the only question in regard to doctrine. Often ministers will comfort the conscientious questioner with the assurance that some change was made in the Sabbath somewhere back there in antiquity, but they never produce the text, friends, because that's the strange missing text of the Bible. No change was made in the days of Jesus or the apostles. You'll find no Bible record of such an occurrence.

I want you to notice what a well-known Baptist author said about this peculiar omission in the Bible. Dr. Edward Hiscox is the author of *The Baptist Manual* and some other books also. In a speech before a group of ministers, he said this: "There was and is a commandment to keep holy the Sabbath day but that Sabbath day was not Sunday. It will be said, however, and with some show of triumph that the Sabbath was transferred from the seventh to the first day of the week. Where can the record of such a transaction be found? Not in the New Testament, absolutely not. Of course, I quite well know that Sunday did come into use in early Christian history as a religious day as we learn from the Christian Fathers and other sources, but what a pity that it comes branded with the mark of paganism, and christened with the name of the Sun God, when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism."

Well, that's a very interesting statement, dear friends, and it summarizes what a lot of other Protestant leaders have also thought and said about this subject of the Sabbath. In fact, we could go on here giving other statements. Here's what Sir William Domville of the Church of England had to say about this matter. "Centuries of the Christian era passed away before Sunday was observed by the Christian Church as the Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in 321 A. D."

The Presbyterians have this to say in the *Christian at Work*. "So some have tried to build the observance of Sunday upon apostolic command whereas the apostles gave no command on the matter at all. The truth is, as soon as we appeal to the *littera scripta*, that is the literal writing of the Bible, the Sabbatarians have the best of the argument." Now from the *Methodist Theological Compendium* we read this: "It is true there is no positive command for infant baptism nor is there any for keeping holy the first day of the week."

Dr. W. R. Dale, a Congregationalist spokesman says this in his book called *The Ten Commandments*: "It is quite clear that however rigidly or devotedly we may spend Sunday, we are not keeping the Sabbath. The Sabbath was founded on a specific divine command. We can plead no such command for the observance of Sunday. There is not a single line in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."

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The Lutheran position is revealed in the Augsburg Confession of Faith from which I read now. "The observance of the Lord's Day, that is Sunday, is founded, not on any command of God, but on the authority of the church."

The Episcopalian spokesman, Neander, writes in his History of the Christian Religion and Church, "The festival of Sunday, like all other festivals was always only a human ordinance and it was far from the intentions of the apostles to establish a divine command in that respect. Far from them and from the early apostolic church to transfer the laws of the Sabbath to Sunday."

And then in his Ten Rules for Living by Clovis G. Chapell, he says, "We ought to remember that the Sabbath is God's gift to man, that it was given not for the benefit of God but for the benefit of ourselves. It fits into human needs and in this it is like every other of these rules. Not one of them is for God's benefit; all are for ours. We realize, of course, that our Sabbath is not the same as that observed by the Jews. Theirs was the seventh day of the week while ours is the first. The reason we observe the first day instead of the seventh is based on no positive command. One will search the Scriptures in vain for authority for changing from the seventh day to the first. The early Christians began to worship on the first day of the week because Jesus rose from the dead on that day. By and by this day of worship was made also a day of rest, a legal holiday. This took place in the year 321 A. D. Our Christian Sabbath, therefore, is not a matter of positive command."

Now this statement I have just read was taken from Dr. Chapell's little book Ten Rules for Living, page 61. Oh, we could continue, friends, and read from many other Protestant sources these acknowledgements that the Sabbath day hasn't been changed—not in the Bible at least. There's not a text in the Scriptures to indicate that any change did take place or that any change even could take place. Now just in finishing our quotations here, let's refer to two other statements, this time from Catholic sources. One is taken from the American Sentinel. It is a statement by Father Enright, president of the Redemptorist College in America. He says, "It was the holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week, and it not only compelled all to keep Sunday but urged all persons to labor on the seventh day under pain of anathema. Protestants professed great reverence for the Bible and yet by their solemn act of keeping Sunday, they acknowledge the power of the Catholic Church. The Bible says 'Remember the Sabbath day to keep it holy' but the Catholic Church says 'No, keep the first day of the week' and, lo, the entire civilized world bows down in reverent obedience to the command of the holy Catholic Church." Now friends, this is a statement from Father Enright who was then the president of the Redemptorist College in America.

Well, these are only a few of many statements by Protestant spokesmen on the subject of the Sabbath. There's no clearer, simpler subject in the Bible than this one. Because no other day has ever been called the Sabbath except the seventh day. I realize that these thoughts may be new and upsetting to some of you. But, friends, I present these things in love today. We're dealing with a commandment which is found in the very heart of God's great moral law. We're talking about a rule which was written by the very finger of God on imperishable stones. This is not a law that man made. It's a law God made. And these rules still apply. They've never been abrogated. The seventh-day Sabbath is a memorial of creation, the birthday of the world, and the sign of our sanctification. Notice this verse in Ezekiel 20:12. "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." You see, friends, the work of conversion and sanctification in a human heart requires the same creative power that brought the world into existence. So the Sabbath represents that power of a new creature in Christ, just as it memorializes the world brought forth in the beginning. And just as Jesus rested from the work of creation on the seventh-day Sabbath in Genesis 2:1-3, so He rested from His work of redemption in the tomb over the Sabbath in the New Testament after His death.

One of the most blessed promises of the Bible is found in Isaiah 58:13, 14. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Notice that God speaks here as though we're trampling upon His holy Sabbath. He says that we should take our feet off that day and keep it holy. Then the principles of true Sabbath-keeping are laid down. "Not doing thy own way, nor finding thine own pleasures, nor speaking thine own words." What a spiritual exercise we have here, friends. This matter is not just physical. It's a matter of worship in the heart as well as rest in the body.

Some people have said, "Well, if we just rest in our bed on the Sabbath and don't go out

to do the physical work, we'll be keeping it holy." Not so. The Bible says that even our thoughts are involved here. The only way we can keep the Sabbath truly is by being in an attitude of worship towards God and having thoughts that have been made spiritual as well as a body that is resting physically. And those who honor Him in Sabbath-keeping, God will bless with the richest measure, causing them to ride upon the high places of the earth. That's a wonderful promise, friends, but the best of all is the one in Isaiah 66:22, 23. It tells how all the redeemed will keep the Sabbath with Jesus in the earth made new. Listen. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."

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"Everything you wanted to know about the **Sabbath.**"

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Counterfeit Sabbath - Part 1 Listen to the audio version [Now!](#)

People who live in the Washington, D.C., area generally find great pleasure in taking their friends and relatives who are visiting for a sightseeing tour of the Nation's Capitol. Always high on the list of things to see are the series of monuments and memorials such as the Washington Monument and the Lincoln and Jefferson Memorials.

Can you imagine the confusion, though, if one day as people walk up to the towering Washington Monument they see a sign on it that says "Lincoln Monument" or "Jefferson Monument"? They would demand to know what happened, and they wouldn't take a simple "It was changed" for an answer. They would want to know when, and by whom, and they would demand to see an official act of Congress making the change. Nothing else would suffice.

So it is with the Sabbath that we have been discussing for the last three broadcasts. Some people claim that it has been changed to Sunday. But we have a right to demand to see where and when the change was made. And if the change was made by any less than Jesus Himself, or at least by His immediate followers, the New Testament Bible writers, we would rightly consider it invalid. So what does the Bible say about Sunday, the first day of the week? Is there any spiritual significance attached to it in God's Word? Let us see.

We discussed in our last broadcast that Christ's example from the beginning to the end of His ministry was a Sabbathkeeping example. As we would walk down the street there in Nazareth on a Friday afternoon, we would have seen Jesus and Joseph scurrying about the carpenter shop putting things in order and then closing the door as the sun sank low in the west, for Christ's example was a Sabbathkeeping example. We read that in Luke 4:16, you remember. We discovered a couple of other things that I want us to review for just a moment before we launch into our study. We discovered first of all that the Sabbath was given to man—not just to the Jews, but to man—way back there in the Garden of Eden, because it was part of creation week. While we believe that God is the Creator, we discovered that it was Jesus Christ who was the active agent of creation. Then we read from the Ten Commandments and we discovered there that the very commandment that men forgot is the one that God said to remember. We discovered also that the Ten Commandments is the only part of the Bible written by God's own finger.

Now, the dilemma that we face is that with the counsel of Scripture so crystal clear that we could not misunderstand, why is it that we have two camps in the Christian world, one that believes the first day of the week is the day that Christians ought to observe, the other that believes the seventh day is the Sabbath of Christians, even in post-resurrection time? How can we know which is right?

We have already discovered that we are not concerned with what any church teaches. We are concerned only about what the Word of God says. That is our authority, friend. That is the only place we can turn for help, for security, for a foundation for our faith. We must have a "Thus saith the Lord" and "It is written" for every practice in our Christian experience.

The first day of the week as a day of worship has been quite widely accepted in the Christian world, as you know. But the question which confronts us is, Why? Surely there must be a reason. Why is it that the majority of Christians admittedly observe a day other than the seventh day of the week? If we are going to call ourselves Christians, then it goes without saying that we are going to take as authority for our belief the Word of God. If that is true, then it is only logical to conclude that we must find a Bible reason for setting aside a day that is so plainly spoken of in Scripture. And so the thing we want to do is to examine for just a few moments the basis on which Sunday finds its way into the Christian church. We are going to examine what the Bible has to say about the first

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day of the week.

We will not find the word "Sunday" there, since, with the exception of "Sabbath" and "the preparation," the Bible uses only numbers to designate the days of the week. We need to start back in the book of beginnings. We are going to see if we can discover the foundation upon which Sunday observance rests. Our first pillar is Genesis 1:5. This, of course, is the account of creation week. Notice carefully, "And God called the light Day, and the darkness he called Night, And the evening and the morning were the first day." Now, it says nothing here about the day being holy, being sacred, being set aside as a day of worship. It says nothing about it other than listing it in the creation narrative. It does tell us one important thing, and that is that "the evening and the morning were the first day."

You see, the Bible day begins at evening, or at sundown. As we go on through Genesis 1, we discover that the evening and the morning were the second day, and so on. The Bible day begins at sunset. We haven't discovered anything here that would give us any sanction for the first day of the week as a day of worship, or any other day, for that matter. So let's turn now to the texts that are in the New Testament concerning the life of our Lord that mention the first day of the week.

We have come to the experience of our Lord to see just what the New Testament tells us about the first day of the week, because we must have a "Thus saith the Lord" for this Christian practice. You see in Matthew 28:1, 2: "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." You will recognize this immediately as the account of the crucifixion—the resurrection weekend of our Lord. This is simply Matthew's account of the events that took place. Here again, this text doesn't tell us much, but notice it says, "in the end of the sabbath, as it began to dawn toward the first day of the week." You see, it makes a distinction between the Sabbath and the first day of the week. This is the first mention of the first day of the week in the New Testament, but it doesn't give us much help. All right, let's go on.

We go to the Gospel according to Mark. You will find these next few references are parallel accounts of this same crucifixion-resurrection weekend. Mark 16:1, 2: "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." This doesn't tell us much—just a simple narrating of the events. Notice now in verse 9 in this same chapter, Mark 16:9, "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Here again we have just an historical account—nothing setting one day apart above another—simply telling us that this was the day on which Jesus arose.

Now to the next Gospel account, Luke 23 and 24. Let's begin with Luke 23:54-56. "That day was the preparation, and the sabbath drew on." (This was the day on which Jesus was crucified, the sixth day of the week, or the day we commonly call Friday. The Christian world, of course, calls this day Good Friday.) "That day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment."

Our next text, Luke 24:1, reads: "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Here again, we find nothing about the first day of the week being sacred, and notice this is the Sabbath when Jesus was in the tomb. It would seem logical that if ever there was an excuse for the disciples to treat a bit lightly the seventh day of the week, they might have had excuse here. Christ had been crucified. He was now in the tomb; His body needed to be prepared for burial. Apparently they were still concerned about Sabbath observance, because as the Sabbath drew on they returned to their homes and "rested the Sabbath day according to the commandment," after the death of our Lord. We have discovered nothing there about the first day of the week being holy, either.

Now we go to John's account. This is the last of the Gospel narratives. John 20:1 reads: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." Nothing here that will help us, either; but just across the page we find another text, verse 19. Notice, please, what it says: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." Now here is a record of a first-day-of-the-week meeting in the New Testament, after the resurrection of our

Lord. There is no question about it. But, I would like to ask you a question here: Were the disciples here in honor of the resurrected Lord? "Well," you say, "Absolutely! It says so right in that verse, 'The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled in honor of the resurrection.'" No it doesn't say that. It says, "where the disciples were assembled for fear of the Jews." Were they celebrating the resurrection here? Absolutely not! Why, they didn't even believe that Christ had risen from the grave. They weren't setting aside the new day of worship; they weren't meeting in honor of the resurrection; they weren't meeting in honor of anything. They were scared to death—that is what it says. Their Master had just been crucified; they didn't know but that as His followers, the same fate might befall them. So, they were meeting in the upper room, not in honor of the resurrection, but "for fear of the Jews." They were talking over their plight—Where do we go from here?—What happens now? And as we read on in this chapter we notice that Jesus came and spoke to them and convinced them that He had risen from the grave, and they were startled. They thought they had seen a ghost, because they had not yet believed that Jesus had risen from the grave. So, we certainly cannot discover from this text that this has anything to do with Sunday sacredness, or with anyone keeping a day holy.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Counterfeit Sabbath - Part 2 Listen to the audio version [Now!](#)

For over forty years the world's scientific community accepted without question a colossal hoax simply because it looked like great evidence to support a theory that they believed in. Now let me make it clear that they didn't believe this theory because it was scientific but only because they wanted to believe it.

The fraud that took in the bulk of scientists for forty years was the Piltdown man, passed off by its discoverers as conclusive proof of man's evolution from lower animals. No one ever seriously investigated it for more than forty years. Then finally a doubter insisted on a closer inspection and discovered that the skull had been deliberately altered to look like an ancient half-man, half-ape and was nothing but a hoax. The scientists believed in Piltdown because they believed in evolution; they wanted to find evidence for their theory, so they fell hook, line, and sinker for the Piltdown hoax.

We must be very careful, friends, about what we accept as fact. Even though it seems to fit what we have been taught and we want to believe it, we must be careful to check it out and see if it really is true. For example, take the texts we have been discussing in recent broadcasts. These are texts that mention the first day of the week. We must be careful to ask ourselves about each one. Do any of them actually say that Sunday is a day of worship? It is possible for some to read things into the texts because they want to believe Sunday is sacred.

Last time we considered all but two of the texts in the Bible that mention the first day of the week. Now we will turn to the next reference, Acts 20: 7. I want you to notice it carefully. "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow: and continued his speech until midnight." Here it is. Here is a meeting of the disciples on the first day of the week. Now, let me ask several questions here, and I want you to listen very carefully, because the answers to these questions are most important. First of all, if we discovered that the disciples were meeting on the first day of the week, that they were celebrating the Lord's Supper and that they were having a religious service, a preaching service, would that make that day holy? Here is another question. Does the meeting of Christian people on any day of the week set that day aside as a day for Christians to worship? Here is another question. Just exactly what day of the week was it that the disciples met here together? I want us to look very carefully now at this text. Acts 20: 7, 8. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together."

Now, you will remember that we read back in Genesis 1, "The evening and the morning were the first day." We discovered that the evening, in Bible reckoning, the dark part of the day comes first. Now, let me ask you: If this were the dark part of the first day of the week it would be the time we now call Saturday night. The New English Bible interestingly enough says, "On the Saturday night, when we met in our assembly for the breaking of bread, Paul, who was to leave next day, addressed them and went on speaking until midnight." The dark part of the first day of the week would be what we call now Saturday night.

The disciples met on Saturday night. They broke bread together. Now, we have another thing to discover here. Does the breaking of bread make a day holy? Will you turn back to the book of Acts, the second chapter for just a moment, Acts 2:46. "And they (speaking of the disciples), continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Here is the record. They were breaking bread every day. And remember, Jesus gave them the communion service, the Lord's Supper, on what day of the week? It was what we now call Thursday night, the night before His crucifixion, you see, which was on

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Friday. Then, if we are going to say that when the disciples met together to break bread, it makes the day holy, we are going to have to keep Thursday night. The point is simply this, Christian people meeting together to break bread does not make the day holy.

There is something else here in this text that we ought to notice. "And upon the first day of the week, when the disciples came together to break bread, (we discovered that this was Saturday night) Paul preached unto them." You remember the story—Eutychus was sitting in the window, fell asleep and fell out and fell to his death below. They went down and God miraculously brought the man to life again. Then Paul preached on through the rest of the night, it says, and the next morning which would be Sunday morning, he walked nineteen miles across the isthmus to Assos and caught a ship. This is Sunday morning. Now, if Paul has a new belief, if Paul has a new day to put in place of an old one, that had been taken out of the way, then he made a terrible mistake here, didn't he?

The point, I think, is evident, friends, there is nothing in this text that even suggests that the first day of the week was the day that had taken the place of the Sabbath that God had given to mankind. Of course not! Why should God change the day that was a token of His creative power? God was still the Creator; why should He change the memorial of that occasion? We discover from the pages of the New Testament that He did not.

We have another text to look at. 1 Corinthians 16:1, 2. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." Now, at first reading someone may feel it suggests here that we are to go to church and give an offering on the first day of the week. But, is that what the verse says? "Upon the first day of the week let every one of you lay by him in store." You see, Paul was making a missionary journey here and they had had quite a time of poverty and privation back in Jerusalem. So he sent a letter out and said, "Now, if you will set aside some funds for the poor saints back in Jerusalem, I'll pick it up. But do that the first day of the week before you go out and start up a new week of business, and then it will all be taken care of and you won't have to do the bookkeeping after I get there." That is what he is saying here. There is nothing suggested about going anywhere and giving an offering, not at all. We certainly have no evidence here upon which to base the change of the Sabbath from Saturday to Sunday.

We only have one text left in the New Testament, and really, we are going to discover that this doesn't say what it is purported to say at all. We looked at it in an earlier broadcast; Revelation 1:10. The apostle John, speaking under inspiration, says, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." John simply says that he was under special inspiration on this day. On which day? On a day he calls "the Lord's day."

If you were to look it up in a dictionary, you might discover that under "Sunday" it would say "The first day of the week, the Lord's day." Now, our beliefs are not shaped by the dictionary, but by the word of God. So we must ask, "which day does the Bible say is the Lord's day?" We discovered that the Lord has a day (Revelation 1:10), that Jesus said that He was "The Lord of the Sabbath day (Matthew 12:8), and that the seventh day is the Sabbath of which He is Lord (Exodus 20:10). As we put together three texts, letting the Bible explain itself, we discover that the Lord does have a day, that the Sabbath is the day of which He is Lord, and that the seventh day is the Sabbath. So really, friend, we can't base the keeping of another day than the Bible Sabbath upon any of the verses that we have discovered here. Interestingly enough that is all of the texts anywhere in the New Testament that even suggest the first day of the week. However, we haven't solved our dilemma, have we?

God is not taken unaware by anything that happens. God knew that there would come into the Christian church a time of apostasy and falling away. As a matter of fact, the apostle Paul writes about that. There were some of the believers in Thessalonica that believed Christ was going to come within the next few months. The apostle writes to them, to assure them that there were some things that must take place yet before Jesus would come. 2 Thessalonians 2:3 says, "Let no man deceive you by any means; for that day (the second coming of Christ) shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

Here, dear friends, is an amazing prophecy. God tells us that there would come a great apostasy from within the church. This rebellious power "opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." God said through the apostle Paul that a

great apostasy would take place before Christ would come back. Friends, scarcely were the bodies of the disciples cold in their graves before this apostasy began. As a matter of fact, it tells us in verse 7, "The mystery of iniquity doth already work." Already there was beginning to come this compromise and apostasy into the early church.

During this time in sacred history, one after another of the apostles died and other men rose to take their places. One after another of the great beliefs, the great teachings of Scripture, were compromised. It was during this time, for instance, that baptism by immersion was replaced by baptism by sprinkling. It was at this time that prayers to God became replaced by prayers to the saints. We could go down the list of Christian truths and notice how one after another of them was compromised. It didn't happen overnight. It took a period of generations in some instances. However, it isn't difficult for us to see how that could happen, because many have told us that the thing that has been a great concern to them is that the standards in their own churches are crumbling. It seems in just one short lifetime that virtually every Christian standard has been compromised and pushed aside in the interest of popularity by some church. Then, it isn't hard for us to see how this compromise could come into the Christian church back there, and that is exactly what happened.

The Sabbath was one of those truths that were compromised. Let me explain just very briefly how it happened, and if you remember your history from this period, this will be familiar to you. At the beginning of the Christian era Sunday was popularly observed through the Roman world by public services in which hymns were chanted and prayers offered. As Christianity made its first impact on the people of that age, it was violently opposed by paganism. Scarcely had a century passed before semi-Christian philosophers were teaching in the church. Many of them taught that there was some good in all systems of religion and advocated the adoption of various pagan rites and practices.

For example, the peoples of the East had long been accustomed to worship with their faces toward the rising sun. Although this custom was vigorously condemned by Old Testament prophets (Ezekiel 8:15, 16), the new teachers encouraged the Christians to face east in prayer, "as the type of Christ, the Sun of Righteousness."

Church leaders who desired to win the pagans to Christianity endeavored to minimize the differences and multiply the points of resemblance between the two systems. Since Sunday was the day upon which God began the creation and upon which Christ arose from the dead, ingenious teachers suggested that Christians might appropriately worship upon the first day of the week. Over the course of decades, the fusion of the two philosophies became a reality.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Counterfeit Sabbath - Part 3 Listen to the audio version [Now!](#)

An archaic remnant of early American history still exists on the law books of most of the United States. I am speaking of the so-called Blue Laws that restrict various activities of Sunday. The laws are religious and discriminatory but tradition still keeps them on the books. For example, in one state it is illegal to shave on Sunday, and in another it is illegal for a man to kiss his wife in public on Sunday. One state allows you to open your barber shop on Sunday, but not your beauty shop. In others you can buy alcohol but not milk, comic books but not clothes, hammers but not nails, and on and on.

There are the Sunday laws based on a belief in the sacredness of Sunday. But as we are seeing in recent broadcasts, there is no scriptural basis for observing Sunday as a day of worship.

Here is an interesting statement by Dr. Edward Hiscox, author of the Baptist manual, from a paper before a Baptist minister's conference in New York a number of years ago; "There was and is a commandment to keep holy the sabbath day, but that sabbath day was not Sunday. It will be said, however, and with some show of triumph that the Sabbath was transferred from the seventh to the first day of the week, with all of its duties, privileges, and sanctions. Earnestly desiring information on this subject which I have studied for many years, I ask, where can the record of such a transaction be found? Not in the New Testament, absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week." Notice his concluding thought. "What a pity that Sunday comes branded with the mark of paganism, christened with the name of the sun god, then adopted and sanctioned by the papal apostasy and bequeathed as a sacred legacy to Protestantism." Now, friends, that is a pretty strong statement. Here is another one of interest by Dean Stanley, a historian in his book, Lectures on the Eastern Church. "The retention of the old pagan name, dies solas, day of the sun, (Sunday) for the weekly Christian festival is in great measure owing to the union of pagan and Christian sentiment, with which the first day of the week was recommended... to pagan and Christian alike as the 'venerable day of the sun.'"

Could it be then that we will have to change the support for Sunday? We found nothing for it in Scripture. Could it be that we have to revise the pillars, the foundation upon which Sunday is based? Friends, on the basis of our study in this series, I think we can come to no other conclusion. I think we are led to agree that the first day of the week is based, not on Scripture, not upon a command of our Lord's, not upon a "thus saith the Lord," but upon tradition.

Now, I want to say this as kindly as I know how. We must take one more look for a moment in the Old Testament for I want to show you that God is never caught unaware. God foresaw this change centuries before it came about. The book of Daniel was written about seven hundred years before Christ. Daniel is describing a vision which he had and he is describing an apostate power that was to arise. Notice his description. Daniel 7:25. "And he (that is this great apostate power) shall speak great words against the Most High, and shall wear out the saints of the Most High (persecution, you see) and think to change times and laws." God says through the prophet Daniel here that a religious power would arise and actually seek to change God's Law. We can see that is just exactly what happened. A religious power arose in the form of the apostate church and sought to put in place of the day that God had given, a man-made institution. Is it any wonder that Jesus had so much to say during His ministry about "in vain do they worship me, teaching for doctrines, the commandments of men?"

In 321 A.D., the pagan Roman emperor, Constantine, passed a civil statute setting aside Sunday as a civil day of rest. That was the first civil Sunday law.

How long was it before Sunday became common Christian practice? I want to read a

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sentence from Socrates, a historian in the fifth century (not to be confused with Socrates, the Greek philosopher) Writing in 440 A.D., he says, "Although almost all churches throughout the world celebrate the sacred mysteries (or the Lord's Supper) on the Sabbath every week, yet the Christians at Alexander and at Rome, on account of some ancient tradition, have ceased to do this." Did you catch the significance of that statement? For nearly five centuries almost all of the Christians of the world were still keeping the Sabbath, except at Rome and Alexandria where this compromise began to come in.

Now, someone says, "That is all very clear, but there is one thing that bothers me very much. How about all of the Christians who have lived and died keeping earnestly and honestly another day? What is God going to do with them?" May I share with you an illustration that I think will help clarify that question? Let's say that a lady goes down to the dry goods store in your city to buy some yardage. The clerk measures it off there on the counter and she takes it home and stretches it out on the floor and lays the pattern out on it. But, it won't quite fit, and she thinks. Why, that is strange. I wonder why that is." Then she turns the pattern all around, but it just won't go on that material. So, she wraps it all up and puts it back in the sack and takes it back to the store. Laying it down on the counter, she says, "You short changed me." The man is embarrassed and says, "I am terribly sorry; let's see." Then he stretches it out on the yardstick there and it measures just right. Now, she is embarrassed, and so she takes it back home rather crestfallen and stretches it out on the livingroom floor again and gets the pattern down and very carefully places it just as the instructions say. But, lo and behold, it comes out short. She just can't figure it out. So, she gets out a yardstick and she measures it. Sure enough, according to her yardstick, it is short. She wraps the material back up again and this time with the material under one arm and the yardstick under the other, she marches back down to the store, saying, "This is short! I measured it by my own yardstick." So, he lays her yardstick out on the counter with his and finds that they are a different length. Now, who is right? Well, the only thing they can do is to have a man from the Bureau of Standards come and, with an official yardstick, measure to see which one is right. Sure enough, the one that was built into the counter years ago is short.

Now, the man who owns the store feels very badly, but the history of the store is like this. Many years before, a man built the store and in building the counter had a yardstick built in that was intentionally short. He figured that over the course of years he could measure off the material and save a little. That way he would be adding a little to his profit. Some years later, he retired and willed the store to his son. The son knew nothing about the short yardstick. So, all during the time he owned the store he had sold material by this short yardstick. Then the son sold the store to its present owner, who also knew nothing about the shortage, and through the years he has sold material there, too.

Let me ask you a question. Was the man guilty who built the store and built this short yardstick into it in the beginning? Absolutely! Was the son who inherited it and sold, as far as he knew, a good yard's worth of material every time, was he guilty? Absolutely not! He was living up to the best of what he knew; he was being an honest man. Was the present owner being dishonest up until this time. No, of course not. He thought he was giving full measure. Ah, but listen. Now, when the light comes to the owner and he sees that that yardstick is short, now he has a new responsibility, doesn't he. He must make a correction in his dealings. Do you see the point?

Back there in those days when the Sabbath was changed, when that short measure was put into the yardstick, that power which made that change is guilty and stands before God condemned. But, all of the honest people who through the centuries have kept the man-made day, living up to the best of their ability, following God to the best of their knowledge, God takes that into account for He only holds us responsible for what we know—for what we understand of His will. All through these years, I am sure there are many here who have been keeping Sunday, honestly and earnestly desiring to do the Lord's will, and God doesn't count that against us. However, when the light comes, then there comes with it a responsibility, doesn't there?

We have one more text to read. I want us to look at it because these are words from the lips of our Lord, and they are so important in our study that we cannot ignore them. The verse is scarcely one line long. John 14:15, "If ye love me, keep my commandments." We keep the Sabbath because we love Jesus Christ, and that is the only reason.

An evangelist was studying with a lady, and when he came to this subject, she invited the pastor of her church for the study. They had a wonderful time fellowshiping together. Then, after they were through with the study, she turned to the pastor of her church and said, "Pastor, how about it? What do you think about this Sabbath business." He said to her, "Well, what he says here is true and it is all right, but really, I don't think it makes much difference. I don't think there is anything for us to be concerned about."



Oh, friend, listen, some day that minister and the evangelist are going to stand before the judgment bar of God, and either it makes a difference or it doesn't. Either Sunday is the day which Christians ought to keep, or the Sabbath is the day which Christians ought to keep, because we have discovered the Lord has a day. As we stand before the judgment and God says "You kept the wrong day—you disobeyed me." Do you know what I am going to say? I am going to turn to Matthew and I am going to say, "Matthew, I very earnestly and very carefully studied your book, seeking to know the Lord's will for my life. You lived with Jesus, you knew about the change, why didn't you leave it for me to read?" Then I am going to turn to Mark and I am going to say, "Mark, why didn't you record that in your gospel? It is the shortest one. Your's is just summary, but surely this was one of the most important things Jesus ever did. Why didn't you leave us a record of it." Then I am going to turn to Luke and say "Luke, you were a physician, you were a careful historian. Why is it that you didn't say something about the change?" Then, I am going to turn to John, the disciple Jesus loved, and say, "John, why didn't you tell us? You told us what it meant to love Jesus; you told us how we should follow Him because we love Him. Why didn't you say something about a new day of worship in the place of the Sabbath?" Then I am going to turn to Paul and say, "Paul, you wrote half the New Testament. You were the apostle to the Gentiles, and yet you said not one word about a new day of worship taking the place of the old. Why not?" Then, very reverently, I am going to turn to Jesus and say, "Lord, my only desire in life was to do Your will. My only goal was to be what You wanted me to be. My only desire was to please You in everything I did. I earnestly searched for some word to the contrary to what I was doing, but I found nothing. Why didn't you leave that record?"

On the judgment day, friend, if God says, "Joe, you kept the wrong day," that is what I am going to do. But if in the judgment day, a Sunday keeper comes up and God says, "Why did you keep the wrong day?" to whom can he turn?

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## **Eighteen Reasons - Part 1** **Listen to the audio version [Now!](#)**

Proponents of the growing humanist movement are attempting to change the social fabric of our times with their radical new labels for old sins. The most amazing thing is that many theological leaders are beginning to approve this liberal permissiveness. For a long time there has been a gradual slackening of support for the Ten Commandments, even in religious circles. The obsession for more freedom has led to a denial of any absolute standard of right or wrong. To support the extreme liberalism of such a position, many are suggesting that the Ten Commandments were abolished at the time Jesus died on the cross. Texts are being cited in support of this strange, doctrinal departure from the faith. Today we're going to examine some of these texts and show how unreasonable the current interpretation has become.

So many times people say, "Well, the law of Moses was nailed to the cross and that included the Ten Commandment law, so we don't want anything to do with it." It is true that some ordinances came to an end at the cross, but let's be careful to identify these ordinances correctly. Were the Ten Commandments nailed there, and did they cease to operate at the time Jesus died? Let's notice a text in Ephesians 2:15. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Now this does say that a law of commandments containing ordinances was nailed to the cross. It apparently was abolished, it says, through Christ. But what commandments were those? Let's read on in another text, Colossians 2:14. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

Now notice, friends, which law is being dealt with here. It says that one was blotted out—it was apparently a law that was against us, contrary to the Christian. Paul goes on in verses 16 and 17 to explain which law he is talking about and which ordinances are meant. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ." Now here he spells it out for us. He says the laws which he's talking about and the ordinances involved here are the ones having to do with meats and drinks and new moons and things which are a shadow of things to come. There's nothing in the Ten Commandment law at all that's a shadow. It's all plain, solid commandments intended for all the world. In fact, it's the foundation of God's government. Somebody asks, "Well, what about the Sabbath days mentioned here? Does that refer to the seventh-day Sabbath? Is it shadowy? Is it something that was to be nailed to the cross and done away with?" No, this reference to sabbaths does not refer to the Ten Commandments at all, or to the seventh-day Sabbath of the Ten Commandments.

You see, there were certain yearly sabbath days that had nothing at all to do with the moral law of the Ten Commandments. These sabbaths came once a year and they came on certain, set days that put them on a different day of the week every year. Let's read a description of them back in Leviticus 23, beginning with verse 24. You'll discover that there were four of these yearly sabbaths or Jewish festivals spoken of here in this particular chapter, and all of them were looking forward to or pointing forward to the great deliverance from sin which would come through Christ. "Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation." This festival came on a certain, set date every year and was called a yearly sabbath. It was a shadow or type of the coming of Christ as the Saviour. In verses 27, 32 and 34, other yearly sabbaths are brought to view in which people were to rest. And then, finally, in verses 37 and 38, it's all summed up—these yearly festivals or ceremonial sabbaths. "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, . . . everything upon his day: Beside the sabbaths of the Lord."

There it is. Notice how the yearly, shadowy sabbaths are clearly separated from and distinguished from the seventh-day Sabbath of the Lord. They were included in the

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ceremonial law of Moses, but the sabbath of the Lord was in the heart of the moral Ten Commandment law. There's great confusion unless these two codes of law are recognized and kept separate. Remember that man had the least to do with the Ten Commandments than with any other part of the Bible. God spoke that Law directly to the people and they heard it with their ears. Deuteronomy 4:12, 13. "And the Lord spoke unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."

God first spoke it, then He wrote it with His own fingers on tables of stone, then Moses was commanded to put those tablets inside the Ark of the Testament. Now let's think of the law of the ordinances for a moment. They were rules which concerned the sacrificial offering, circumcision, and typical feasts pointing forward to Christ. God did not speak these things directly to people. He gave them to Moses to deliver to the people. God did not write them at all. Moses wrote them. They were not graven on stones, but written in a book. The book was not placed inside the Ark, but in the sides of it. Notice the text in Deuteronomy 31:24. "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." We are told in Psalm 111:7 and 8 that the law of God is eternal. But these ordinances were blotted out and abolished. They had nothing to do with the Ten Commandments. They were dealing only with the typical, ceremonial, shadowy ordinances.

Perhaps the clearest distinction could be made by asking a few questions. The day before Jesus died, a man who was guilty of sin was under obligation to bring a sin offering as an expression of faith that God would accept him and forgive him. It was a sin for that man to refuse to show his faith in this way. But was it a sin for that man to refuse to bring an offering the day following Jesus' death? You say, "No, because the blood of Jesus had been shed and no one needed to kill any sacrifice again because Christ had come." Now let me ask you this: Was it sin to break the Ten Commandments the day before Jesus died? Of course it was. And it was a sin to steal, kill, or break the Sabbath, the day after He died as well. It was just as wrong to break any of those Ten Commandments the next day as it was the day before He died. Then we have to admit that the two laws were different, and they were not on an equal basis after Jesus died. The ceremonial law came to an end right there. The sacrifices no longer continued beyond the cross. They were nailed to it. Those things were contrary to the Christian because they were only pointing forward to Christ. When Christ came, type met anti-type; the shadow had met the substance, and it was no longer necessary to bring sacrifices.

Let's recognize then, that we're dealing with two laws; one of a ceremonial, temporary nature that existed until the cross, and the other one, the Ten Commandment law of God, which is eternal, and which continues, and which applies to all men of all times and generations. This is not some strange teaching, by the way, because I have before me now the BOOK OF COMMON PRAYER of the Church of England, and under the Articles of Religion I read these words: "Although the law given from God by Moses as touching ceremonies and rites, do not bind Christian men, yet notwithstanding no Christian man whatsoever is free from the obedience of the commandments which are called moral."

Here you see the two distinct codes of law—the ceremonies and the moral Ten Commandments. This agrees perfectly with what John Wesley said about the two laws in his book SERMONS ON SEVERAL OCCASIONS, Volume 1. He says this: "The ritual or ceremonial law delivered by Moses to the Children of Israel containing all the injunctions and ordinances which related to the old sacrifices our Lord did indeed come to destroy, to dissolve, and utterly abolish. But the moral law contained in the Ten Commandments and enforced by the prophet, Christ did not take away. It was not the design of His coming to revoke any part of this." The great reformer, Martin Luther, subscribed to that same doctrine. In his SHORTER CATECHISM we read this question: "Are we under obligation to keep the ceremonial law of the Jews? Answer: No, the ordinances which it enjoined were only types and shadows of Christ and were fulfilled by his death. This distinction between the Jew and Gentile was now removed. The ceremonial law was abolished. Question: Are we under obligation to keep the moral law? Answer: Yes, because it is founded on the nature of God and cannot be changed. It is of universal application which was impossible with respect to the ceremonial laws. Christ demands obedience to this law."

And now maybe we should have a statement from the noted world evangelist, Billy Graham, taken from his MY ANSWER column in the newspaper. Here's the question: "Some people I know tell me that the Ten Commandments are part of the law and do not apply to us today. They say that as Christians we are free from the law. Is that



right?" And here's the answer that Billy Graham gave in his newspaper column: "No, it is not right. And I hope you'll not be misled by these false opinions. It is very important to understand what the New Testament means when it says that Christians are free from the law. It certainly does not mean that they're free from the obligations of the moral law of God and are at liberty to sin."

You see, the word "law" is used by the New Testament writers in two senses. Sometimes it refers to the ceremonial law of the Old Testament. This ceremonial law was of a passing character and was done away when Christ came. From this law Christians are indeed free, but the New Testament also speaks of the moral law which is of a permanent, unchanging character and is summarized in the Ten Commandments. This law sets forth God's demands on human life and man's duty to God and his neighbor. That it definitely applies to the Christian is made clear in Romans 13, and with that statement of Billy Graham I heartily concur.

And so, friends, with that we let the case rest today. The law of God has not been abolished. The Ten Commandments are just as strong and binding today upon the world as they were when God wrote them. In spite of the fact that many theologians are not in agreement and many college and university young people do not want to accept it, the Word of God speaks out loud and clear on this subject.

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## **Eighteen Reasons - Part 2** **Listen to the audio version [Now!](#)**

One of the most frequent questions raised about the keeping of the seventh-day Sabbath concerns the authenticity of our present calendar. It is believed by many that somehow, somewhere, time has probably been lost in the centuries since calendars were first invented. This does raise an interesting issue, and one that should be explored thoroughly. If the days of the week have been confused and the weekly cycle changed, then it would be impossible to discover the true seventh-day Sabbath as the one specified by the Ten Commandments. So in today's broadcast we'll just answer questions that have been raised by those who seek to discredit the observance of a certain day of the week for the Sabbath. In particular I'll consider actual objections that have been made to the keeping of Saturday, the seventh day of the week on our present calendar.

This is more than a passing interest since there is presently a world opinion move to seek a complete change in the calendar. But does this move reflect upon the accuracy of our calendar? Has time possibly been lost or confused in the recording of days, weeks, and years? Let's briefly examine the origin of our Gregorian calendar. The calendar was first invented—at least the one upon which our present calendar has been based—by Julius Caesar before Christ was born. This calendar was made up of 365 1/4 days. This was giving room for the leap year that comes every fourth year. Actually, however, instead of being exactly 365 1/4 days in length, the year was approximately 11 minutes less than that. So in the course of a few centuries the calendar was not in harmony with the solar system. That may not seem like very much time, but over a period of hundreds of years, it would accumulate in the numbering of the calendar and throw it out of harmony with the stars and the heavenly bodies.

By 1582 the numbering of the calendar was out of harmony with the heavenly bodies by ten days, so Pope Gregory XIII adjusted this condition by calling October 5th the 15th. Let's try to imagine a calendar for a moment. It's Thursday, October 4, 1582. The next day, of course, should be Friday, October 5th, but instead of making Friday the 5th, it was called the 15th instead; so ten days were dropped from the numbering. Great Britain made this adjustment in 1752 and it was necessary to retrench 11 days at that time, making September 3rd, September 14th. Under the present plan we retrench a day once every 129 years. Notice that the weekly cycle is not affected by the change that was made. It was only in the numbering of the calendar. Friday still followed Thursday. Saturday still followed Friday. The weekly cycle remains historically as it always has—there has never been a change to affect the order of the days of the week, or the weekly cycle itself.

Somebody says, "Time has been lost, surely, in these countless generations." But can we be sure of that? How do we know that the real seventh-day Sabbath of today on our calendar is the very same one, for example, that Jesus kept, and the very same one that was sanctified at the time of creation? A great many have wondered about this. No, time has not been lost and we can be sure of the right Sabbath today. Now follow closely and let's prove this point. The Bible says that in the beginning God made everything in six days and rested the seventh day. There we have the origin of the week. God made the weekly cycle, and woe to the person who tampers with anything God made. After two thousand years roll by, we come to the time when God is leading His people from Egypt to the promised land. During their sojourn in the wilderness for forty years God poured out manna or bread from heaven every day of the week except the Sabbath. Surely God knew which day was the Sabbath then, and it was the very point on which he tested the people. There's no chance of a day or any time being lost down that far, because God Himself was handling the situation.

Then at Mt. Sinai God wrote the Ten Commandments on tables of stone for the children of Israel and He said in Exodus 20:8-11: "Remember the sabbath day...the seventh day is the sabbath...For in six days the Lord made heaven and earth,...wherefore the Lord blessed the sabbath day, and hallowed it." Another two thousand years rolled by and the

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Son of God was born into the world. He surely would know which day is the Sabbath and whether any days had been lost or added. In Luke 4:16 we read that He kept the Sabbath "as his custom was." No time has been lost thus far. Even Joshua commanding the sun to stand still could not confuse the Son of God as to which day the true Sabbath was. Anyway, God blessed the seventh day and not just the seventh part of time. Some folks say, "He just blessed one day in seven. If we keep that, it's quite sufficient and acceptable." But no, that's not the way the Bible reads, and dare we change or modify any part of God's Holy Scriptures? It says, "the seventh day is the sabbath."

The calendar that is used today is the same as the one that was used in Christ's day except that one slight change we mentioned a moment ago which did not affect the weekly cycle at all. What is more, how could the whole world lose or gain a day when it is impossible for even one family to get confused without their neighbors soon setting them straight? The Jewish race is the most powerful evidence that the Sabbath has never been lost. They've observed every seventh day from the time of Abraham. How could a whole nation lose track of counting time? It would be impossible unless the whole nation just slept over an extra twenty-four hours and then no one ever put them straight about it afterward. But that could never, never happen.

Just in case you still have a question, let me read you some statements from great astronomers of the world. First of all from Edgar Larkin, who is the Director of the Mt. Lowe Observatory. Here's what he said in answer to a letter: "Astronomers dare not depend upon any human device nor human chronologies save as they are attested by the movements of the time pieces in the sky. Our days, weeks, and years only exist as unit measurements in computing the unerring revolutions of the heavenly orbs. Lost or changed time would be instantly detected by the modern astronomer." So you see, no time could ever be lost. If it were, these men would know about it and they would tell us; but on the contrary, they tell us it has never been lost.

Here's a statement from THE NEW ASTRONOMY by Dr. Todd. "The uniformity of the earth's rotation has been critically investigated by Newcomb and no change in the length of the day as great as one one-thousandth of a second in one thousand years could escape detection. For more than three thousand years science has gone backward and with profound research reveals the fact that in that vast period the length of the day has not changed by the hundredth part of a single second of time." That's pretty conclusive, isn't it?

And now a statement by W. W. Campbell, Director of Lick Observatory in Hamilton, California. "The week of seven days has been in use ever since the days of the Mosaic Dispensation and we have no reason for supposing that any irregularities have existed in the succession of the weeks and their present days from that time to the present." I think that's quite sufficient to show that there has been no astronomical loss of time—none whatsoever.

Now we'll move on to another objection that is sometimes raised. Somebody says the law was fulfilled by Christ and we don't have to keep it anymore. How many people have been deceived by this argument! They think Christ kept the law and that ended it for them—they don't have to worry about it at all. Many a sincere person has accepted that kind of reasoning. Let me ask you a question: What kind of person would want to do away with a law that's holy, spiritual, perfect, righteous, truthful, and unchangeable? All these words are used in the Bible to describe the Ten Commandments. And who would want to live in a country where there is no law? In Matthew 5:17 Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."

What does it mean to fulfill, friends? Some folks think that means to bring it to an end, but notice Matthew 3:15: "And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness." There's the same word, even in the original, the word "fulfil." What does it mean? "Fulfil all righteousness" means to obey or fill it up with obedience—that's what it means. It doesn't mean to bring to an end. You'll find that Jesus put emphasis upon the idea that the Law could never be changed or destroyed. In fact He said that whoever would think of breaking even the least of those Ten Commandments and would teach others to do so, would be called the least in the kingdom of heaven. (Matthew 5:17-19.)

Now we ought to examine one more argument that is often used. And that is that we only have two commandments to go by now—love to God and love to man. This reason is often given for not keeping the Sabbath. A minister once said that Jesus did away with the Ten Commandments and gave us only two. But let's look at Matthew 22:37, 39. Jesus said that the first and great commandment is to love God with all thy heart, soul, and mind. And the second is like unto it, "Thou shalt love thy neighbor as thyself." Now verse 40: "On these two commandments hang the law and the prophets." In other

words, the Ten Commandments hang on these two great principles—love to God and love to man. It says they're all hanging there, friends. That means the Sabbath commandment must be hanging there among them. If we love God with all our heart, soul and mind, we'll surely want to keep the first four of the Ten Commandments because they have to do with our relation to God. And if we love our neighbor as ourself, we'll want to keep the last six as the standard of a Christian as it relates to our duty to our neighbor. Remember what Jesus said—the first and great commandment is to love God. If a person loves Jesus, he'll want to worship Him, and that's why the Sabbath was given. That's why it is so very, very important to remember.

The Sabbath is a great, wonderful gift from Heaven to us, that we might remember the fact that God created us and that He created all of this world in six days. It verifies week by week the story of creation as found in the Bible. The Sabbath is written into the very heart of the Ten Commandments by the finger of God Himself.

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## Forgery - Part 1 Listen to the audio version [Now!](#)

We've been talking for a few days about the wonderful subject of the Sabbath that was written right into the very Law of God. To begin today I would like to call your attention to a very curious fact. Here it is: Christ and His apostles preached hundreds of sermons and they gave hundreds of Bible studies but never—no, not even one time—do we find a single scriptural reference where either Christ or the disciples told us that the first day of the week is to be considered sacred; nor do we find either Christ or His disciples indicating that the day should be counted as a holy day. This is in spite of the fact that millions of people today believe that somehow Sunday is a special, holy day to be observed as the Sabbath. There are millions of people all over the world who worship on Sunday and keep it as a holy day. Many of them are very great theologians and scholars. Many of them are loyal Christian people who love the Lord with all their heart; and it seems unthinkable, completely incredible, that all these folks—the millions of them—could be content with a doctrine that's not even found in the Bible, and with a holy day that man alone has invented. Yes, it does seem unbelievable; I agree with you, but nevertheless it is true. Herein lies one of the greatest deceptions in modern religious life, because most of the millions who keep Sunday have been assured that it is supported by Bible authority. If there is one such passage in the Bible we want to know about it. I'd like to know about it, and I'm sure you would like to discover that text as well. I say this with all sincerity: if there is such a text in the Bible we must search until it's found. If you know of any such text, please write to me and let me know, because I want to follow that and obey it as a teaching of the Scripture, as a teaching of Christ.

There's only one way that we can be certain of this, and that is to read and examine every single verse in the Bible that even mentions the first day of the week. If there's any place in all the Book of God that says the first day of the week is holy, we ought to be able to find it by reading these passages—every passage that mentions Sunday or the first day of the week. And so today, that's exactly what we're going to do. Somebody will say, "Well, my, that will take a very long time." But, friends, it won't. There are not two hundred passages, for example, that speak about Sunday. There are not even fifty; in fact, there are not even ten. In all the Book of God from cover to cover, there are only nine verses of Scripture that even mention the first day of the week. And I hope that as we read these passages and give a little time for study of each one that you'll listen very carefully and very prayerfully because so much is at stake. Millions of people the world over are involved, and in order to be certain we must know what God says. So that's why we invite your attention to His Word today.

The first Bible text that mentions the first day of the week is found in the first book of the Bible, the first chapter and the fifth verse, and this is what it says: "And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." Genesis 1:5. Now the first question: Does it even hint that at some time, under certain circumstances, it might become a holy day? No, indeed, it doesn't. Well, we may as well leave that one; and as we leave it, I remind you that it's the only verse in all of the Old Testament that even mentions the first day of the week.

We come now to the New Testament and we'll read a verse from Matthew: "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." Matthew 28:1, 2. Once more, is there any command here to keep the day holy? No. Is there any hint that someday people might be supposed to keep it holy? What about it? Of course not—not even the slightest hint in this text. It just simply says that it was on this day, the first day of the week, that Jesus arose from the grave.

"And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early

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in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16:1, 2. Now the very first question is easy to answer. Does this text say anything at all about the first day being a holy day? Or, does it hint that it ever will be holy? No, it does not. But there is something here that does need to be pointed out. This text actually proves that the Sabbath is past when the first day of the week comes. That's what it says. It says, "When the sabbath was past, they came and brought their spices on the first day of the week." Have you ever heard anybody call the first day of the week "Sabbath"? Surely you have; I'm certain you have. It's heard in many radio sermons, and maybe you've heard it even in church on Sunday morning. Something like this is usually stated: "We're very happy to have you with us this beautiful Sabbath morning." But, friends, on the authority of Mark 16:1, 2, this is impossible. It's impossible to keep Sabbath on the first day of the week because the Scripture teaches pointedly and plainly that the Sabbath was already past when the first day of the week came; so it is not proper to call the first day of the week the Sabbath.

Let's go on now to the fourth Scripture, found in the same chapter, Mark 16:9: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept." Again, does this verse say the day is holy? Or, does it give any hint at all that it ever will be kept holy? No, it just isn't there. It doesn't say that at all. It merely gives the historical account of the fact that Jesus arose on that day, the first day of the week.

Let's pass on now to the next text of Scripture, Luke 24:1-3: "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in and found not the body of the Lord Jesus." Now once more, does it say that we should keep the day holy? Is there any hint that in the future sometime the day should be kept holy? Indeed, no. So we have found nothing yet, but we shouldn't be too much alarmed because we still have a number of opportunities left and all it takes is just one verse. We're looking for even one scriptural reference that might give some authorization to keep Sunday. It would be plenty for us if we found one text.

So we come to our sixth opportunity, in John 20:1, 2: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him." Isn't it a little strange? We have read what the four Gospel writers have to say about Easter Sunday morning and not a single one of them says anything at all about its being a holy day, nor did any of them hint that the Sabbath was changed to the first day of the week. Strange, but very true, just the same. We have considered six of the nine texts and we have found nothing yet, but we still have three more opportunities. So let's look at these next three verses carefully.

The seventh Scripture which mentions the first day of the week is John 20:19: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, 'Peace be unto you.'" Some people say, "Ha, there it is. That's the one! I wasn't worried about those others. That's the one I was waiting for you to read." Many people do believe that here is a Scripture that teaches that the disciples were holding a great, Easter resurrection meeting in honor of the resurrection, with the thought in mind of inaugurating that day as a holy day. You may have heard that preached upon, but is that what the Bible says? Does this text say, "Where the disciples were gathered together in honor of the resurrection to inaugurate the keeping of the first day of the week"? Of course not. It doesn't say that at all. It says, "Where the disciples were assembled" for what?—"for fear of the Jews." Now, let's keep our theology straight. The Bible says absolutely nothing about their being there in honor of the resurrection to hold a little meeting to start a new holy day. It says they were gathered there because they were afraid. They had every reason to be afraid, by the way. After all, if the Jews took the life of Christ, certainly they wouldn't hesitate to kill the disciples also; so they went into this room and closed the door. They barred the door, and I suppose they pulled down the window shades and said, "Shhhh, we may be next." That's why they were there. They were afraid. Some people say, "Yes, I believe that. I think they were there because they were afraid, alright; but even though they were afraid, I still say they were there in honor of the resurrection and were inaugurating the keeping of the first day of the week as a holy day in honor of the resurrection." I've heard that repeated, over and over again—but let me tell you frankly, I don't know where it comes from. I promise you one thing: it's not in the Bible. The Scripture teaches the opposite.

Now let's read another verse, from Mark 16:14. Notice how clear and plain this is:



"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen them after he was risen." Do you see what this text is teaching, friends? This text says that the disciples didn't even believe that Jesus was raised from the dead when they were meeting in that upper room. Then, pray tell me, how can man, women, child, theologian, anyone, anywhere, maintain that this meeting on the first day of the week was in honor of the resurrection to start a new holy day when the Scripture specifically teaches that the disciples did not believe in the resurrection at that time? The women had told them, but they said, "We don't believe it." And afterward, the Scripture says, Jesus came and upbraided them—He scolded them for not believing, when the report came to them. So we can immediately mark off this text. It doesn't say anything at all that would give authority for keeping the first day of the week holy. We still have two more verses to consider, and those two will complete the entire list of nine—nine places in the Bible where the first day of the week is mentioned.

We will keep these last two references until tomorrow and go into them in detail, because if there is any authority at all—if there's any justification for a person to keep Sunday holy—we'll find it in these last two texts of Scripture; so be sure to tune in tomorrow when we complete this interesting and fascinating search for the missing text in the Bible.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Forgery - Part 2 Listen to the audio version [Now!](#)

We have been studying now for a number of days about the great Sabbath question, one of the most perplexing, perhaps, that faces modern Christianity. Millions of people have been keeping, sincerely, no doubt, the first day of the week as the Sabbath, the day of rest and worship. Yet right in the middle of God's great ten commandment law there is written the fourth commandment which says, "The seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work," etc. Now why is it, friends, that millions of people are keeping Sunday, the first day of the week, when actually the Bible commands the keeping of the seventh day of the week, which is Saturday?

In order to find out if there is some Bible authority for these millions to keep the first day of the week, we have been making a search of the Bible. We've been reading every single text of the Bible which mentions the first day of the week. There are only nine in the entire Bible, and we read all except two in yesterday's broadcast. And so we continue today with these last two scriptures in which we must find our authority, if there is any, for keeping Sunday holy. The eighth scripture that mentions the first day of the week is 1 Corinthians 16:1, 2. This is one that is used quite often. Notice what Paul says: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Now some people claim that this is the reason they keep the first day of the week holy. They say that here is a meeting being held every single Sunday, with a collection being taken, indicating that the apostolic Church kept Sunday as a holy day. Now that is what people say, friends, but let me ask you this question: "Is that what the Bible says, really? Does this text say that the first day of the week, or Sunday, is a holy day?" No indeed, my friend. People have tried to make it say that, but it simply doesn't say that at all. It says, "Let every one of you lay by him in store." Now some folks haven't been too clear as to just what that means, and as a result many people have made a Sunday School offering out of this and had meetings being held every Sunday, when the text says absolutely nothing of the kind. It says, "Let every one of you lay by him in store." This was a private thing, a laying aside at home. In fact, that is what a number of Bible versions say. I have it right here in the Spanish version of the Bible. It says in connection with verse 2, "en su casa." Those of you who know Spanish know what that means. That's "your home," or "in your house." Put the money aside in your house. "Lay by him" was a private laying of it at home. A translation from the Eastern text by George Lamsa says, "Put aside and keep in the house." Many English versions say the same thing. Here is Moffatt's, for example: "On the first day of the week let each one of you put aside a sum from his weekly gain." Now honestly and truly and fairly, friends, does this sound to you like a Sunday School offering being taken up each week? Why, of course it doesn't. It was a private laying aside at home.

Perhaps you are wondering about verse one, which mentions a collection. What was that collection all about, anyway? Well, that is a good, fair question, and we ought to answer it. We find that in those days, according to Acts 11: 27-30, "came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul." Now friends, this shows that they were having a great drought, and the poor Christians up in Jerusalem were suffering greatly. Paul was writing letters around to all the churches, getting them to contribute to the necessities of the poor, Christian people up at Jerusalem. We read in Romans 15:26: "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." Now those passages, along with others, show that Paul had a burden for the people of Jerusalem. There was a terrible famine in Judaea, and in the city of Jerusalem many were starving—but out in Greece

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and Asia Minor there was plenty of food. So the apostle got to thinking about it and according to the Scripture he wrote letters to those churches and he said to them in effect, "Now you know that our brethren in the churches in Judaea are starving because they don't have enough food to eat, and they don't have clothing to wear. The famine has really been hard. Why don't you help them? And I suggest that you put aside a sum from your weekly gain every first day and when I come we won't have to have a fund raising."

Now friends, I'm convinced that Paul didn't like to take pledges. He didn't want to go around when he got to the church and knock on the doors of the people and say, "Now, Brother Smith, there is a famine over in Jerusalem. How much are you going to pledge to help those people?" He was having it all done ahead of time. He said, "Put it aside, have it ready, and when I come you can bring it in and I will take it with me." Now perhaps you are also wondering, if that is true, why he said to put the money aside on the first day of the week. Well, I think that he had a very good reason for this. These people kept the Sabbath. They even taught the Gentiles to keep the Sabbath. The Christian and the Apostolic Church were Sabbath keepers. Now the Sabbath begins at sundown on Friday night, so these people all worked through the week up to just about sundown—perhaps an hour or so before—and then they closed their businesses and went home. No business was carried on during the Sabbath. Then on Sunday morning they went down to their businesses and took out their books and figured their profit—what they had spent, what they had taken in, what their gross and net profits were—and then they put aside their tithes and paid their bills. So the Apostle suggested that it would be a good time for them right then, on that first day of the week, at the beginning of a new work week, to put aside something for the famine relief fund, and that's why he mentioned the first day of the week.

Now we come to the final text in the Bible which mentions Sunday, or the first day of the week. This one is found in Acts 20 and begins with verse 7. I hope that you will read this passage very carefully, for it is the one that is used most often. If you ask for a Scripture as to why someone keeps Sunday you will most often be given Acts 20, verse 7 and onward. Now let's read these passages: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted."

All right, friend, there it is. Now this is the only place in the New Testament where a religious meeting was held on the first day of the week. Let's ask a few questions about it. We should remember that long before this there was on record a specific, pointed statement in regard to the Sabbath day, and that is found in the very heart of the ten commandment law. It says, "The seventh day is the sabbath of the Lord thy God." Now if there is to be any change, it certainly will have to be pointed out and we must demand specific, pointed information on it.

Thinking back on this passage, let's ask ourselves, "Does this passage in Acts 20:7 say that the first day of the week is a holy day?" No, indeed, it does not. Does the passage say that the Sabbath has been changed to the first day of the week? No, it doesn't say that either. Does it even say that they met every first day of the week? Not in the least, it doesn't. Now I know that many people read that meaning into it, but it just isn't there. Now if this passage doesn't say any of these things, then we can put a great big "X" right over it and forget about it as a proof text for Sunday keeping. It means absolutely nothing as far as Sunday sacredness is concerned. If it says none of these things it just simply doesn't say enough. But, inasmuch as this text is used very often, we are going to spend a little more time on it.

Why were they having a meeting, anyway, on the first day of the week? The Scripture passage mentions the reason. It says, "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Then he gives the reason. It says, "ready to depart on the morrow." Now why did he preach to them? Because he was leaving the next day, and if you will go on down to verse 25 you will find that Paul was never to see these people alive again. He had the witness of the Spirit that he was to be taken and put to death. So here he was preaching to them all night long. I'm sure he wasn't usually this long-winded. It wasn't a regular weekly service, by any means. It was so long that a certain young man fell down out of the window, after going to sleep during the sermon. Paul went down and brought him back to life again and came up and kept on preaching "even till the break of day." So there it is, friends. It was a special, farewell meeting, and that is the reason Paul was preaching to them all night

long.

Another thing we can note about this is the time of day the service was held. Notice that it was a night meeting. We're told that there were many lights in the upper chamber where they were gathered together. Now in the Scripture, which comes first, the light part or the dark part of the day? The dark, of course. Please read the first chapter of the Bible. That's where you first notice it. It says that "the evening and the morning were the first day." It doesn't say the morning and the evening. God did not make any mistake here. You see, the day begins, according to the Bible, with the dark part first—at evening. Notice Leviticus 23:32: "From even unto even, shall ye celebrate your sabbath." When you celebrate it from evening until evening, from sundown to sundown, that's God's way of doing it. It begins Friday night at sundown, and this is the way the Christian church observed it. It ends Saturday night with the going down of the sun. Don't take my word for this, friends. Ask your pastor. Look it up in a Bible dictionary. You'll find it to be true. That's the way the Bible reckons time. They were meeting on the dark part of the first day of the week, which means that it had to be on what we call Saturday night. It was a Saturday night meeting. How long did it continue? Paul preached all night long into the early hours right up to sunrise the next morning. Then Paul took his departure and walked across to meet the ship at Assos.

Maybe somebody is saying, "Oh, but listen, you forgot the important part. It says there that they came together to break bread. They broke bread on the first day of the week, or conducted the communion service. They had the "Lord's Supper." But, friends, that is where we are not sure. It's impossible to prove it is referring to the Lord's Supper, but let's assume that it is referring to it, and that they really did get together there on the first day of the week for that purpose. Does that prove that it is a holy day? Listen, if having the Lord's Supper on a certain day proves that it is a holy day, then I submit to you that we would have to keep Thursday, for the Lord Jesus instituted the Lord's Supper on Thursday. Now why don't we keep Thursday? Because everybody knows the fact that the Lord's Supper was held on a certain day doesn't mean that the day is holy.

So in spite of the fact that we carefully examine these nine passages of the Scripture, there is no evidence whatsoever of Sunday sacredness. We just have to come to the conclusion that keeping Sunday is not a Bible doctrine at all. It just isn't in the Bible. We have tried to be very fair and honest in the way we have looked at all these texts in the New Testament concerning the first day of the week. Friends, this subject is one of the most important that faces Christianity today. What are you going to do about the claims of God's Sabbath?

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"Come unto me...and I will give you rest." Matt. 11:28

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## 15 Minute Radio Messages

### Classic Christian's Secret



Sermons

Today my radio message is going to be a very simple one indeed. There will be no finespun theology, no philosophy, no big words; for, we must try to come to grips with one of the greatest enemies in ...

### Classic Crumbling Authority



Sermons

Late in the 1960s, one of the leading figures in the Civil Rights movement issued this controversial statement: "One has a moral responsibility to disobey unjust laws." But how controversial did t...

### Classic Dead End Roads



Sermons

The day you were born you started down a dead-end road—a road that is long, wide, sometimes exciting, sometimes alluring, but dead-end. It comes to a terminus. When it does, you are through travel...

### Classic Faith that Works



Sermons

We have all heard a great deal about faith and works and how they operate in the Christian experience of an individual. One cannot be a successful Christian without having an abundan...

### Classic Faith vs Feeling



Sermons

There are some people who sincerely believe that feeling is the test of religious experience, yet some people who have an experience of ecstasy turn right around and break the commandments of God. Fr...

### Classic God's Free Grace



Sermons

One of the marvels of the scientific world is the amazing precision which exists in the realm of nature. Every one of the billions of created worlds in space moves more accurately than the finest tim...

### Classic Grace or Disgrace - Part 3



Sermons

Today we continue discussing one of the most important subjects in all the world—law and grace. I believe the most important question in the world is found in Matthew 10: 16. A rich young man came ...

### Classic Grace or Disgrace - Part 4



Sermons

We ended our last broadcast by describing that wonderful scene right outside the Garden of Eden. Of course, it was terrible in some respects. Adam had been driven out of his beautiful garden home, b...

### Classic Grace or Disgrace - Part 6



Sermons

Today we come to the sixth and last chapter in our series of studies on law and grace. So far in our broadcast we've found some very wonderful answers to questions. For example, by what standard w...

### Classic Grace or Disgrace - Parts 1 & 2



Sermons

The topic today is Law, Grace, or Disgrace. There are some questions I would like to ask as we begin the broadcast today. First, are you living under the law? Are you? Whatever your answer, are yo...

### Classic Inflation and Free Gifts



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Sermons

Authorities tell us that it now costs \$118.30 to buy the same bag of groceries that we could buy 4 years ago for only \$100.00. Every month the price of groceries, clothing, shoes, rent, and automobile...

## Classic Jonah - Part 2



Sermons

In my last broadcast we followed the tragic footsteps of Jonah's course in running away from God. We learned that Jesus Himself has endorsed the authenticity of the story so often do...

## Classic Law & Grace - Part 1



Sermons

What is all this talk about the Ten Commandments being abolished? You have heard about it just as I have, I am sure. Perhaps you have even heard a preacher make this statement. It's very common n...

## Classic Law & Grace - Part 2



Sermons

The newspapers are teeming today with the latest reports of last night's list of muggings, robings and assaults which took place on the streets of our beautiful once-safe city. Friends, isn't it ...

## Classic Limiting God



Sermons

Did you hear about the man who telephoned the U.S. Naval Department greatly excited to tell them he had found a way to destroy all enemy submarines? When the Admirals showed interest...

## Classic Looking to Jesus



Sermons

Much has been written in sports magazines about the amazing athletes who have bested the four-minute mile. For years it was the tempting carrot that led Olympic runners to keep on pacing and practici...

## Classic Plan of Salvation



Sermons

One of the greatest natural gifts that a man possesses is the power of choice. The justice of God is revealed in His creation of every individual as a free moral agent. Man was made with this power ...

## Classic Prodigal Son - Part 1



Sermons

Jesus had the ability to tell a beautiful story and this is one of the most beautiful that He told. A certain man had two sons, and the younger of them (the more inexperienced) said ...

## Classic Riches of Grace



Sermons

I read recently of a business executive who made contact with people daily through interviews in his office. This man demanded from the company a long office with his desk located at the very end of ...

## Classic Saved by Grace - Part 1



Sermons

In the early days of the 1849 gold rush in California, an Eastern miner went West seeking his fortune in gold. Soon he "struck it right," and immediately sent for his wife and eight-year-old son....

## Classic Saved by Grace - Part 2



Sermons

In yesterdays broadcast we began a thrilling search for God's way of salvation in both Old and New Testament. Contrary to popular opinion we discovered that men and women have always been justified...

## Classic Soul in Conflict



Sermons

Night had fallen in Jerusalem. The aged priest in the temple and his youthful assistant had retired for the night. As they lay sleeping, a voice called Samuel, the young man who was...

## Classic Space Age and Death



Sermons

Can the space age conquer death? Will scientists succeed in creating life in their laboratory test tubes.

No one will deny the fact that this modern age of scientific discovery has seen many th...

## Classic Suicide





**Sermons**

The tenth leading cause of death in the United States is suicide, and among teenagers from 15 to 19 it is the second leading cause of death. These statistics are based upon the official record. It ...

**CLassic**

#### Two Laws - Part 2



**Sermons**

In our last broadcast, we introduced the question of the two laws spoken of in the Bible. Multitudes of Christians have been perplexed about the Old Testament requirements of salvation in comparison ...

**CLassic**

#### Two Laws - Part 3



**Sermons**

A strange objection is often raised by people who don't like to hear the Ten Commandments mentioned or preached about. They ask, "Why preach the law when nobody can be saved by obeying it? Furth...

**CLassic**

#### What Must I Do? - Part 1



**Sermons**

There are a lot of questions that may seem important to you, but the question we are going to discuss today is the MOST IMPORTANT IN ALL OF THE WORLD. And you want to know what it is? That is why yo...

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## 15 Minute Radio Messages

### Classic Biblical Myths - Part 2



Sermons

On today's broadcast, and for the next few days, we want to examine some very common Biblical myths. Now, don't get the wrong idea, friends. Let me state without reservations that the Amazing Fa...

### Classic Biblical Myths - Part 4



Sermons

Today we are going to explode one of the most common myths that church members are hung up on, and it is one of the most serious misconceptions, also. It is serious because it relates to the authorit...

### Classic Big Lie



Sermons

One of the most amazing stories to emerge from the lavish Federal hand-out programs involved a Chicago street gang and the First Presbyterian church. According to testimony received by a Senate subco...

### Classic Bigger Barns



Sermons

Suppose that as Abraham Lincoln was finishing his Second Inaugural address and had just reached the lofty paragraph beginning, "With malice toward none, and charity for all," some persistent and r...

### Classic Broken Promises - Part 1



Sermons

Some of the strangest and wildest opinions have been held, and are still being held, concerning the subject of the Ten Commandments. One would think that only the worst type of violent criminal could...

### Classic Broken Promises - Part 2



Sermons

Today I'm going to continue our subject of law and grace, and especially in relation to the two covenants of the Bible. In our last broadcast we noted that this is a greatly misunderstood doctrine ...

### Classic Christ's Covenant



Sermons

The story is told in Matthew 19:16-22 about a certain man that came to Jesus with a very important question. "Good Master," he asked, "What good thing shall I do that I may have eternal life?..."

### Classic Covetousness



Sermons

A long time ago I read about a millionaire in France who was a miser. In order to make sure of his wealth, he dug a cave in his wine-cellar so large and deep that he could go down into it with a ladd...

### Classic Crumbling Authority



Sermons

Late in the 1960s, one of the leading figures in the Civil Rights movement issued this controversial statement: "One has a moral responsibility to disobey unjust laws." But how controversial did t...

### Classic Eighteen Reasons - Part 1



Sermons

Proponents of the growing humanist movement are attempting to change the social fabric of our times with their radical new labels for old sins. The most amazing thing is that many theological leader...

### Classic Eighteen Reasons - Part 2



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> Joe Crews, founder of Amazing Facts, was a humble servant of Jesus Christ, who was often called "the Paul Harvey of Christian broadcasting". For nearly 30 years Joe's voice was heard over the airwaves and now you can hear some of these powerful messages again here.



Sermons

One of the most frequent questions raised about the keeping of the seventh-day Sabbath concerns the authenticity of our present calendar. It is believed by many that somehow, somewhere, time has prob...

#### Classic Faith that Works



Sermons

We have all heard a great deal about faith and works and how they operate in the Christian experience of an individual. One cannot be a successful Christian without having an abundan...

#### Classic Faith vs Feeling



Sermons

There are some people who sincerely believe that feeling is the test of religious experience, yet some people who have an experience of ecstasy turn right around and break the commandments of God. Fr...

#### Classic Five Ways - Part 1



Sermons

The Pure Food and Drug laws of America are designed to protect us from deception in what we buy. There are other laws against deceptive packaging and labeling. Millions of dollars have been wasted t...

#### Classic God is Particular - Part 1



Sermons

Many, many times people have said to me "I don't think it makes any difference what a person believes, as long as he is earnest about it." Perhaps you have heard this same statement. These fol...

#### Classic God is Particular - Part 2



Sermons

Today we continue to study into that interesting question, "Is God Particular?" Yesterday we reviewed some very fascinating stories from the Bible which indicate that God means exactly what He sa...

#### Classic God is Particular - Part 3



Sermons

We've been talking for two days now about the importance of obeying God and doing exactly what He asks us to do. We've learned already that God means just what He says. We can't take His comma...

#### Classic God's Free Grace



Sermons

One of the marvels of the scientific world is the amazing precision which exists in the realm of nature. Every one of the billions of created worlds in space moves more accurately than the finest tim...

#### Classic Grace or Disgrace - Part 5



Sermons

For several days now we have been dealing with the Law of God in its relationship to the grace of God. We considered the strange idea that some Christians have that the Ten Commandments do not apply ...

#### Classic I Have a Question - Part 1



Sermons

Today we are going to answer some more questions that have come to our attention here at the Amazing Facts headquarters. Many of our listeners have been sending in serious Bible questions and we've...

#### Classic I Have a Question - Part 4



Sermons

Our broadcast today will be concerned with more sincere Bible questions that have come to us from our faithful listeners. We do so appreciate the many letters that have come in from you and also the ...

#### Classic Inflation and Free Gifts



Sermons

Authorities tell us that it now costs \$118.30 to buy the same bag of groceries that we could buy 4 years ago for only \$100.00. Every month the price of groceries, clothing, shoes, rent, and automobile...

#### Classic Is Conscience Safe?



Sermons

Today I wish to ask you a question. Is your conscience, that inner voice which speaks to you, a guide that is safe to follow? What of the man who feels that what is right and what i...

#### Classic Law & Grace - Part 1



Sermons

**Sermons**

What is all this talk about the Ten Commandments being abolished? You have heard about it just as I have, I am sure. Perhaps you have even heard a preacher make this statement. It's very common n...

**Classic Law & Grace - Part 2**



**Sermons**

The newspapers are teeming today with the latest reports of last night's list of muggings, robings and assaults which took place on the streets of our beautiful once-safe city. Friends, isn't it ...

**Classic Laws of Health - Part 1**



**Sermons**

The defiance of authority which marks our violent age has become the subject of much study by the experts. No one seems to understand how or why it has happened. And no one has any idea what to do t...

**Classic Questions and Answers - Part 2**



**Sermons**

Today we continue the series of special Questions and Answers broadcast on the Amazing Facts' program. Many of you have sent in your sincere Bible questions. Now we come to the first question that...

**Classic Sin Nobody Admits - Part 1**



**Sermons**

Our subject today is, The Sin That Nobody Admits. It is the sin we are afraid to mention. We must be afraid to mention it, because no one ever mentions it about himself. People hav...

**Classic Sin Nobody Admits - Part 2**



**Sermons**

We often pick up newspapers and read about individuals who have misappropriated millions of dollars. These embezzlers often skip the country, taking the money, and leaving financial r...

**Classic Sowing & Reaping**



**Sermons**

In the state of Washington a law was passed taxing retail sales of gasoline but the Legislature slipped up on one important little thing. It failed to attach a penalty for violation of the law. Deal...

**Classic Successful Guide for Living**



**Sermons**

Preparation for New Years on Times Square is a revealing process. The plate glass windows are boarded over, police reinforcements are strategically placed, for intoxicated people and overcrowded cond...

**Classic Suicide**



**Sermons**

The tenth leading cause of death in the United States is suicide, and among teenagers from 15 to 19 it is the second leading cause of death. These statistics are based upon the official record. It ...

**Classic Ten Commandments**



**Sermons**

Today we're going to examine the foundation of this lawless age and its permissive psychology. The frightening statistics of our moral degeneracy are ever before us. We can't deny them or ignore...

**Classic The Man God Tried to Kill**



**Sermons**

During the Civil Rights movement of the 1960s, freedom marches were held all across the United States. Listen, friends, have you read the account of history's greatest and most successful freedom m...

**Classic Two Laws - Part 1**



**Sermons**

Some people think God changed at the cross. If He did, the majority of people are all right. If he didn't, there are going to be a lot of people disappointed in the Judgment.

Now, I don't ...

**Classic Two Laws - Part 2**



**Sermons**

In our last broadcast, we introduced the question of the two laws spoken of in the Bible. Multitudes of Christians have been perplexed about the Old Testament requirements of salvation in comparison ...

**Classic Two Laws - Part 3**







**Sermons**

A strange objection is often raised by people who don't like to hear the Ten Commandments mentioned or preached about. They ask, "Why preach the law when nobody can be saved by obeying it? Furth...

**Classic**

#### What Must I Do? - Part 1



**Sermons**

There are a lot of questions that may seem important to you, but the question we are going to discuss today is the MOST IMPORTANT IN ALL OF THE WORLD. And you want to know what it is? That is why yo...

**Classic**

#### What Must I Do? - Part 2



**Sermons**

Today I want to continue the subject that we introduced in the last broadcast concerning God's plan for saving mankind. We talked about the tragic fall of Adam and Eve into that first sin and how J...

**Classic**

#### What Must I Do? - Part 3



**Sermons**

Millions are wondering just what has happened to the American conscience when larceny continues to climb by an over-all 12 percent more every year. Shoplifting has reached scandalous proportions, and...

**Classic**

#### Whispers



**Sermons**

Today we're going to study about the most cruel word found in all the Bible. This word describes a class of people who indulge in the most devilish, despicable work ever invented by ...

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## 15 Minute Radio Messages

### Classic Battle for the Mind - Part 2



Sermons

We're living in an age of dishonesty and deceit. Everywhere we turn our eyes see the sham and pretense of a morally bankrupt society. The ridiculous posture of modern advertising has done much to ...

### Classic Bridges of Life



Sermons

The story is told of two prisoners who lived in the first century after Christ who found themselves under the custody of the laws of the land. On the surface it appears that these me...

### Classic Certainty of Salvation



Sermons

Today we turn to a very important phase of the gospel story and the tremendous question, How can we know that we're saved? So many times men and women wonder about this. They ask, "How can I be ...

### Classic Choosing - Part 1



Sermons

Have you every been aggravated at people because they make so many mistakes? Well, just remember one thing, friends, that only one person in all the world has lived without making any mistakes, or co...

### Classic Citadel of Decision



Sermons

Today we're going to look into the amazing secret of the Christian's victory over self. Self is the greatest enemy any person has ever encountered. If we can overcome in this one area, every oth...

### Classic Cities of Refuge



Sermons

It has been well said that the religion of many people is like a headache—they have no desire to lose their head, but it hurts them to keep it. This leads to the question—Is Christianity hard or ...

### Classic Conversion



Sermons

The moon is the nearest body in the heavens to this earth, and man has taken the giant step of mastering the lunar space travel problems. But then we realize that the other heavenly bodies are much f...

### Classic Corroded Spirits - Parts 1&2



Sermons

One of the most popular beloved parables which Jesus introduced, was the parable of the Prodigal Son. How many times we've recited it and dwelt upon that wasted life, the hogs, the husks and the ho...

### Classic Dead End Roads



Sermons

The day you were born you started down a dead-end road—a road that is long, wide, sometimes exciting, sometimes alluring, but dead-end. It comes to a terminus. When it does, you are through travel...

### Classic Enoch



Sermons

Today, and in our next broadcast, we are going to deal with a question which frequently comes to us from radio listeners. The question is: Where are Enoch and Elijah? Now the Bible is crystal clear...

### Classic Excuses



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The psychologists have a word which they use in describing those who constantly run away from responsibilities and making decisions. They call it rationalization. Most of us refer to the same thing ...

#### **Classic** Rich Man & Lazarus



Today we want to consider the same theme that we've been dealing with for a number of days on the broadcast. We want to look into one of the most controversial texts of the Bible. It's a parable...

#### **Classic** Second Coming



The question, "How would you order your life if you had the chance of living it again?" is an interesting one. Often, as we look back over our past life and see the many mistakes we have made, we...

#### **Classic** Three Steps to Heaven



If you want to really humble yourself, let me make a suggestion. Go outside some clear night and look up at the gigantic star fields overhead. In 1975 astronomers at UCLA discovered a great galaxy o...

#### **Classic** Translation of Elijah



Today we are going to continue the subject which was introduced in our last broadcast. In that broadcast we gave the evidence that the patriarch Enoch was translated and taken to heaven without seein...

#### **Classic** What Must I Do? - Part 2



Today I want to continue the subject that we introduced in the last broadcast concerning God's plan for saving mankind. We talked about the tragic fall of Adam and Eve into that first sin and how J...

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## Forgotten Day - Part 1

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Many of us are familiar with the seemingly endless sheaves of paper called computer printouts. They give us, in a matter of moments, detailed information about events and things that have been programmed into the computer at an earlier time. Page after page of facts and figures is tediously typed out by the machine giving us a word picture of what it "remembers" about a particular item.

But there is one computer that doesn't need programming. It automatically records all events that occur around it in the most minute detail. And it doesn't employ printouts to recall its information but instantly reproduces the items to be remembered in a full color, stereophonic sound, motion picture. Its program is unlimited. It handles all types of information, stores it indefinitely and never becomes overloaded.

Quite a machine? Indeed! All this and it only weighs about three pounds. And you carry one around with you all the time. It is the human brain, a marvelous computer that works wonders. And the procedure by which past information and events are reproduced in color and sound movies is called memory.

Scientists tell us we never really forget anything and that events we cannot recall from the earliest of childhood are still recorded on our brains and affect our behavior today—with one notable exception. There is a memorial to the most significant events in human history that we all should remember. In fact, the God who created us specifically commanded us to remember this memorial—but almost the whole world has forgotten. I am speaking of the Sabbath—God's great memorial of creation—that the world at large has forgotten. Yet it is the only one of God's commandments that specifically says "Remember." Most people can remember the ones that start "Thou shalt not." But the world has forgotten the one that says "Remember the Sabbath day to keep it holy!"

There are two main divisions among Christian people on the matter of which day is to be kept as the Sabbath, or the Lord's day. Our desire as we turn to the Bible is to put man's opinions and suppositions aside and see what God has to say about this important matter. I say important, because any subject on which God has expressed His will is important.

In the book of Revelation the apostle John speaks of the Lord's day. "I was in the Spirit on the Lord's day." Revelation 1:10. He doesn't say which day of the week it was. The only way we can find out which day of the week he was speaking of is to compare that verse with other Scriptures.

God inspired the prophet Isaiah to write these words: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day and call the sabbath a delight, the holy of the Lord, honorable...." God says the Sabbath is His holy day. The Sabbath, then, according to the Bible is the Lord's day. In a special sense it belongs to the Lord.

In Mark 2:27,28 Jesus is speaking, and He says: "The Sabbath was made for man." God made man first and then He made the Sabbath to be a blessing to man, a day of rest and spiritual communion. The Jews had made the Sabbath a burden. They had surrounded the Sabbath with scores of man-made regulations, even specifying just exactly how far a person could travel on the Sabbath day and making it a legalistic bondage and a burden instead of a blessing and a delight as God intended that it should be.

If Christ is Lord of the Sabbath then it follows naturally that the Sabbath is the Lord's day. We find that there is a harmony all through the scriptures. You notice it says, "The Sabbath was made." Mark 2:27. It didn't just happen into being, but it came as a result of thoughtful and careful planning. Now, if it was made, this question naturally follows: "Who made it?" As we find the answer to this question in the Bible, it will become even

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more clear that the Sabbath is the Lord's day.

Ephesians 3:9. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." All right, let's be sure we got that. It is plain Scripture—so clear that no one could misunderstand it.

God created all things by Jesus Christ. The Sabbath was made. Christ made everything that was made, therefore, God through Christ Jesus made the Sabbath. That is why the Bible speaks of the Sabbath as the Lord's day. The Lord Jesus Christ made that day.

In John 1:10 it speaks of Jesus again. It says that "He was in the world, and the world was made by him and the world knew him not." You remember it says in the 14th verse, "And the word was made flesh, and dwelt among us." You know, I talk to folks who tell me that they've gone to church for years and yet they come to me and say, "We didn't know that Christ existed before he was born nineteen centuries ago!"

You remember Jesus prayed to His Father as He finished His task here on earth, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5. You remember also that when God was planning the creation of man He said, "Let us make man in our image." Genesis 1:26. God wasn't alone. God the Father and God the Son together planned and carried out the creation of man, according to the Bible. And the Bible, of course, must be our guide. Again, in Hebrews 1:1,2, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." God, through Jesus Christ, made the worlds. He made this world; this earth and everything in it. "And without him was not anything made that was made." John 1:3.

Interesting isn't it, that in the light of all these Bible texts we so seldom hear a sermon on Christ as the Creator. Let me tell you one reason for that. When it becomes clear that Christ made the Sabbath in the beginning before the entrance of sin, it forever settles the issue as to which day is the Lord's day and the Bible Sabbath. The day that the Lord Jesus Christ made, the day over which he claims the Lordship, is naturally and biblically, His day. The devil does not want this issue made clear. He wants to keep men in confusion. He wants to dishonor God's law against which he has for centuries been in rebellion.

Going back to the book of beginnings—the book of Genesis—we read, "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made and he rested on the seventh day from all his work which he had made. And God blessed..." which day? "The seventh day and sanctified it because that in it he had rested from all his work which God created and made." Genesis 2:1-3. Now tell me, if God's plan was that we should choose any day that happened to be convenient and make that our Sabbath, why did God take a specific day and place His blessing upon it, making it a holy day? Is there any other day in all the Bible of which we are told that God blessed that day and made it holy for man to keep? I know of no other day that God has blessed with the three-fold blessing of resting upon it, blessing it, and sanctifying it, or setting it apart for a holy purpose. Remember, this all took place before Adam sinned, while all things were yet perfect. The Sabbath was a part of God's perfect plan.

Then notice as we come to the book of Exodus where the Ten Commandments are written out. It doesn't say to keep one day in seven, but it says, "Remember," harking back to something they already knew about. "Remember the Sabbath day to keep it holy." Exodus 20:8. God's command wasn't just to take a day and make it holy. As a matter of fact, we can't do that because, "All have sinned, and come short of the glory of God." Romans 3:23. Only God can make something holy. God made the day holy. His command to us is to remember that and to keep it holy. If I were to give you my blue coat and say, "Now you take this coat and bring it back tomorrow night, but just this one thing, you keep it white." I dare say that not one of you would take me up on that. You couldn't keep this coat white, because it isn't white to start with. No more can we keep holy something which isn't holy to start with.

God has given us six days to do all our work but the seventh day is the Sabbath—whose Sabbath does it say it is? Notice Exodus 20:10, "But the seventh day is the sabbath of the Lord thy God." Really that should settle it. There is the answer. Our question today isn't to know which day is the Sabbath of the Jews or the Baptists or the Adventists or the Roman Catholics or the Methodists, but the question that should arise in our hearts today is, "Which day is the Lord's Sabbath? Which day is the Lord's day?" And here is the Bible answer. "But the seventh day is the sabbath of the Lord thy God."

You know, the Bible says that one man esteems one day above another. Another man esteems every day alike, but here you find out which day God esteems above all others. The day that God has made holy. And here we have God's command to keep it.

Sometimes I hear ministers talking about the Jewish Sabbath. And, of course, they are referring to the day that we now call Saturday, the seventh day. Now, it is true that the Jews kept it, and they still keep it, but friends, that doesn't make it Jewish. God made the Sabbath two thousand years before the first Jew was born. So, surely, we can't refer to the Lord's Sabbath as Jewish.

Notice the reason God gave for keeping the Sabbath. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it." Exodus 20:11. God had a definite purpose in mind when He made the seventh day the Sabbath. It was ever to remind us that God created the world and all things therein. It was a sign of allegiance to the true God. It was test of obedience, a proof of love.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Forgotten Day - Part 2

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Friends, do you remember the news reports a few years ago when it almost literally rained cats and dogs on an American city? In a cloud burst not only rain but also various small animals and many types of debris fell on the bewildered people. In another place it rained fish and frogs. It was a rare phenomenon; but objects light enough to be picked up by strong winds have been swept away and carried heavenward to be dropped on some unsuspecting locality miles away. Today I want to tell you about bread that fell from the skies six days a week for forty years.

We established last time that the Sabbath given by God was the seventh day, Saturday, instead of Sunday as observed by the majority of the Christian world. We found that God said to remember it, and that it is a sign of our love and obedience to Him. As our discussion of the true Sabbath continues now, we will show how God performed more than 6,000 miracles to prove which day He wanted man to observe.

Before the children of Israel ever reached Mt. Sinai where God wrote the Ten Commandments, notice what God says, "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law, or no." Exodus 16:4. The test God used to prove them, to see whether they would keep His law, not Moses' law, was the Sabbath.

"Six days ye shall gather it (He was speaking of the manna which fell from heaven) but on the seventh day, which is the Sabbath, in it there shall be none." Exodus 16:26. Before God ever wrote those Commandments on the tables of stone He said the seventh day is the Sabbath. When some of the people went out looking for bread on the Sabbath, the Lord said, "How long refuse ye to keep my commandments and my laws?" Exodus 16:28.

The law that has to do with the Sabbath day is God's law, written by God's own finger, and is the only part of the Bible God wrote with His own finger. It always has been wrong to break the Ten Commandments and it always will be.

It is interesting to notice that God performed more than 6,000 miracles to enable His people to keep the Sabbath. Every week God provided three specific miracles. For forty years the children of Israel wandered in the wilderness, with 52 weeks in each one of those years. They spent at least 2,000 Sabbaths out there, and each week God provided a double portion of manna on the preparation day (Friday), and allowed it to keep fresh for the next day. You remember they experimented by keeping it over night on other days of the week, but in the morning it was rotten. God preserved it so that it remained fresh for the Sabbath day only. On the Sabbath no manna fell. God was supplying the manna. Six days, just as regular as clockwork, God showered it down to feed His wandering people, but on the seventh-day Sabbath He withheld the manna. He gave them a double portion on the day before. There is a wonderful spiritual lesson here for us. When we honor God's Commandments He will give us enough in the six work days to care for all our needs. God has always honored that promise.

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the sabbath day and hallowed it." Exodus 20:11. Who was it that blessed the Sabbath day? The Lord. Notice what the Bible says about the Lord's blessing in 1 Chronicles 17:27. "For thou blessest, O Lord, and it shall be blessed forever." God blessed the Sabbath. The Bible says that when God places His blessing on something, it is blessed forever. Again in Numbers 23:19,20, "God is not a man, that he should lie. . .He hath blessed and I cannot reverse it." I have no right to reverse it. God has blessed the Sabbath, and it shall be blessed forever.

The wonderful thing about God and the Bible is that we have something solid, something

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unvarying, something that doesn't change. The Bible says, "Jesus Christ the same yesterday, and today, and forever." Hebrews 13:8. If it weren't for that, how would we ever know how to please the Lord? The only thing that gives us courage to believe we can live a life pleasing to God by the grace of Christ, is to know that what Christ taught 1900 years ago still holds good. Jesus Christ is "the same yesterday, and today, and forever." He left us an example that we should follow in His steps. What was Christ's example in Sabbath keeping? The example is clear. "As his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. The custom of Jesus, then, was a Sabbath-keeping custom. Jesus is the same yesterday, today, and forever. If He should come back today, He'd keep the Sabbath.

Friends, as this matter unfolds before you, you may be seeing it for the first time. I ask you, in Christ's name, to take it to heart and put it into practice right away. Begin immediately to keep the Lord's Sabbath, and you will find a rich blessing. Dr. Lyman Abbott, in an editorial published in the "Christian Union," June 26, 1890, said: "The current notion that Christ and His apostles authoritatively substituted the first day for the seventh is absolutely without any authority." It is amazing how many Protestant and Catholic ministers admit there is no Bible authority for changing from the seventh day, Saturday, to the first day, Sunday. Certainly in the New Testament there is no record of any such change. Christ never once mentioned Sunday. Never once did He mention the first day of the week.

In Matthew 24:20 Jesus did mention the Sabbath and inferred that Christians should be keeping it forty years after the crucifixion. The followers of Jesus understood that even after His death on the cross they were still to keep the Sabbath day according to the Commandment. That is not just my opinion. Let's turn to the New Testament again, Luke 23:54-56. "And that day was the preparation, and the sabbath drew on, (speaking, you see, of the day on which Jesus was crucified) And the women... beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandments." Jesus had been laid away in the grave. These women worked right up until sundown and then they rested on the Sabbath day as Jesus had taught them, according to the Commandment. Certainly they didn't understand, like so many modern theologians, that the Sabbath was nailed to the cross and done away with. They kept it the day after Christ died on Calvary's hill. They kept it according to the Commandment. According to the Commandment the Sabbath is the seventh day, the day we now call Saturday. And the Bible tells us we are to keep it from evening until evening.

"From even unto even shall ye celebrate your sabbath." Leviticus 23:32. Lest someone might say, How do we know when evening is?, God put it down in the Bible by inspiration, telling us that evening is when the sun sets. See Mark 1:32.

You know, it is wonderful that God put the Sabbath out of reach of human hands. Sometimes our clocks stop. Sometimes we go on daylight saving time and push the clock ahead one hour. This causes confusion for one who attempts to keep a day holy by man's standards, but we don't have to depend on the clock to tell us when God's Sabbath comes. He placed the Sabbath beyond any human interference by decreeing that the Sabbath would be marked by the setting of the sun—from evening until evening. And, of course, there is a very basic reason for that—it was the portion of time God had blessed. There wouldn't be any point in keeping a day from midnight to midnight if God blessed it beginning with the evening or with the sundown. "God called the light day," we read back in the first chapter of Genesis, "and the evening and the morning were the first day." Verse 5. In other words, the very first day began with the dark part which we call night, followed by the light part which we call day. When we come down to the close of God's creation work week after He had finished creating man and everything in the world, God's Sabbath began. The evening and the morning, the dark and the light, were the sixth day, and then the Sabbath began with that next evening. And it was that portion of time in which God rested. It was that portion of time on which God placed His blessing.

Now the answer to any further question is found as we look at Calvary's cross. Jesus is the way in the Sabbath as in every other question. It is interesting how clear it becomes as we view it in the light of Calvary. Christ died on Friday. That is where Good Friday comes from. Virtually all the Christian world recognizes that. Christ arose on Sunday. Easter always comes on Sunday because Christ arose on Sunday, the first day of the week. Now the Bible says that the day between the day on which Christ died and the day on which He rose again is the Sabbath day according to the Commandment. See Luke 23:54-56. The day on which God placed His blessing, and the day God commands all men to keep.

You remember it was on "the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared and certain others with them." Luke 24:1. After resting on the Sabbath they resumed their work on Sunday



morning. There are some who believe that after Christ's death the first day of the week became the Sabbath. Let's notice what the Bible says in Mark 16:1,2. "And when the Sabbath was past. . .very early in the morning of the first day of the week, they came unto the sepulchre at the rising of the sun." They rested on the Sabbath, they began their work on the first day of the week. That was the practice of New Testament Christians. We find it again in Acts, which records the activities of the New Testament church. "When the Jews were gone out of the synagogue the Gentiles besought that these words might be preached to them the next Sabbath.... And the next Sabbath came almost the whole city together to hear the word of God." Acts 13:42, 44. Now if they had suddenly changed from keeping the seventh day to keeping the first, they would have come to Paul and said, "You preached to the Jews today, on the Sabbath, and you can come tomorrow, that is Sunday, and preach to us, the Gentiles." But they didn't say that at all. No, they said, "We'll be back in church next Sabbath and then you can preach to us, too." So the practice of the New Testament church of the apostles is so clear there is no excuse for misunderstanding it.

The Bible even carries us beyond to the time when God will establish His kingdom, and it says, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." Isaiah 66:22,23. Now, if God gave the Sabbath in the Garden of Eden, and blessed it before there was any sin, and if all the Old Testament prophets kept it, and if Jesus and the apostles kept it, and we are going to be keeping the Sabbath again when God has made an end of sin, surely we ought to be keeping it now too.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Forgotten Day - Part 3 Listen to the audio version [Now!](#)

Sometime after the first atomic bomb was dropped on Hiroshima in Japan, workers were sifting through the rubble and found a wrist watch whose hands were permanently fused into its face, forever recording the exact instant of the explosion, the moment time stopped.

But time really didn't stop except for one tragic city and thousands of poor victims. Time never stops. It is perhaps the world's only remaining constant; relentlessly marching on, 60 minutes to the hour, 24 hours to the day, etc. Time can be wasted, but never lost.

This fact is important to remember as we continue our discussion of the Sabbath of the Bible. We have established from Scriptures that Saturday the seventh day, not Sunday, is the Bible Sabbath and that God wants us to keep it. Today we will examine what the churches themselves say about the Sabbath. But first we want to consider a very common question, "How can we be sure that the seventh day today was the seventh day of Bible times; has time ever been lost?"

Some persons who have not made a thorough study of the matter have thought that calendar changes have caused time to be lost, thus making it difficult to identify the true seventh day. The calendar changes have not affected the order of the days of the week. Saturday has always been followed by Sunday, Sunday has always been followed by Monday, and so on. The astronomer Hinckley says, "By calculating the eclipses, it can be proven that no time has been lost, and that the creation days were seven divided into twenty-four hours." Professor Totten of Yale University tells us, "In spite of all our dickerings with the calendar, it is patent that the human race never lost the septenary sequence of week days, and that the Sabbath of these latter times comes down to us from Adam, through the ages, without a single lapse. No day is missing, no cycle calls for less, all call for the same, and all unite in a concert of testimony not to be shaken by men or the devil." Quoted by Sidney Collet in *All About the Bible*, p. 287.

We can trace the Sabbath from creation. The weekly Sabbath goes back to a time before man sinned. It could not possibly be a type or shadow of the gospel, because the need for the gospel had not yet arisen when the Sabbath was made. Paul speaks of other sabbath days which were a shadow of things to come. He said we shouldn't judge men in respect to those sabbath days or holy days which were shadows of things to come. You see, the Jews had seven annual sabbaths that came just once a year like Easter, the 4th of July, etc. They were added after sin. And they were done away with at the cross. The Bible is clear about that. Like the offering of lambs, they were a part of the ceremonies that pointed forward to Christ. The cross of Jesus Christ is the one factor that definitely establishes the unchanging nature of God's law, which of course, includes the Sabbath. If God could have changed His Ten Commandments, Christ need not have died. Christ died on the cross to pay the price of our sin, which is breaking the Ten Commandments. 1 John 3:4. It was because God couldn't change those ten holy laws and still be a just God that Jesus had to die upon the cross.

Many Protestant ministers admit that the Sabbath was changed from Saturday to Sunday without Divine command. First of all, we quote from a Luthern leader, Pastor H. Bielenberg, June. 20, 1933: "There is no command in the Bible to keep Sunday as a day of rest. Why do we keep Sunday? The seventh day is not the first."

The Luthern historian, Johann Mosheim says, "The church, we say, has ordained Sunday. We are bound to submit ourselves to her authority; how weak is this prop! Jesus has freed us from the ordinances of men. The church has no right to make laws. Sittenlehr, Vol. 5, p. 486. It certainly has no right to make laws which conflict with the Bible.

Dr. Flowers, of the Church of England, says, "In the New Testament the observance of Sunday as a day of rest, or indeed, in any particular way, is not enforced by a single

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word or suggestion." Book of Sermons, p. 131.

A Methodist minister makes this admission, "There is not on record any divine command to the apostles to change the Sabbath, the day on which it was held by the Jews, to the first day of the week." Watson's Theological Institute, Vol. 2, p. 511. If we don't have God's command, we don't have any authority. And that is what is lacking in respect to Sunday.

A Methodist journal says, "If the New Testament silence on any subject proves that matter is unimportant, then the Christian emphasis on the observance of Sunday is really a mistake. Nowhere does the Bible tell us to observe Sunday. Nowhere does it say that Saturday Sabbath-keeping is wrong." Epworth Herald, Editorial, July 21, 1923.

Five hundred years ago the majority of people believed in salvation by works until Martin Luther came along. They called him a heretic for preaching justification by faith. This was just an indication that the church had been in darkness during the Dark Ages and God was calling out great men—men of the word—to rediscover the teachings of Jesus that had long been buried under tradition. The reformation continues; the time has come for the Bible Sabbath to be restored.

R. W. Dale of the Congregationalist Church says, "It is quite clear that however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath." The Ten Commandments, P. 106, 107. The Bible says to keep the Sabbath. If keeping Sunday doesn't satisfy the Bible command, then we ought to be doing something about it.

Dr. Archibald Hodge of the Presbyterian Church says, "God instituted the Sabbath at the creation of man, setting apart the seventh day for that purpose and imposed its observance as a universal and perpetual moral obligation upon the race." Tract No. 175, Presbyterian Board of Publications. "There is not the slightest evidence," says Dr. Donald Fraser of the Presbyterian Church, "That our Lord, or His apostles regarded or taught others to regard the first day of the week."

The Baptists say, "It is sometimes argued that Christ abrogated (annulled) the Mosaic law, and therefore there is no longer any obligation to keep the Sabbath; but He Himself declares that He came not to destroy the law, but to fulfil it. Notice that He never says that He abrogated the Sabbath." Baptist Sunday School Quarterly, March 1929.

Some people say, "That is it! That is why I don't have to keep the Sabbath. Christ fulfilled the law." Dear friends, a criminal could take hold of the same kind of reasoning and say, "Well, that is it. That is why I can steal. Christ kept that commandment. I don't have to keep it." You see, that kind of reasoning isn't consistent. It doesn't add up. It isn't logical. It isn't Biblical.

Doctor E.T. Hiscox of the Baptist church says, "It will be said, however, that the Sabbath was transferred from the seventh to the first day of the week. Earnestly desiring information on this subject... I ask, where can the record of such a transaction be found? Not in the New Testament, absolutely not." From a paper read before a New York Ministers' Conference, November 13, 1893. Dear Friends, if it isn't in the New Testament, then it isn't for us, as New Testament Christians. And the Bible is clear on this and evidently these different spokesmen, representing a number of different churches were also possessed of very definite convictions on this matter.

Chamber's Encyclopedia under the article, Sabbath, says, "By none of the church Fathers before the fourth century is it (Sunday) identified with the Sabbath, nor is the duty of observing it grounded by them, either on the fourth commandment, or on the precept of Christ or His apostles." Chamber's Encyclopedia says again, "Unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of Sunday is known to have been ordained is the sabbatical edict of Constantine, A.D. 321." Article, Sunday. That is a long time after the last book of the New Testament was written; after God had once and for all settled what our duty as New Testament Christians was. Sunday came in far too late to be a part of the New Testament.

"The earliest recognition of the observance of Sunday," says The Encyclopedia Britannica, "is a constitution of Constantine in 321 A.D., enacting that all courts of justice, inhabitants of towns, and workshops were to be at rest on Sunday." Vol. XXIII, p. 654. They didn't call it the Lord's Day, but "the venerable day of the sun." The day on which the pagans from ancient times worshipped the sun.

The Bible has foretold an attempted change of the Sabbath from the seventh day of the week to the first day. On future broadcasts we are going to explain this prophecy more

fully. Suffice it to say now that the Bible describes the power that would speak great words against the Most High: that would war against God's saints; that would think to change times and laws, and says that God's people would be given into the hands of this power for a time.

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## God's Answer - Part 2

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In our last broadcast, we introduced the subject of evolution, and we promised to tell you today God's answer to evolution, to give the most authoritative explanation yet of evolution. We found yesterday, of course, certain basic tenets of the evolutionary theory. We told about three things that must be true, and must be proven true, before the theory of evolution can stand any test. We discovered that all three of those contentions of the evolutionists fell flat—they didn't hold water—they were not scientific at all. In fact, the entire theory has been proven absolutely unscientific and untrue.

You know, friends, the great God we serve has given an abundance of evidence in science of the power of God. You take, for instance, the law of gravitation. How is it that the sun and earth attract each other through ninety-three millions of miles of space? There is nothing between them. We know they do attract but we don't know how. The best answer, I think, is in Colossians 1 where it says that through Christ "all things consist," or hang together—that is the actual meaning of the Greek word.

A remarkable interview took place a few years ago dealing with this subject of the power and majesty of God. The man interviewed was Dr. Willis R. Whitney, Vice-President of General Electric in charge of scientific research. Here is the news account of that interview. "We have our theories, said the scientist, but can't prove them." He picked up a small bar magnet from his desk. "Bring this near to a steel needle and the needle will leap to the magnet. No one knows why but we have worked out elaborate explanations. We speak of lines of force and we draw a diagram of the magnetic field. We know that there are no lines there and field is just a word to cover our ignorance." Then he laid the magnet over a wooden vase in which was imbedded another bar magnet and the other magnet floated in space about a half inch above the vase. "What supports it? Sir Oliver Lodge says it's the all-pervading ether, but Einstein denies that there's any ether. Which is right? I say the magnet floats in space by the will of God. The magnet repels another magnet by the will of God and no man today can give a more precise answer." "What do you mean by the will of God?" I asked. "Let me answer that with another question. What do you mean by light?" shot back the scientist. "The beam of light comes speeding from a star traveling hundreds of years and finally it reaches your optic nerve and you see the star. How does it do that? We have our corpuscular theory of light, our wave theory, and now our quantum theory, but they're all just educated guesses. About as good an explanation as any is to say that light travels by the will of God. The best scientists," he added, "have to recognize that they're just kindergarten fellows playing with mysteries. Our ancestors were and our descendants will be also." Well, friends, there it is, coming from a great scientist.

The study of the development of an embryo shows the marvelous plan of nature. The embryo will develop just in the right way. When the nerve cells begin to grow, they travel with uncanny accuracy exactly to their appointed place in the body of the developing embryo. All these things point to a great designer in nature. Sir William Dawson, President of Yale University and noted geologist, admitted, "I know nothing about the origin of man except what I'm told in the Scriptures that God created him. I do not know anything more than that and I do not know anyone who does." So, friends, we see beyond any question that true science confirms rather than refutes the Bible story of creation.

Charles Darwin in his book, DESCENT OF MAN, discusses the thought at length as to where man might have made his appearance in the dim ages past. Then he adds this, "But it is useless to speculate on this matter." Well, friends, I'll say the same thing. I only wish Darwin had realized how useless such speculation was before he unleashed his godless theory to prey on the world. I wish he had thought of that before his idea had robbed millions of youth of their faith and left them cold and disillusioned. I wish he had thought of it before the wave of crime and juvenile delinquency began which can be traced in large measure to the results of his theory. The majestic words, "In the

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beginning God created the heavens and the earth," found in Genesis 1:1, are still the best explanation of life in existence. They express the most sublime elements to be found anywhere in philosophy.

The way this creation came about is explained in Psalms 33:6 and 9. "By the Word of the Lord were the heavens made and all the host of them by the breath of His mouth, for He spake and it was done; He commanded and it stood fast." Why the very Word of God caused the worlds to come into being. Even modern physics believes matter and energy to be interchangeable so what could be more reasonable than the very power of God brought the worlds into existence. Jesus Christ, the Son of God, the One who died on the cross to pay the price of our sins, was the active one who performed the creation of the world. In John 17:5 we read that He was in existence with the Father before the world was.

Now notice in Genesis 1:26 and 27, "And God said Let us make man in our image." Why is the plural form used here? Friends, it is because Christ worked with His Father in the creation. We read this in John 1:1-3. "In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by Him and without Him was not anything made that was made. And the Word was made flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." That is Jesus. He was the Creator. The fact that Christ was the Creator is further confirmed by the words of Hebrews 1:1, 2. "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days, spoken unto us by His Son whom He hath appointed heir of all things, by whom also He made the worlds." So there is no question about it, friends, God and Christ are eternal; they are powerful; they formed life in the beginning; and it is to them that we owe our existence.

God desired that His people should always remember with gratitude His creative power. By remembering this, they would also remember the moral law of conduct which God laid down for His children. It would remind them of the Creator's power to create a new heart within us to take the place of the old sinful heart. Looking down across the centuries, God could see the dangers of forgetting Him through Godless philosophies and theories. Consequently, He made provision for men to remember Him and His creative power by setting aside a memorial of His work. At the end of six days of the creation week, the Lord looked upon His handiwork and realized that it was very good. Then, He instituted the Sabbath as a perpetual reminder of His love to all the human family. This is recorded in Genesis 2:2 and 3. "And on the seventh day God ended his work which He had made and He rested on the seventh day from all His work which He had made and God blessed the seventh day and sanctified it because that in it he had rested from all His work which God created and made." The Sabbath was thus given at the very time of creation. God sanctified it. To sanctify means to set apart for holy use. Therefore, the Sabbath was set apart for holy use even before sin came into this world.

My friends, the Sabbath is God's answer to evolution. The seven-day week which it has commemorated and kept in existence is not based on any movement of the heavenly bodies. There is only one logical explanation of the fact that a seven-day week has come to us through history and has been known among all peoples of the earth. That explanation is that God created this world in six days and rested the seventh and commanded that every seventh day after that was to be kept in His honor. Evolutionists are at a loss to explain the seven-day week. The Sabbath has always been kept down through history. When the children of Israel were going to leave Egypt, Pharaoh complained that Moses made them rest. The original Hebrew word is Sabbath. In other words, Moses led the people to better Sabbath observance before he ever led them to liberty.

In Exodus 16 it is clearly shown that the children of Israel knew about the Sabbath before the Ten-Commandment law was given from Mount Sinai for they were told not to gather manna on the Sabbath day. Then came that majestic hour when God gave His law with His own voice from the heights of Sinai and later wrote it with His own finger on tables of stone. In the very heart of that Law was the Sabbath commandment given in Exodus 20:8-11. "Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou nor thy son nor thy daughter nor thy manservant nor thy maidservant nor thy cattle nor thy stranger that is within thy gates for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath Day and hallowed it."

So solemnly is the warning given concerning the necessity of Sabbath observance that in Jeremiah 17:19-27 God's people were told that their fate and their future depended upon their faithful observance of the Sabbath. God warned that if they failed to keep the Sabbath, the city of Jerusalem would be burned. The actual destruction of the city in 70 AD was a grim reminder of the prophecy of Jeremiah. The Sabbath, of course, was kept



by Jesus. In Luke 4:16 we read that it was His custom to go to the Synagogue on the Sabbath. In Mark 2:27 He claims the Sabbath as His special day and tells us that it was made for the whole human race. In Matthew 24:20 He warns His disciples concerning the destruction of Jerusalem which was to take place forty years later. "Pray ye that your flight," from the city, that is, "be not in the winter neither on the sabbath day." So Jesus actually urged his disciples to pray for forty years so that the sanctity of the Sabbath would not be marred for them on the occasion of the destruction of Jerusalem.

Not only was the Sabbath observed by Jesus, but it was observed by the apostles. Acts 18:4 shows us that their manner or custom was to worship on the Sabbath. Acts 16:13 shows that it was the case even when they weren't meeting in the Jewish Synagogue, when they were over in a Gentile land, in Greece. Acts 13:42 tells of an instance when all Jews and Gentiles alike met with the disciples several times on the Sabbath. And in the writing of the Apostle Paul in Hebrews 4:9 after he had been discussing the Sabbath, he says, "There remaineth therefore the keeping of a Sabbath unto the people of God." (That is the marginal reading.)

And so, my friends, a final text in Isaiah 66:22. The Sabbath will remain so long as the earth stands for it will even be kept in the new earth. Listen! "For as the new heavens and the new earth shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." So there you have it, friends. The Sabbath is eternal. God gave it to remind men of His power as the creator. So that they would not begin to question that creation account in Genesis, and if men had always kept the Sabbath, there would be no evolutionists now, no atheists, no agnostics in all the world. And so God is trying to call people back to the Sabbath, back to His law again, so that all this infidelity can be brushed aside and men might once more serve the true and living God.

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## I Have a Question - Part 5 Listen to the audio version [Now!](#)

We are going to continue today with our series on questions that have been sent in by our radio listeners. I'm sure that you've had some of your own questions answered even if you haven't written in to us; but friends, we'd like to have that card or letter containing your sincere Bible question. A bit later maybe we can work it into our series of questions and answers on the broadcast. Here's our first question today.

If God is all powerful, why does He not kill the Devil?

Now, I hope that most of you have been listening to our broadcast and have heard the messages on Satan, his origin and destiny. The devil was once a beautiful, sinless angel who stood by the very throne of God in heaven. His name was Lucifer, and he began to desire to take the place of God Himself. He became jealous and envious of the position of the Creator, and at last his disaffection was spread to one third of the angels and there was war in heaven, according to Revelation 12, and Satan was cast out with his disgruntled angelic followers. Now there is no doubt that God could have destroyed that beautiful angel before sin had blossomed into open rebellion. The question is, what effect would it have had to destroy the angel who was beginning to transgress. First of all, none of the other angels would have understood just why God destroyed Lucifer. After all, sin had never been known before in those wonderful realms, and the results of transgression were not clearly known. Had Lucifer been suddenly snatched from their midst and destroyed, it would have created an atmosphere of fear among the heavenly hosts. They would have never known whether Satan's charges were true or false. There would have ever been a lingering doubt or suspicion about the right or wrong of God's act. For this reason, God allowed sin to follow its course of development through the ages. God created both angels and men with the power of choice. He wants us to make decisions on the basis of love for Him rather than fear. This is why He allowed the course of sin to develop through the ages. It had to be demonstrated that the devil was absolutely wrong in his rebellion. The only way this could be properly demonstrated was to have an outworking of it through the centuries and have everybody see the results of it. Just remember this, God did not create a devil. He created the beautiful sinless angel who turned himself into an evil one. Another reason God did not destroy Satan when sin first began to grow in his heart, was because He loved that beautiful creature He had made. Just as parents would not think of taking the lives of their children just because they begin wondering from the path of right, so God would not take the life of Lucifer because he had started indulging in sin. Finally, though, the justice of God is going to bring all of His creatures to judgment and sin will be punished in both angels and men. The wages of sin is death. After God's final disposition of sinners and sin, there can be no question at all concerning His justice and also His love. Finally, as an explanation of the existence of Satan, I wonder if it doesn't keep Christians growing in their Christian life because they have to face the adversary day after day. Nobility in growth and character is possible only when we meet temptation and overcome it. The devil's presence, of course, is a very obnoxious and aggravating evil, but yet it provides opportunity for us to exercise our spiritual muscles and our spiritual faith in God.

I think the experience of fishermen in their boats will help us understand a little bit of what I am trying to say here. Every boat in certain fishing fleets is provided with a tank that is so placed that through its perforated sides the water is constantly flowing in from the sea. Into this aquarium-like enclosure the fish are immediately released after they have been hauled in by the nets. Once they get into these small circumscribed quarters, the fish seem perfectly content. But even so, the fishermen know that the live fish must be disposed of as soon as they can get to the waiting dealers, for experience has shown them that the captives will soon become soft and flabby and listless. The security of the pen, in other words, will take its toll on the fish. They will not be as salable when they get to the shore because they've relaxed in their aquarium enclosure.

One fisherman who seemed to understand some basic principles of life better than the

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other fishermen struck upon an ingenious plan. It was a plan which guaranteed that he would have the finest, firmest, and most vigorous fish of any in the fleet. When he returned from the fishing grounds, this man's catch was eagerly sought for and always brought the highest price. In vain his comrades tried to unravel the mystery, but through the years, he was as silent as a sphinx. After the old fisherman's death, his daughter, carrying out her father's instructions, told the secret. It was simple, but dramatic and effective. Her father, she announced, had made it a rule to keep a pugnacious catfish or two in the well of his boat. These fighting fish kept the finny freight in a state of alert agitation and alarm. The security the captured ones had in the tank of all the other vessels was denied those who found themselves in the same aquarium with the catfish. Compelled to live in a state of alarm and vigilance similar to their normal life in the sea, they maintained their stamina and strength. The utter security of all the other pens resulted in the deterioration of the favored fish. So friends, to ask the question: Why did not the old fisherman kill the catfish? is to suggest that evil might possibly have some uses after all. And maybe that is the purpose for having the devil around. It keeps us on our toes spiritually, it keeps us trusting in the power of a mighty delivering God. We human beings might be very secure without the devil, and yet we might be morally spineless and just like automatic machines. It is the climate of constant struggle and temptation which actually builds great characters as well as great civilization.

All right, we come to another question, and I think we'll have time to answer it on today's broadcast. You've been speaking a great deal about the Sabbath, but is it not true that time has been lost and the calendars have been changed so that we really don't know which day is the Seventh-day Sabbath?

I'm glad this question has been asked, friends, because it sure needs answering and clarifying. The fact is that time has never been lost. The greatest astronomers of our day assure us that it's impossible for any time to be lost in the history of the past. They are able to reach back by their wonderful methods of calculation and by the precision of the stars in the sky. They can definitely tell us that time has not been lost.

Now what about the calendars? Has it been changed so that we can't tell which day is which? Has the weekly cycle been confused to such a point that we really can't find the true seventh day of the week today? Let me say this about the calendar—we have today what is called the Gregorian Calendar. In the days of Jesus, they had the Julian Calendar, which was introduced by Julius Caesar long before Jesus was even born. Those astronomers believed that the exact length of the year was 365 1/4 days. But friends, the truth is that the year is eleven minutes less than 365 1/4 days. That doesn't seem to be very much but over a period of hundreds of years, eleven minutes added up. By 1582, the numbering of the calendar was ten days out of harmony with the solar system. In that year of 1582, Pope Gregory XIII corrected the mistake by making a small change in the calendar. It was Thursday, October 4, 1582 and the next day was Friday, October 5. But Gregory made Friday the 15th instead of the 5th. In other words, he dropped 10 days out of the numbering of the calendar so that it would come back into harmony with the heavenly bodies. But please take note that there was no change in the weekly cycle whatsoever. Friday still followed Thursday and Saturday still followed Friday, just exactly as it is today. There was no confusion in the order of days. Great Britain did not make this adjustment until 1752 when it was necessary to retrench eleven days, making September 3rd the 14th. Under the present plan, we retrench a day once every 129 years. You can readily see that the weekly cycle is not affected—but the change was made in the numbering of the calendar. Friday still followed Thursday and Sabbath still came after Friday.

So there it is, friends. No time has been lost. This is the reason God made the seven-day weekly cycle in the beginning. It was God who made everything in six days, and He set aside the seventh day as the Sabbath. It was sanctified, holy, and had God's special blessing upon it. Time has never been lost from that time to this. That historic week of seven days has been carried through the centuries unchanged. We know we have the very same seventh-day Sabbath that Jesus had when He was here. There can be no question on this point. The true Sabbath is right in front of your eyes when you look at the calendar in your own home.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Limiting God Listen to the audio version [Now!](#)

Did you hear about the man who telephoned the U. S. Naval Department greatly excited to tell them he had found a way to destroy all enemy submarines? When the Admirals showed interest in his discovery, the caller eagerly explained that his plan involved setting the ocean in a boil so that all the submarines would be bubbled up to the surface where they could be destroyed. When they asked the man how he proposed to make the ocean start boiling, he replied, "Well, I've given you the plan, but you'll have to work out the details."

Of course, everybody knew that the caller was either a nut or some kind of a jokester making a prank telephone call. It is so ridiculous that we laugh at the whole preposterous suggestion of the man.

But today I want to point you to a text in the Bible that sounds almost as incredible as the ocean boiling idea. When we first read this verse, it sounds so unlikely that we have to blink and read it again to make sure that our eyes are not deceiving us. It is undoubtedly one of the most daring texts in all the Scriptures. Here it is, taken from the midst of Psalms 78 verse 41: "Yea, they turned back and tempted God and limited the Holy One of Israel." So there it is in all of its strange boldness. It actually says the poor weak human beings can limit the great God of the Universe. Is that possible, friends? How could it be? Surely there must be something here that we don't understand at first glance.

So let's look into the background and setting of this Psalm for a moment. The entire Psalm is a description of the children of Israel as they left the land of Egypt and traveled into the dry hot barren wilderness of Sinai. Behind them was Egypt where they had been slaves; but behind them was also the food supply and the water. It was worse than they had expected in the desert. They quickly grew faint and discouraged. Their hearts turned back to the land of Egypt where they, at least, had the necessities to keep alive. Now it seemed that they would perish; so they began to murmur and complain-against Moses, and even against God.

The Bible says they tempted God, and limited the Holy One of Israel. In spite of their miraculous deliverance from the hand of Pharaoh, they doubted that God was with them, and that He would take care of them. And the Bible says that this lack of faith limited God in what He wanted to do for them.

So that is what the text means, friends. We can never limit God in His purpose and plan for the Universe. He moves the planets and stars and suns in their appointed paths without consulting us. And no man has the power to change God's designs for a single heavenly body. But listen, you can still limit God and change God's plan concerning what He wants to do in your life! You are a free moral agent with the individual choice over your own life. Even God cannot accomplish His purpose for your life unless you permit Him. God can do nothing for you without your consent. All the miracle demonstration of grace in your heart was wonderful, but you had to agree to it. The shattering breakthrough against sin in your life was God's work, but you had to give permission for Him to carry out His plan for your deliverance. The simple fact is that we can limit the illimitable and powerful God of Heaven in what He would like to do in our lives. We can veto and nullify the plans that God laid for our lives long before we were born.

I want you to think about this today and ask yourself a question. What might your life be like today if you had fully cooperated with God, and had permitted Him to carry out His full purpose in your life? Believe me, friends, things would be altogether different with every one of us today.

The Holy Bible has some sad reading on this subject. For example, Jesus had gone back to His home town of Nazareth where He had grown into manhood. What a tremendous

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honor it was for that tiny village to welcome the Son of God-the Messiah-into their streets. But, do you know, they did not react as we might think they would to the visit of Christ. He would not receive Him, and they wouldn't listen to His message of truth because He was too plain and homespun. They rejected Him because He had lived in their town and was the son of the village carpenter. Notice what they said in Matthew 13:55,56: "Is not this the carpenter's son? Is not his mother called Mary? And his brothers James and Joses and Simon and Judas? . . . And they were offended in him. . . . And he did not many mighty works there because of their unbelief."

Listen, friends. Jesus wanted to work His miracles in Nazareth just as He had done in Capernaum. His relatives and neighbors lived in Nazareth; some of His boyhood playmates and friends were still in town. Perhaps some of them were sick or blind, and all of them needed to know the Saviour of the world. Jesus longed to touch them, to heal them, to lift their weight of sin and suffering, but He could not. They limited Jesus by their lack of faith. He could not deliver them.

How often we read in the Scriptures the words of Christ, "According to thy faith, be it unto you." And that is the limit of what Jesus can do for any one of us today. There are wonderful things that He wants to do for us now, just as He longed over the people of Nazareth. He has all power to meet every problem and need. He is ready to move in your behalf to smash obstacles out of your path. He holds the Universe in His hand, but He can't do a single thing for you unless you are willing. You can limit God still in His desires for your victory and your happiness.

And do you know how we do it, friends? Lack of faith is one thing that hinders, of course, but the Bible tells us about something else that completely frustrates our prayers and prevents God from doing His will for us. Here it is in Isaiah 59:1,2: "Behold the Lord's hand is not shortened that it cannot save; neither his ear heavy, that it cannot hear, but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." That is one of the most true and demonstratable statements in the entire Bible. Everywhere people are limiting God by their sins-their jealousy, their hatreds, doubts, impurities. Known sin is like a chain that binds and fetters until the experience stagnates and loses its vital, fervent element. Finally, the life begins to dry up, and the beautiful design of God is vetoed and nullified.

Listen, those sin barriers have to come down before God can do His miracles for you. He can still heal and deliver in this twentieth century as well as He did in the first. There is no limit to what can be accomplished, when the sin barrier is removed. According to thy faith, be it unto you!

About 160 years ago man could travel no faster than a horse could run. The horse barrier stood in the way of human progress. But in 1830 a tremendous thing happened-man broke through the horse barrier by inventing the "iron horse"-the locomotive that could outrun the fastest animal alive. Then one breakthrough followed another until two brothers learned how to overcome the tug of gravity, and mankind became airborne for the first time. But then the SONIC barrier appeared like an invisible demon to shake the stoutest plane to pieces as it approached the speed of sound. It seemed insurmountable, but finally the engineers designed a streamlined fuselage that solved the sonic problem.

Then the THERMAL barrier arose to threaten progress, causing the metal body to melt like butter as it approached the speed of Mach 3, or three times the speed of sound. New alloys were developed which withstood the fierce heats, and now the scientists declare that the "impossible" things are merely the things they haven't had quite enough time to work out yet. And they are probably right. But if the flesh is able to do all of this, what can the mighty arm of Omnipotence do if we only give God a chance? The "sin barrier" is the last obstacle standing in the way and preventing God from carrying out His purpose in your life and mine. How long will we keep limiting the illimitable God in His plans for our lives?

Now I want to point you to one of the most dramatic examples in the Bible to show what sin can do. It is found in Joshua 7:11-13. The armies of Israel had crossed over the river Jordan and were moving forward to occupy the land that God had given them. God had promised to deliver the enemy into their hands, so they confidently marched against a little town that stood in their way-the town of Ai. But to their dismay, every assault was thrown back and they seemed to have no power to stand against the little band of the enemy. Joshua was so discouraged that he rent his clothes, fell on his face before the Lord, and pleaded for an explanation. Well, the Lord gave him an explanation all right, and it wasn't a very pleasant one. He said, "Israel hath sinned . . . for they have even taken of the accursed thing, and have also stolen . . . and they have put it even among their own stuff. Therefore the Children of Israel could not stand before their enemies." Verse 11.

That is right-somebody in the camp of Israel had broken the law of God. They had stolen something and hidden it in their tent, and the next day they found out that it was Achan. He had taken a goodly Babylonish garment and 200 shekels of silver, and it was buried in his tent. The Bible says they brought the accursed things from their hiding place "and laid them out before the Lord" (verse 23). Then Achan was destroyed for his presumptuous sin, and the armies marched forward to victory over all this town-their enemies in Ai.

Listen, doesn't this help explain why there is so little power in the lives of Christians today? Sometimes there are hidden sins-willful transgressions that have shut out the Spirit of God and the power of God. Those sins must be confessed. They must be laid out before the Lord before the victory can be granted. The blessing of Heaven falls only upon the obedient. Here is the proof for that statement, and I am reading it right out of the New Testament, Acts 7:32: "And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey Him." Now there it is! The Holy Spirit is given only to those that obey Him. No wonder the modern church is so barren of power. They have rejected the Ten Commandments as out-of-date, and old-fashioned. Theologians, pastors and evangelists have turned their backs upon the great moral law that God wrote with His own hand, and have openly encouraged transgression. Some have denied the binding obligation of only certain of the Ten Commandments, but most of them have thrown aside the fourth one altogether. That is the one about the Sabbath Day which identifies the Creator as the only true God to be worshipped. The Sabbath was set aside, and made holy by God Himself and commanded by God and written by His hand. "Remember the Sabbath Day to keep it holy, six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work. . . ."

Well, you already see what I am pointing out, don't you, friends? What does the commandment say? "The seventh day is the Sabbath of the Lord thy God . . ." Yet how many Christians even profess to keep that commandment today? The seventh day is Saturday, and it is used, contrary to God's express command, as a common day of work and business. The Bible says the blessing of God and the Spirit of God is given to those who obey Him.

Oh, how we need a revival in the churches today-a revival of obedience. And that kind of a revival would bring a spiritual revival also as the Spirit of God would be poured out upon those who loved Him enough to obey Him.

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## Lord's Day - Part 1

Sometime ago a friend of mine was driving through Ohio on his way to New York City. At least he thought he was heading for New York until suddenly he saw a huge bus speed toward him and past him, plainly marked New York City. It was puzzling to say the least. Either that bus driver was wrong or he was wrong. So he drove in to the next service station and asked, "Say, isn't this the way to New York City?" The attendant smiled and said, "Yes, if you want to go 25,000 miles."

Only then did he realize that he had turned the wrong direction after stopping at a turnpike restaurant. He quickly turned around and headed in the right direction.

This experience of my friend illustrates very clearly what is happening to a lot of people in their religious life. No matter how sincere a person may be, he might be sincerely wrong. Something more is needed than sincerity in order to reach the right destination. Some times Christians discover that they have been mistaken. Sometimes they have been misled by others and find themselves going in the wrong direction. It is tremendously important that Christians keep open minds and hearts and be willing to change directions if necessary to keep in harmony with constantly unfolding truth. After all, truth cannot be everything. Truth is circumscribed in religion by what is in the Bible. It doesn't conform to everything, but it must conform to what is revealed in the Bible. People may be and will be wrong, but God's Word never is.

Let's apply that to a strange situation we find in the world today. Although we have the same Christ, the same Bible, yet we find two Sabbath days kept by Christians. And the sincere heart cannot help but ask, "Which is right?"

There are multitudes who have been told, and who honestly believe, that the keeping of the seventh-day Sabbath was abolished at the cross and that the first day of the week—the day we now call Sunday—became the Lord's day in honor of the resurrection. There is another group of Christians, equally sincere, who believe that the original seventh-day Sabbath is the true Lord's day to be observed by all—even this side of the cross.

Friends, if ever I have asked God to help me speak with fairness and honest candor, it is now. For we all know, multitudes of sincere, devoted men and women are walking where their forefathers have walked without once thinking to question why they keep the day that they do. Yet we must learn—and I believe we have learned—one vital truth. It is this. We must have Scripture support for every Christian practice that we follow.

Now if we are wrong on the Sabbath question—wrong either way—God's word will certainly reveal that error. And I believe that every honest man and woman wants to know the truth, even if the truth turns out to be different from what he expected it to be. If the Scriptures reveal that I am keeping the wrong day, then I ought to be perfectly willing to change. Don't you think?

I know there are those who say it doesn't make any difference which day you keep, so long as you keep one day in seven. Ever hear anyone talk like that? Does it make a difference? Is any day acceptable to God? Let's turn to the Book, to the Bible in your hand, and see what we discover. We shall read three simple, clear statements. First will you turn to Revelations 1:10. "I was in the spirit on the Lord's day and heard behind me a great voice, as of a trumpet."

Evidently the Lord has a day. But which day is it? "For the Son of man is Lord even of the Sabbath day." Matthew 12:8. There must be something different about the Sabbath. Through the prophet Isaiah God speaks of the Sabbath and calls it plainly "my holy day." Isaiah 58:13. And no where in Scripture does He designate an other day as his.

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The Lord, then, has a day. And that day is the Sabbath. But now we ask, which of the seven days is the Sabbath? We turn for our answer to the very heart of the Ten Commandments. "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God." Exodus 20: 8-10. That is clear, isn't it? Now we have learned three things. The Lord has a day. The Sabbath is the Lord's day. The seventh day is the Sabbath.

And now verse 11. This tells us why God made the Sabbath. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Evidently there is a mighty strong link between the Sabbath and creation and the Creator.

By the way, who made the worlds? Who made this earth? You say, "God did." Yes. But let's turn to Ephesians 3: 9. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." John 1: 10 declares "He was in the world, and the world was made by Him, and the world knew Him not." Could any statement be clearer? Yes, Christ, as He pre-existed before Bethlehem, created this world.

Watch what happened. "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2: 2,3. Do you see it now? The One who made this earth is the One who made the Sabbath. Jesus had every right to say, "The Son of man is Lord of the sabbath day." For He had made it. He had every right to say, "If ye love Me, keep My commandments." For it was He Himself, back in Eden, who first gave commandments to men.

Do we really sense the impact of what we have just discovered? Listen. The Christ of Calvary is the Creator of Genesis. To reject one is to reject the other! Have you ever thought of that? To reject one is to reject the other! Oh friends, why do we try to isolate the Sabbath and put it off somewhere by itself? Why are we so unwilling to leave it just where God put it—in the very center of His eternal law?

Do you know that if I would go into a city and talk about juvenile delinquency and community betterment and salvation from sin—if I should point men to the word of God regarding adultery, stealing, killing, and show how Christ can give victory—every Christian would stand right back of me and many non-Christians as well. They would say, "Brother Joe, what a wonderful work you are doing for humanity!" But the moment we mention the Sabbath of the fourth commandment, eyebrows are lifted. Questions are raised. Excuses are piled high. Why? I ask you. Why?

It is perfectly all right to talk about the first or second commandment or the sixth or the seventh or the eighth. But don't mention the fourth. Why? Let's be consistent. You can see that the commandments stand or fall together. Either they are still in force or they aren't. Either it's wrong for me to lie and kill and steal, or it isn't. We don't make excuses for breaking the other commandments. Why the fourth? I have often wondered how so clear and simple a matter as our relationship to grace and the commandments of God—I say, I have often wondered how so clear and simple a matter can be made to appear so confusing. People say, "I'm saved by grace. I don't need to keep the law." Did you ever hear anybody reason like that? But friend, do grace and pardon release us from obedience to the very law that we have broken? If I am saved, will I pick your pocket? Will I lie? Will I steal? Will I kill? No. Commandment keeping becomes a possibility to the heart that loves his Lord. It's love that makes all the difference.

Do you see? Salvation from the power of sin is a gift from God. He cancels our sin debt of the past through no good works of our own. And then, when we are forgiven, it is our delight to do God's will. Not to merit heaven, you understand. But because we love Him. Commandment keeping, you see, is not a means of salvation. It is an evidence of it. Keep that clear distinction in mind, and you will never have any confusion on this vital point.

Now some, without really thinking it through, have told us that the seventh day Sabbath is Jewish and therefore is not for us. But Jesus said, "The Sabbath was made for man." And that means all men. The Saviour Himself made the Sabbath two thousand years before there was a Jew. He gave the Sabbath along with marriage, and the Sabbath is no more Jewish than is marriage. Woman was made for man. Did you ever hear anyone say, "I can't get married because it's Jewish?" Did you?

The deeper you study into this thing, the more thoroughly you investigate, the greater will be your conviction that something is wrong somewhere, that in some very vital

issues we have been just slipping along, following the crowd, never thinking to question. At this point you maybe saying, "I believe you are right. Evidently the seventh day is the right day to keep. But how can we know that the day we now call Saturday is the seventh day of Bible times?" Let's look at the following texts: Luke 23: 52-56; 24: 1. "This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared and certain others with them."

Do you see how these words settle the matter? Three days are mentioned here—the preparation day, the Sabbath, and the first day of the week. Notice that two of the days are given sacred titles. The other is given simply a number—the first day of the week. Oh, I know it doesn't say Friday, Saturday, Sunday. But we all know that Jesus was crucified on the day we now call Friday, and rose from the dead on the day we now call Sunday. The Sabbath is the day in between. It's as simple as that!

And keep in mind that these words were not written that weekend and rushed off to press. No. They were written many years this side of the cross. Yet the inspired writer still calls the seventh day the Sabbath, and Sunday simply the first day of the week. Significant, isn't it? Think it through.

I hope you will not be satisfied with a shallow look at this Sabbath subject, friends. It is terribly important to understand exactly how you relate to those ten commandments that God wrote with His own hand.

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## Lord's Day - Part 3

Drug use, ritual and political murders, homosexuality, vandalism, blasphemy, perversions of every kind are practiced in the name of freedom. How deceived can we get? No person arrives at freedom by breaking the law—just nobody. True freedom is found in obeying the law. Who is in jail? Who is in prison? Those who break the law or those who obey it?

People disobey God's law thinking that it is against them. Not so. God's law is for you. You obey it, and it does you good. It is only as you break it that you are in trouble.

We turn our thoughts now to the commandment which is probably broken more than all of the other nine. And the amazing thing is that it is broken just as much by the preachers and church members as it is by the atheists and infidels. Many don't even realize they are doing it, but you'll understand better as we move into the subject.

Today we continue talking about the fifteen texts which are strangely missing from the Protestant Bible. In fact, friends, these texts are missing from everybody's Bible. For some reason certain traditional ideas have been so rooted and inbred through the years that millions are convinced that those ideas are inspired and infallible—that they are actually contained in texts of the Bible. On the contrary, they are not even true. The Bible has nothing to say about them, and they are based solely on hearsay and tradition.

One of these issues revolves around the weekly day of worship which God commanded in His Ten Commandments. The vast majority hold that Sunday is the right day to sanctify in spite of the clear precise wording of the fourth commandment, which says, "The seventh day is the Sabbath of the Lord thy God." The most amazing fact of all is that these millions keep a different day than the one God commanded without having any real Bible reason for doing so. Most of them would concede that they do it by habit or custom and not because there are moral reasons for doing so.

But we are interested in deeper reasons for serving and obeying the Lord, friends. And that is why we take a closer look at the strange reasoning of those who defend the sanctity of a day that God never made holy. God said, "The seventh day is the Sabbath of the Lord ... in it thou shalt not do any work." The seventh day is Saturday, not Sunday. It always has been. There has never been any confusion on the part of calendars or weekly cycles to cast doubt on this point. One day only was sanctified, hallowed and blessed by God. The seventh day stands apart from all the other days of the week. It is God's blessed, sanctified rest day.

God wants a distinction to be made between the seventh and the other days of the week. Many people today say it makes no difference whether we observe one day or another day as the holy day, but God says it does make a difference. "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them." Ezekiel 22:26.

Speaking through the prophet Isaiah, God calls the Sabbath "my holy day." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isaiah 58:13,14. God says the Sabbath is His holy day. He says that when we honor the Sabbath we honor Him. He says people have their feet upon His Sabbath and He asks that they take their feet off from His holy day. There is no text in the Bible where the first day of the week is said to be holy.

The first day of the week is mentioned eight times in the New Testament but never is it called a holy day. If the first day were to be understood to be sacred after the

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resurrection of Christ then surely the Lord would have so stated in one of these eight places in which reference is made to it. Let us examine the eight New Testament Scriptures which mention the first day. Turn first to Luke 24:1-6: "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus."

Every line of the New Testament Scriptures was written after Christ had died upon the cross, had been raised from the dead, and had ascended to heaven. If Christ intended for Sunday to be kept in honor of His resurrection, we would expect this fact to be clearly stated in one of these eight places which mention the first day of the week and the resurrection of our Lord; but this statement in Luke says nothing about observing the first day in commemoration of the resurrection. Moreover, Luke emphasizes that the Sabbath was the day before the first day of the week. Going back to Luke 23:52-56 we read, "This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on. And the women also, which came from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices, and ointments; and rested the Sabbath day according to the commandment."

Luke speaks here of three days. He calls the day Christ was crucified the preparation day. It was the day to prepare for the Sabbath. The next day after the crucifixion was the Sabbath, and Luke says that the men and women who followed our Saviour kept the Sabbath according to the commandment. The day after the Sabbath on the first day of the week, these followers of Christ came to the tomb of our Lord and found that He had risen.

Now let us turn to Matthew's account of Christ's resurrection upon the first day of the week. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it." Matthew 28:1,2.

Here we have a second text mentioning the first day of the week, and the resurrection of our wonderful Saviour, but Matthew says nothing about observing the first day of the week in honor of Jesus' resurrection. He did state that the Sabbath was already ended when the first day of the week had come.

Mark's two references to the first day of the week in Chapter 16 of his gospel, verses 2 and 9 pertain to the resurrection of Christ on that day, but offer no suggestion that the day is to be kept holy in consequence of that great event.

Thus far we have considered four of the first day texts. All of them deal with the resurrection of Christ. All were written after the crucifixion and the resurrection. Not one of them even hints that we should observe Sunday to commemorate our Lord rising from the dead.

John renders the same account as that which was given by Luke, Matthew and Mark. Says John, "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." John 20:1.

All four gospel writers call Friday, the day Christ was crucified, the preparation day. All four say the Sabbath was the day before the first day of the week. There is no text that says that Jesus ever observed the first day of the week as a holy day. There is one text that some have used to try to make a case that Jesus observed Sunday. And that brings us to the sixth text in the New Testament that mentions the first day of the week. Here it is, "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:19.

Some have said Jesus and the disciples were here having a meeting on the first day of the week to honor our Lord's resurrection. But the Scriptures prove this conclusion to be erroneous. The Bible says, "When the doors were shut where the disciples were assembled for fear of the Jews." The disciples were not conducting a religious meeting. They had locked themselves in for fear of the Jews.

Jesus found it necessary to convince the disciples that He had arisen from the dead. They were not having a meeting in honor of His resurrection. In Mark 16:11-14 we read

of Christ's rebuking the disciples in that upper room because they did not believe He was risen.

There is no text in the New Testament that affirms that the apostles ever observed the first day of the week as a holy day. This brings us to the seventh text that mentions the first day. Some have striven to make this Scripture say that the apostles were Sunday observers. Read Acts 20: 7-38. Let us read first Acts 20: 7. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." In verses 22 and 23 it is clear that Paul knew this was his last meeting with that group of believers, hence his farewell sermon carried on into the first day of the week. There is no suggestion here that Paul was observing the first day as holy.

In verses 13-17 we are told that the Apostle Paul had a meeting on Wednesday with the elders of Ephesus and far more is said concerning this Wednesday meeting than is said about the Sunday meeting, and yet no one concludes that the Apostles were observing Wednesday as a holy day. On either day it was simply stated that they had a meeting.

If it be said that the disciples broke bread upon the first day of the week, let it be remembered that Jesus broke bread with the disciples the night of His betrayal which was Thursday night. I Corinthians 11:23-26; Matthew 26:26-30. In Acts 2:46 it is said that the church broke bread every day. So because the disciples broke bread upon the first day of the week does not mean that there is any sacredness attached to the day any more than that Thursday is holy because Christ and the disciples broke bread on that night.

Rather than being a Sunday observer, the Apostle Paul was a Sabbath keeper. It was his habit or practice to observe the Sabbath. "And Paul as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures. Acts 17:2.

There is no text which says that it was customary for the church to meet on Sunday. And this brings me to the eighth and last text in the New Testament which mentions the first day of the week. Some have thought that I Corinthians 16:1, 2 refers to a meeting of the church on Sunday. Let us read it. "Now concerning the collection for the saints, as I have given orders to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This does not say that the church was having a meeting on Sunday. Neither does it say that the church is to have a meeting on Sunday. The Apostle Paul writes instruction concerning a collection for the poor saints. He said on the first day of the week when the Corinthians found how God had prospered them the week before they were to set aside a collection for the saints.

The Modern Speech New Testament reads: "On the first day of every week let each of you put on one side at his home." The Apostle was writing to the Corinthians, the people of Corinth. These people were Sabbath-keepers. You will find this in Acts 18:1-4. Please examine the reference on your own.

The Apostolic church had their religious services on the Sabbath. We read this in Acts 13:42-44: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who speaking to them, persuaded them to continue in the grace of God. And the next Sabbath day came almost the whole city together to hear the word of God."

The Apostle Paul preached to the Jews one Sabbath. The Gentiles asked for the Word of God to be preached to them the next Sabbath. What a splendid opportunity for the Apostle Paul to say: "I preached to the Jews today because it is their Sabbath, but we keep Sunday, and I will preach to you tomorrow." But no, both Jews and Gentiles came together the next Sabbath to hear the great preacher Paul present the gospel of Christ.

We have examined all eight texts in the New Testament which mention the first day of the week, and we see that there is no support in any of these for Sunday observance. We'll have to rest the matter right there for today because our time is gone. But, friends, don't be satisfied with just a superficial, emotional reason for your religious practices. Make absolutely sure that you have a sound Bible reason for your faith.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Lord's Day - Part 4

You have heard it said: "Two hundred million people can't be wrong." The idea is that we should go along with the two hundred million. Is it safe to follow the crowd? Is it the thing to do? Suppose the crowd is wrong, should you follow it anyway? I know it is hard not to do that, especially for young people, but should you not have backbone and do it anyway? How about standing for the right because it is right? Does it pay? Is it the thing to do? You may be amazed, but God has something to say about this very thing. Listen: "Thou shalt not follow a multitude to do evil." Exodus 23:2. Words couldn't be plainer than those. Don't follow the crowd, don't follow the majority group, says the Lord, if it is wrong.

But I can hear you argue, the crowd is likely to be right. But no—there is where you're wrong. The crowd is generally wrong. How was it in Noah's day? Suppose you had followed the crowd then, what would have happened to you? Where would you have ended up? But suppose you had used your thinker, suppose you had listened to Noah's preaching, believed and got in the Ark. What then? Of course, it takes courage to buck the crowd. It did in Noah's day, and only eight people had that kind of courage. But they are the ones that didn't drown. It takes courage, moral courage, to stand alone for Jesus and His truth against family, friends, and relatives. But remember this: There will be no cowards in heaven. And more than that, there are no cowards on the "straight and narrow" road which Jesus told us to travel to get to heaven and eternal life. There was Jesus—what kind of courage did He have? What do you think it took to leave heaven and come to this sinful world? What do you think it took to be rejected by His own people, to be persecuted, spit upon, mocked, whipped and crucified?

Suppose you had followed the crowd in Lot's day. What would have happened? Where would you have ended up? You would have been burned with the fire and brimstone from heaven and burned to ashes. And here's a thing we should keep in mind: the fire that destroyed the city of Sodom and its people was a type of the fire that will destroy sinners in the final day. Here is where the Bible says that: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7. Why was Lot saved out of Sodom? Why was he not burned up? Because he followed the crowd? No, because he didn't. Lot did not engage in the filthy talk and conversation of the people. He did not engage in their wicked and evil practices.

Suppose you had followed the crowd in Jesus' day? Where, then, would you have ended up? Well, you would not have been with Jesus and the twelve. They were the few, the minority group. But listen, if you had followed the crowd then, you would have helped to crucify Jesus. If you had identified with Jesus in His day, you would have been against the Scribes, Pharisees and Saducees, the religious leaders of that day. They would have been against you as they were against Jesus. They would have "cast you out of the synagogues." They would have stoned you or put you to death by crucifixion and other ways. I wonder how many living today would have stood with Jesus had they lived in His day?

Suppose you follow the crowd today? Where will you end up? Not in heaven! For most people are not headed in that direction. You would end up on the "broad way" that leads to destruction that Jesus talked about. Do you know, friends, that if every other person in the world did wrong, that would not excuse you and me for doing it. Each person will stand on his own individual feet, stand in his own shoes as we sometimes say. Jesus says, "Come out from among them, and be ye separate, and I will receive you."

No, the crowd is not safe to follow—not even in religious matters. Perhaps I should say—especially in religious matters. For the past three broadcasts we have been considering the amazing fact that millions keep Sunday, the first day of the week, under the misconception that their observance of Sunday is based upon a text of the Bible. We continue now to point out the 15 texts that are not found in the Word of God. Many think

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they are there, but they are not.

For example, there is no Bible text where the first day is called the Lord's day. We do read that there is a Lord's day. John has written, "I was in the Spirit on the Lord's day." Revelation 1:10. But the Lord's day is the seventh day Sabbath. Never once is the first day called the Lord's day. God has said, "But the seventh day is the Sabbath of the Lord thy God." Exodus 20:10. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day. . ." Isaiah 58:13. "The Son of man is Lord also of the Sabbath." Mark 2:28.

There is no Bible text that says to keep the first day of the week in honor of Jesus' resurrection. Many times the New Testament speaks of the resurrection and of its importance, but not once does it say to honor Sunday in commemoration of the resurrection. Baptism by immersion was given to memorialize the resurrection, and Sunday observance is not sanctioned by Christ for this purpose. See Romans 6:3-7.

There is no text in all the writings of the Apostles that authorizes the observance of the first day of the week.

There is no text that gives any instruction as to how to keep the first day of the week. The Bible has instructed how to observe the seventh day Sabbath. In Leviticus 23:3 we are instructed, "Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation." We are to rest and have a holy gathering upon the Sabbath. We are told in Exodus 16:22-25 that we are to prepare our food the day before the Sabbath. Friday is said to be the preparation day. "And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake today, and seethe that which ye will seethe; and that which remaineth over lay up for you to be kept until the morning. . . . And Moses said, Eat that today; for today is a Sabbath unto the Lord: today ye shall not find it in the field."

Isaiah says the Sabbath is not to be a day for our worldly pleasures. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isaiah 58:13.

The Sabbath is to be kept from sundown Friday night to sundown Saturday night. "From even to even shall ye celebrate your Sabbath" we read in Leviticus 23:32. Even is when the sun sets, when the sun goes down, when it begins to grow dark. "At even, at the going down of the sun." Deuteronomy 16:6. "And at even, when the sun did set." Mark 1:32. "And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath." Nehemiah 13:19.

We are not to buy and sell on the Sabbath. Nehemiah 13:15-18. We are not to work on the Sabbath. Exodus 20:10. There is in the Bible explicit instruction as to how to observe the Sabbath. There is absolutely no instruction as to how to observe Sunday. Those who observe that day must map out their own plan for its observance. They have no guidance in the Bible on this matter.

There is no text where we are told not to work on the first day of the week. We are told that we are not to labor on the seventh day.

There is no text that says the seventh day of the week is no longer God's holy day. Christ did nail to the cross the law governing the offering of sacrifices, and the yearly sabbaths upon which they were offered, but the holy seventh day Sabbath which was given as a memorial of creation is still to be observed, and will be honored when this earth is made new and restored to God's original purpose.

The prophet Isaiah has written, "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isaiah 65:17-19. "For as the new heavens and the new earth, which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord" Isaiah 66:22,23. Each Sabbath in the new earth we shall come together to worship God. The Sabbath extends from Eden to Eden restored. It reached from the earth in a perfect condition when it was first created to the earth



restored to a perfect state.

There is no Bible text that says the apostles taught their converts to keep Sunday. There are texts which teach baptism, and the Lord's supper, but none that teach the observance of Sunday.

There is no Bible text that says grace frees us from obeying the Sabbath commandment. Under grace we have no license to worship false gods, to bow to graven images, to take God's name in vain, to dishonor our parents, to kill, to commit immorality, to steal, to lie or to covet. Neither under grace do we have license to break the Sabbath of God.

There is no text that says the seventh day Sabbath which God blessed and sanctified has been abolished. There is no text that says God has ever removed His blessing and sanctification from the seventh day.

There is no text that says that if a person keeps all the ten commandments but the Sabbath that God will wink at his sin of Sabbath breaking. Rather, we have been told we will be judged by this law and that we will be held responsible for obedience to everyone of these commandments. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 10-12.

Jesus made the Sabbath to be a holy day. Therefore, let us keep it out of love for Him. Jesus commanded, "Remember the Sabbath day to keep it holy." Then why should we ignore His commandment? Jesus Himself set the example in Sabbath keeping. Let us follow His example. Luke 4: 14-16. 1 Peter 2: 21. It was Jesus' custom to go to the house of God on the Sabbath. We are to follow in His steps. Our feet ought to go to the house of God on the Sabbath. Let us not go to the market place to buy our stock of groceries for the coming week on the Sabbath, let us not go to the shop, the store, and the office on the Sabbath. Let us go to God's house on the Sabbath and do as Jesus did.

Friend, look to Calvary and behold the sacrifice Jesus made to save you, and to save all of us, and then heed His appeal, "If ye love me, keep my commandments" John 14: 15.

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## Missing Text - Part 1

How strange it is that tradition often displaces authoritative truth in the minds of multitudes of sincere people. Statements that have been repeated for years finally are approved simply because the repetition has given a stamp of authority. This is especially true in the field of religion. The average Christian, unfortunately, does very little study of the Bible for himself. His convictions have been formed by listening to his pastor explain religion. Now there's nothing wrong in giving attention to the preacher, but friends, we should put his preaching to the acid test of the Bible. This matter of eternal life is too important to trust to the interpretations of any other person. We're admonished to search the Scriptures and try the spirits. Notice this text in 1 Peter 3:15. "... be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Put with that another text in Isaiah 8:20. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

A truly spiritual pastor will urge his flock to study the Bible to test his message. No man's opinion is worth very much, not even the very best preacher's. The fact is that leading theologians are drifting farther and farther from the anchor of Bible truth. Thousands of men who occupy leading pulpits today have lost their faith in the historic Scriptures. For this reason, if for no other, the individual Christian should seek to know the Bible truth for himself, letting the Bible explain and interpret itself. He must be able to give an answer for his beliefs and practices. The average church member can only defend his faith by saying, "Well, my preacher said it," or, "My church teaches that way." It's amazing how much religion is taken for granted.

Repeated practice through the generations has ingrained some traditions, making them seem like inviolate truth. Some very common religious practices are not even found in the Bible at all. Oh, most people think they are. They've heard misquoted texts and vague references, but the Bible statement itself is missing. One of the strangest cases of this is in the observance of Sunday by millions. The missing text for observing the first day of the week has been the object of long search and study. It is now acknowledged by leading churchmen that no biblical authority exists for the practice. The familiar ten commandments do indeed set aside a day for worship and rest; but, that day is Saturday, the seventh day of the week, not Sunday, the first. Listen to the wording of that law, friends, in Exodus 20:8-11. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work. ..." Notice, it says plainly "the seventh day is the sabbath." I'm sure that every listener agrees that Saturday is indeed the day specified here. The calendar on your wall confirms this fact. Saturday is the seventh day of the week. How strange then that so many are keeping a different day than God specified. What is the explanation? Friends, here's a perfect example of church members taking tradition without searching the Bible for themselves.

We're certainly interested in knowing for sure which day Jesus observed as the Sabbath. We won't consider our own convenience in this question at all. If Jesus kept Wednesday holy, then we want to keep that same day. If He commanded the observance of Tuesday, we're all willing to make that our Sabbath. Personally, I'm not particular which day it is so long as I know that it's the one He blessed and kept.

Our purpose now is to approach the Word of God with an unbiased, sincere mind in order to find the truth on this question and know for sure which day is holy. Which day did Jesus observe? Luke 4:16 tells us, "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read."

Because most of the Christian world keeps Sunday as a day of rest and worship, we will investigate the Bible authority for this practice. If the Scriptures teach Sunday-keeping, then certainly we ought to be in the forefront to stand right with it. It's only right and honest that we give careful study to every mention of the first day of the week in the New Testament before making any decision. There are only eight references to Sunday, and we will consider them separately. If there is any authority, it is bound to appear in

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one of these Scripture texts.

Let's read first in Mark 16:9. "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Here we have the simple historical account of the resurrection of Christ on the first day of the week. The crucifixion, as we know, took place on Friday afternoon, and Jesus rested in the tomb over the Sabbath. Early on the first day of the week, Sunday, he rose from the grave. This forms the basis for the observance of Easter Sunday. Mary was one of the first to discover that He was risen when she came seeking Him early that morning. Notice verses 1 and 2 of the same chapter. "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." One interesting thing about this text, friends, is that it contains no intimation that Sunday was to be a special day of rest. The Sabbath was past when the first day of the week had come, making it plain to see that Sabbath and Sunday are two different days altogether.

Now let's turn to Luke 23:54-56; 24:1. "And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." This is simply another reference to the events of the resurrection day. The women came to see the body of Jesus on Friday afternoon and then returned to their homes to prepare spices for the actual burying. And what did they do on the next day, Saturday? Notice the wording, they "rested the sabbath day according to the commandment." And according to the commandment, "the seventh day is the sabbath," so these women knew nothing about any change of the Sabbath. They saved their work until the Sabbath was past, then came early the first day of the week to prepare the body for burial. Please remember that this account was written about 35 years afterward, giving plenty of time for any change of the Sabbath to be known by all. Under the inspiration of the Holy Spirit, the gospel writers would have made clear any new institution in the matter of Sabbath observance. Since all the gospels contain a consistent record of faithful seventh-day Sabbath-keeping, there is absolutely no intimation of first-day observance.

We now turn to the fourth mention of the first day of the week, found in Matthew 28:1. "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." We should never forget that when the resurrection day came, the Sabbath was already ended. Still there is no evidence that Sunday is to be kept holy. So we move on to our next text in John 20:1. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." This is another narrative record of the coming of Mary to the tomb early on Sunday morning, very similar to the other texts we've already considered. Still, no evidence here for Sunday-keeping.

Continuing our honest search for Bible evidence, we turn to John 20:19. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." This verse has often been misconstrued to mean that the disciples were meeting to honor the resurrection of Jesus. But the truth of the matter is that those disciples didn't even believe that Christ had risen. It was Sunday afternoon just after the resurrection in the early morning of that day, and they were assembled in great fear behind locked doors for fear of the Jews. You see, the rumor had been circulated that the disciples had stolen away the body of the Lord. No wonder they were afraid.

Now let's read a text to show that they really did not believe their Master had risen. "And they, when they had heard that He was alive, and had been seen of her, believed not. And they went and told it unto the residue; neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." This is from Mark 16:11, 13, 14. Therefore, we see how utterly mistaken it is to say the disciples were celebrating a joyful memorial of the resurrection. They would not believe until Jesus Himself came and appeared to them personally.

I've heard it said that Jesus always met with His disciples on the first day of the week after He arose from the dead. But the Scriptures reveal quite a different story. His appearance is mentioned in John 20:14, and there is no mention of which day of the week it was, but He came to them when they were fishing on the sea and called them to come to shore and meet Him. So, we're sure that it wasn't any rest day or holy day.

The seventh mention of the first day of the week is found in 1 Corinthians 16:1, 2. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as

God hath prospered him that there be no gatherings when I come.” Some have believed this to be the record of a church gathering with a regular offering being taken. But closer examination shows that it was not a religious meeting at all. Paul was sending men who would pick up their contributions to take up to Jerusalem—food, clothing, and money was no doubt included. Paul wrote ahead to tell the Corinthian believers to lay aside whatever they could give and have it ready when they came. The supplies were for the famine-stricken believers in Jerusalem. Please note that other translations say “lay by in store at home.” Weymouth also adds these words, “keep any profit he may have made.” So you see, it was a matter of storing up at home whatever they could afford from the profits of their business. In no sense can it be inferred that there was a religious meeting held or an offering taken.

Well, there is only one other text in the New Testament that mentions the first day of the week. And, by the way, it is the only time a religious meeting was held on Sunday. We'll be back tomorrow with a broadcast to consider this text. If there is any authority for Sunday-keeping, it will be found in that final reference.

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## Missing Text - Part 2

Today we continue the fascinating search for a missing text of the Bible. Countless millions have taken it for granted that their religious customs were in perfect harmony with the teachings of historic Christianity. But, friends, they've assumed that on the basis of tradition rather than on personal Bible study. History reveals that the majority have generally been wrong in this matter of religious practice. There's really only one sure criteria of truth and that's the revealed Word of God—the Bible. No Christian should be without personal conviction based upon personal study of that great textbook of truth.

In our last broadcast, we suggested that few people really understand why they observe Sunday as a religious or holy day. The average Christian has accepted the authority of Sunday purely on the basis of majority practice. Yet, the Bible commands that we search the Scriptures and be able to give a reason for the hope within us. Every person should know why he is what he is—religiously speaking. This idea of blind adherence or unthinking submission to a creed which affects our entire life is just not reasonable, friends, and neither is it biblical. We want to be sure that our doctrine is based on absolute truth.

Now what is the truth anyway? Jesus said in John 14:6, "I am the way, the truth, and the life." Again, in John 17:17 we read, "Thy word is truth." Here the example of Jesus is set forth as a perfect pattern for us to follow. The Word of God is also presented as an infallible standard of truth. So the great question is raised, "What day did Jesus keep as a holy day?" And then, "What day is upheld consistently throughout the Bible as the day for Christians to observe?" If we can find the answers to these questions, friends, we'll know what we ought to be doing about the Sabbath today.

First of all, let's read about Jesus' custom in weekly worship. We read this in Luke 4:16, "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." Now there it is, plain and clear. There's the way, the truth, and the life on the subject, friends, because Jesus as a regular practice observed the Sabbath day. Without exception, the Sabbath day of the Scriptures is the seventh day of the week, or Saturday, as we understand it and know it today. That's the way it is on our modern calendars.

But somebody says, "Well, maybe that custom was changed after Jesus died." In order to settle this question, we started an investigation yesterday of every single text in the New Testament which mentions the first day of the week. Actually there are only eight of these texts and we completed seven of them in our previous study. Not one single example was found of Sunday observance. In fact, those first seven instances actually confirmed that Sunday was the day of the resurrection of Jesus and was used just like any of the other ordinary days of the week—as a work day instead of some holy day.

Now today we'll examine that final text, the eighth one, in the New Testament which mentions the first day of the week. It is the only text which records a religious meeting on Sunday. Now friends, if there's any authority at all for observing this day, we'll certainly find it as we look at this final reference. So let's read in Acts 20:7, 8. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together." All right, let's pause there for just a moment. Here, as I mentioned a moment ago, we have the only record of a religious meeting being held on the first day of the week. Now if there's any authority for Sunday-keeping we're going to have to find it right here in this text. So let's look at it carefully and let's look at it honestly.

First of all, it says that they broke bread on that day. Now does the breaking of bread mean that the day was holy and that they were observing it as some Sabbath or sacred occasion? No. In fact, we read in Acts 2:46 that those early disciples broke bread daily. That fact does not imply that it was a holy day at all. If it was, then every day was holy because they surely broke bread daily in the early church. In this instance under consideration, Paul was having a special farewell meeting before going on up to Jerusalem. The people realized that they would never see Paul again alive. In Acts 20:25

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he told them that he had the witness of the spirit, that he would see their faces no more. So this was a very, very special occasion for him to be with his people, the people whom he had brought to Christ, for the last time. This explains why Paul preached to them all night long. Certainly that is not a procedure that marked the regular worship services of that day. But, anyway, he preached right on up to midnight. Then the young man was killed, and he continued preaching afterward until the very break of day.

Now let's ask this question at this point. When did this meeting take place according to our method of reckoning time? As most of you realize, the Bible method of measuring the day is from sunset to sun-set and not midnight to midnight. Our way is a pagan method which came in after the days of Jesus. The evening and the morning were the original elements of a day, as you'll find in Genesis, chapter 1. Please refer to Leviticus 23:32 and you'll read there that the Sabbath is to be observed from even unto even, or from evening to evening. When does the evening begin? If we can find that, we'll know exactly when we should begin keeping the Sabbath. The answer is found in Mark 1:32. "And at even, when the sun did set, they brought unto him all that were diseased." Now there it is. The evening is at sundown. And if you'd like to have further evidence on this point, just read Nehemiah 13:19, Joshua 10:26 and 2 Chronicles 18:34. In other words, that day, the Sabbath began at sunset and ended at sunset. And the first day of the week began at sunset and ended at sunset. The first day begins at the time we call Saturday evening, at the going down of the sun on Saturday evening, and it continues until the going down of the sun on Sunday evening. That constitutes the first day of the week.

Notice that the text says there were many lights in the meeting place where they were gathered. This means that the service was held in the dark portion of that first day which is what we would call Saturday night. Paul kept right on preaching until midnight and, at that time, you remember a young fellow fell down from the loft—he was sitting in the window, apparently listening to Paul preach—and was killed. After he went down and brought the boy back to life, it says that he kept on talking for "a long while, even till break of day." And then what did Paul do, friends, early Sunday morning after that all-night meeting with the church? Acts 21:1 makes it clear that Paul walked about 25 miles across the peninsula to meet the ship at Assos, for there he was to be taken in and go on with them up to Jerusalem. So here we have clear evidence that Paul was not holding a regular service at all and neither did he keep that day holy. This was not a weekly meeting. It was a special service in which Paul was preaching to them. He would never see them again. He had the witness of the spirit that he was to be put to death, so he simply stayed with them as long as he could and that took him right in through the night even till the breaking of day. I suppose one of the main reasons we have this story in the Bible is because of the mighty miracle when Paul raised that young fellow from the dead and brought him up alive again at midnight.

Well, there it is, friends. We've read and considered every single text which mentions the first day of the week in the New Testament. Nowhere have we found any evidence either in command or example that we should sanctify Sunday as a day of rest or worship. On the other hand, teachings and example of Christ and His disciples present irrefutable proof that the Sabbath was to be kept then, and it is also to be kept now—no change has ever been made in it. You'll not find any text in all the Bible that says there was any change made in the day that was appointed by God for men to use for worship.

Now what about Paul, that great apostle of the Gentiles? He came much later, of course. He came after Jesus died and after He was resurrected and ascended back to heaven. Did he observe the same Sabbath as Jesus did and that all the other disciples did before Him? Let him bear witness to that in Acts 17:2. "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scripture." Now there it is. That was Paul's manner or custom. Just as we read a moment ago that it was Jesus' custom to go in on the Sabbath to preach and worship, so Paul went regularly to do the same thing. Now friends, he didn't go into the synagogue just to please the Jews or to preach to the Jews. In Acts 13:42-44 we find that he also preached to the Gentiles on that day. Let's read it. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath ... And the next sabbath day came almost the whole city together to hear the word of God."

Here's a wonderful place for Paul to put those Gentile Christians straight if he wanted them to keep any other day except the seventh day. After he had been preaching to the Jews on this Sabbath, the Gentiles came to him and said "Now we want you to preach to us." If there had been some change in that early church as far as the day of worship was concerned, Paul would have said to those Gentile Christians, "Listen, I'll preach to you tomorrow morning. That will be the first day of the week and I'll meet with you on that day for worship." But Paul didn't say anything of the kind. In fact, he just said to them, "I'll meet you next Sabbath and preach to you then" and the whole city came together, the Bible says, and heard him preach the next Sabbath day. He was preaching to the Gentiles. Acts 18:4, 11 tells us of 78 Sabbaths that Paul kept in succession in one certain city. "And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." And "he continued there a year and six months, teaching the word of God among them." So for a year and a half he made tents during the week, and went in to

teach them on the Sabbath. And he taught the Gentiles as well as the Jews.

Well, somebody brings up the question, "How can I do what is right?" Now, friends, in order to keep the Sabbath—in order to keep any of the commandments of God—we've got to get the Lord of the Sabbath into our hearts first. If we have Him abiding within, we'll have no trouble keeping those commandments. They'll not be a burden. They'll not be some hard, laborious thing to do if we love Him and He's abiding in our hearts. We'll be able to do it out of love. I hope that's the way you're doing it today. And after making this study, why don't you make your decision right now that by the grace of God, you're going to follow Him in keeping the Sabbath holy.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Paganism in the Church - Part 1

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Today I'd like to introduce a series of talks entitled "Paganism In The Church." And friends, I will not be pulling any punches during this special series of broadcasts. I can't even tell you how long they will continue, but the time has come for us to see the reality of this age- old controversy between good and evil. Multitudes of Christians complacently accept the trappings of heathen doctrine without even recognizing its evil origin. Unless we know the full truth of what the Bible teaches on these great doctrines, the enemy of our souls will be able to masquerade his own lies in the costume of truth.

Today there are only two supernatural powers operating in the world around us-the power of God and the power of Satan. If something is taking place before our eyes which has no explanation from a human basis, it would have to be accounted for by one of the great superhuman powers of God or Satan.

In today's broadcast I would like for us to trace through time and through the Bible how the devil has so cleverly counterfeited many of the good things of God that millions are actually ascribing good things to Satan and evil things to God. The impersonation and imitation on the part of Satan has been so subtle and deceptive that entire Christian churches have been deceived by it.

It all started in the days of Adam and Eve when God instituted a religious ceremony after the entrance of sin. It was to be a temporary system pointing forward to a divine Saviour who would redeem the world from the curse of sin and death. It revolved around the slaying of a lamb representing the Messiah who would later come to give His own life as an atoning substitute for man. That system of sacrifice was not easy for Adam and Eve to carry out. They had to watch an innocent animal bleed to death by their own hand. Every time they lifted that knife to cut the throat of another beautiful lamb their own sin and its terrible results came vividly to mind.

Satan watched Adam very closely as he went through this ceremony. By observing the symbolism of that sacrificial offering Satan realized that God had given Adam a way of escape from his sinful dilemma, and he determined to do something about it. If he could set up his own sacrificial system that would turn men away from the worship of God, he could be worshiped instead of the Creator. By cleverly counterfeiting the institutions of God Satan himself could build a religious system that would honor him instead of the true God of heaven. So immediately he began to set about to institute his own sacrificial system that would even demand more than God's system. As we shall find later it even required the offering up of sons and daughters. Also, since God had established a special holy day for His worship in the Garden of Eden-the Sabbath-Satan determined that he also would have a special day of worship that would glorify him.

The overall counterfeit plan of Satan involved robbing God of His authority and worship. In Isaiah 14:13,14 the course was laid out by the boastful words of Lucifer. He said, "I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most High."

Now friends, there is the embryo of Satan's plan. If he intended to be like God he would have to have a government, a throne, and a false worship based on a counterfeit religion. I want you to see how he established that substitute form of worship. It was to be set up on the principle of sun-worship. Since the sun was the most potent force in nature and was the source of earthly light and power, it seemed a ready made symbol of Satan himself and what he was seeking to ascribe to himself.

But let's pause now and get the Bible authority for this plan of the devil. First of all, notice that Lucifer's name actually means "day star." You will find that in the margin of

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your Bible by Isaiah 14:12. Describing Satan the Bible says, "thou hast corrupted thy wisdom by reason of thy brightness." Ezekiel 28:17. Listen, the day star of this world is the sun and that is why Lucifer or Satan chose the sun as the object through which he would be worshiped. And even though it took hundreds of years to achieve, Satan scored a strategic victory in his campaign for sun worship when he finally was able to substitute the pagan day of sun worship in place of God's true seventh-day Sabbath. And the greatest tragedy is that millions of modern Christians are unaware that, by keeping Sunday, they are rejecting the one great sign God commanded men to observe in recognition of His being the only true God. They do not understand that they are observing a day which was dedicated to sun worship many, many centuries ago.

I have been amazed, friends, in reading the historical sources to discover that Sunday-keeping reaches back to hundreds of years before Christ was born. As a matter of fact, Sunday-keeping is almost as old as Sabbath-keeping, because very early in history Satan set up his counterfeit system.

Now, let's look at the biblical background of the practice. The book of Job, so we are told by the biblical authorities, was one of the first books written and was probably written by a contemporary of Moses himself, and did you know that this ancient book talks about the worship of the sun? Listen to this: "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: This also were an iniquity...for I should have denied the God that is above." Job. 31:26-28. Did you get that friends? Job said, "If I backslide and my heart has been enticed to worship the sun or the moon, it would be a sinful denial of the true God."

By the way, maybe you have wondered at times about the origin of the modern religious custom of kissing the hand-this seems to be the root of such a practice pagan sun-worship. I tell you, friends, I am glad for the words of Scripture that can reveal the things of God to us, aren't you?

Did you know that God had a hard time with his own people in regards to that satanic practice of sun worship? The devil made it so alluring and fascinating that the children of Israel were constantly turning away from the true Sabbath-keeping and from worshiping the true God of Heaven. Did you ever wonder about the text in Exodus 32:1-4 concerning the golden calf that the Israelites made while Moses was up in the mountain with God? Verse 5 says, "they rose up early on the morrow." That calf was called "apis" by the Egyptians and was tied in with their pagan sun worship. That is why they rose up early -to worship the sun. No wonder Moses was so outraged that he threw down the tables of stone and broke them to pieces. Do you see, friends, how this thing came into the church long before the days of Jesus?

Now let's look at another interesting fact-you have heard of Baal worship, of course. The Old Testament is full of stories about it. But did you know that Baal worship was sun worship? In 2 Kings 23:5 we read this, "And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven." There it is in plain language. Satan has perfected an entire false religious system based upon sun worship or Baal worship. And God's own people were often drawn away by it. Satan himself was being worshiped under the title of Baal. The Bible calls Baal worship devil worship. Did you know that? Here it is in Leviticus 17:7, "And they shall no more offer their sacrifices unto devils after whom they have gone whoring." Later on at Baal-peor we read about that terrible apostasy of Israel. In Numbers 25:2-4 it says, "And they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods, and Israel joined himself unto Baal-peor; and the anger of the Lord was kindled against Israel."

No wonder God was displeased with them; they were worshiping Baal, the sun god, and Baal worship is actually worshiping devils. This is why the Pharisees accused Jesus of casting out devils in the name of Beelzebub. That is the Greek word for the Hebrew name of Baalzebub, the sun-god of Ekran spoken of in 2 Kings 1:2,3. The Pharisees said, "This fellow doth not cast out devils but by Beelzebub, the prince of devils." Matthew 12:24. Here again we have proof that Baal worship is devil worship.

But listen to this: Down through the centuries the distinguishing mark that separated the pagans from God's people was their day of worship, which was Sunday, or Sun's day. The pagans worshiped the sun on Sunday. They took the first day of the week and gave it the highest honor by naming it in honor of the sun god and worshiping the sun on that day. God's people kept the Sabbath, or seventh day of the week-the day that God had blessed and made holy at creation. Thus, the distinguishing mark of the heathen was their Sunday; and the mark of God's people was the Sabbath. (Read Ezekiel 20:12-20).

Imagine, if you can, what a spectacle for the universe to behold! Through the centuries, God's people kept the commandments of God including the Sabbath and offered their sacrifices which typified or represented the death of Christ when he would come and die for sinners. On the other hand were the heathen who worshiped the sun, kept Sunday, and offered their own sons and daughters in the fire or crucified human victims on crosses to appease the sun god. I say again, what a terrible thing for Heaven to behold! How the Devil tried to insult Christ's sacrifice! Satan tried constantly to get God's people away from the true God and the true Sabbath; but God continued to send messages to His people through the prophets that they should obey Him.

In the next broadcast we shall uncover the pagan foundations upon which many doctrines of modern, popular Christianity have been founded. Please don't miss any of these broadcasts, friends, because the hour is too late to just putter around the edges of the truth. Vague generalities and platitudes may have satisfied another generation, but this happens to be the last generation just before Jesus returns, and we must know for sure where we stand.

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"Come unto me...and I will give you rest." Matt. 11:28

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## Paganism in the Church - Part 2

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In our last broadcast we introduced a special series of studies about paganism in the church. We discovered the amazing fact that Satan has developed, from the earliest ages, a counterfeit, opposition system of religion which was intended to attract worship away from the true God of Heaven. That false system had its sacrificial plan just as God had a plan of sacrifice, but Satan's pagan worship required the offering up of human beings, often the sons and daughters of the worshipers. A counterfeit holy day was instituted in honor of the sun god, and this was designed by Satan to rob God of his peculiar authority as the Creator of the universe.

Satan, also, tried to compete for the loyalty of the world by setting up a very ancient center of sun worship called Babylon. To understand what Babylon means, let us go back to the days after the flood, when men refused to obey the instruction of the Lord to scatter over the earth. Settling on the plains of Shinar (Genesis 11:4), they said, "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." They called the tower "Babel, the gate to heaven," but God called it what it was, "Babel, confusion," for there the language of the people was confused and they were forced to scatter. This heaven-defying clan of men wanted to have one city, the capitol city of the world, one government to rule the world, and one religion to sway the hearts of mankind. It was Satan's attempt to defy God and His authority. The ring leader in this scheme was one named Nimrod.

We read in the Bible about Nimrod, the man who had something to do with the beginning of pagan sun worship. We read about him in Genesis 10:8-10. "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel (margin, "Babylon")."

In another translation of the Bible called the Targum, we read this: "Nimrod became a mighty man of sin, a murderer of innocent men, and a rebel before the Lord."

Nimrod, one of the great-grandsons of Noah, is accredited with being the originator of sun worship. Nimrod was a great leader, and he was the first empire builder. He was the founder of Babylon. According to history, his wife, Semiramis, was a very great and wicked queen; and through Semiramis we find the devil trying to counterfeit God's great, wonderful plan of salvation. She was the first deified queen of Babylon, and Nimrod was the first deified king. When Nimrod died, the people mourned. They said that he was a god. Semiramis, in order to elevate her own position, said to the people that she was the queen of heaven and that her spirit was that of the moon, and when she died she would dwell in the moon, even as Nimrod was already in the sun.

Satan was laying the foundation for every system of falsehood and error the world has ever known. They took the Truth of God and perverted it, changed it into a lie, and "worshipped and served the creature (Satan) more than the Creator." Romans 1:25. Here is a truth that should be deeply impressd upon your minds today: Paganism is devil worship. Let us never forget that this system of religion, while professing to be the true religion, is actually devil worship. It professes and claims to be the Truth of God. In reality it is Satan's masterpiece, the "mystery of iniquity."

Every year, when the cold season began, the people believed their sun god was leaving them. They came to learn that his lowest dip on the horizon, about December 21, was followed by his gradual return, until in midsummer he was directly overhead at noonday. It was on the 25th of December that they began to notice this gradual return of the sun god. This day they called the birthday of the sun. Thus, the winter solstice came to be regarded as a time of great importance; and at the festival inaugurated, there was feasting and merriment in honor of the return of the all powerful sun god. It was their belief in the annual journey of their god that Elijah alluded to in his conflict with the

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priests of Baal, the Syro-Phoenician sun god. (1 Kings 18:27, if "he is a god; either...he is in a journey, or peradventure he sleepeth, and must be awaked").

Tammuz was hailed as the son of the sun. He was idolized and even worshipped. The first letter of his name became, in time, the symbol of sun worship. Human sacrifices to the sun god were offered on this initial letter made of wood, known as the cross "T." His birthday, December 25, was honored more and more. When Tammuz died, the pagans instituted forty days of weeping for him before the full moon, following the vernal equinox.

Think of it, dear friends. Satan worked many years before the conception and birth of the true Messiah, Jesus, to counterfeit through sun worship His miraculous conception and birth.

Let me read about this very thing in the Bible. Perhaps some of you never knew that the Bible mentions this. I am reading from Ezekiel 8:12-18, "Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, the Lord seeth us not; the Lord hath forsaken the earth. He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz. Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they **WORSHIPPED THE SUN TOWARD THE EAST**. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing...to commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them."

God's people were constantly coming in contact with paganism, which was nothing more or less than sun worship. They were constantly being tempted to follow the religion of the pagans instead of the Bible. Satan succeeded many times in leading God's people into sin and pagan sun worship. The prophet was shown greater and still greater abominations. He was shown the people turning their backs on the temple of God and worshipping the sun toward the east.

They also worshipped the moon goddess, Semiramis, the so-called queen of heaven. Let me read you what they did, in Jeremiah 7:16-18. "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee. Seest thou not what they do in the cities of Judah in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to **MAKE CAKES TO THE QUEEN OF HEAVEN**, and to pour out drink offerings unto other gods, that they may provoke me to anger." These cakes were round and on them was cut a cross in honor of the sun god, and they were offered to the queen of heaven. Today they are called hot cross buns.

Let us notice now a few striking and outstanding things that took place; and keep in mind that the devil, who is really the author of pagan sun worship, had been working for centuries to get this false worship so implanted in the world that God's true plan of salvation through Jesus Christ would be insulted and, if possible, be made a failure.

First, the exact date of Christ's birthday was not known; and so it was suggested, "Why not call it the same date as the birth of Tammuz, which was December 25?" That, too, was the time when the sun had reached its lowest point on the horizon and started back up the heavens. The sun god had come to life, so to speak. Thus, gradually but surely, December 25 came to be known as the birthday of Christ. The papal church finally instituted a special mass on that day, "Christ's Mass," and so December 25 became "Christmas." The yule log burning in the fire, followed by the green tree lighted with candles, all came in from the pagans' worship, representing Nimrod's being dead, while his spirit still lived in the sun, and was alive again in Tammuz, his son.

Again, Christ was crucified and resurrected in the spring of the year, near the time of the moon festival. The devil was on hand again to bring in the idea of having a celebration the same time as the heathen and even doing as they did, but calling it "in honor of the resurrection." The cakes to the **QUEEN OF HEAVEN** became the "hot cross buns." (Read Jeremiah 7:16-18). The forty days of "weeping for Tammuz" became Lent, and at the close of Lent came Easter Sunday. (Read Ezekiel 8:12-18). This goddess Ishtar (Easter) came to be known as the goddess of springtime, "new life," or as history records it, the

"goddess of reproduction." The pagans went out to some mountain side, early Sunday morning and worshipped this goddess as the sun was rising in the east. They gave themselves to immorality and indecency of every description. The eggs and rabbits were used as symbols of fertility and germination, "life."

Listen, friends, what an insult to our Lord and Saviour, Jesus! Because He arose from the dead (came to life) early Sunday morning, Satan succeeded in transferring the insulting festival to the pagans over in honor of Christ's resurrection; and so today, we still have the EGGS and RABBITS, and the HOT CROSS BUNS and the early SUNRISE SERVICE, all in honor of Christ's resurrection. It all came into the church gradually and was blessed by the Catholic church and given to the world.

Well, our time has slipped by, but we will continue our series in the next broadcast. Friends, don't miss the next link in the chain because I will be talking about one of the most breathtaking, arrogant deceptions that Satan ever devised, and how he used it to try to humiliate the Son of God.

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## Paganism in the Church - Part 3

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Today we come to the climax of our series on "Paganism in the Church," and the subject today is centered in the symbol of the cross. Although the cross has become a revered relic and often even an object of worship, I would like to explore the ancient background of this cherished symbol. In our last broadcast we discovered that the Bible describes the worship of Tammuz, the Pagan God of the Sun. Satan inspired those idolatrous people to represent Tammuz by the letter "T," the first letter of his name. It came to be a world-wide symbol of sun worship and all the moral pollutions attached to that kind of worship. The heathen actually sacrificed human beings to the devil on crosses. Centuries before Jesus was born crucifixion was a method of worshiping the pagan sun god.

When sun-worshipping generals went to battle they offered thousands of human sacrifices to the devil. It is said that Alexander the Great, after a victorious campaign, crucified over 10,000 human beings on the cross to celebrate his victory. Three-thousand chief Babylonians were crucified at one time as a sacrifice to the Devil.

When the Catholics first went down into South America and Mexico, soon after these were discovered, they were amazed to find that the sun-worshipping heathen there had crosses. They were amazed because they did not know that these people knew anything about crosses. They did not know anything about Christianity, but they had crosses because they were the sign of Tammuz-the Sun God. But listen, friends, the time finally came for the Son of God to be born. The exact day of His birth no one knows. But He lived to be thirty-three and one-half when He was crucified, which was in the spring of the year at the time of the Passover. Listen friends, it is almost too terrible for words. You remember Tammuz was exalted by Satan to be the false Messiah or rival of Jesus. The symbol of the cross, the first letter of his name, "T", was the sign of sun worship. Down through the years, many times as Satan had succeeded in leading Israel into sin and Pagan sun worship, it had seemed that the sun god was victorious over the true God. Jesus, the Creator of the world, came into a world that had forgotten Him. He suffered every insult at its hands and, finally, died upon the symbol of sun worship, the cross; as Paul says, "Even the death of the cross."

In order to show that his system of worship was superior to that of God's and to show his supremacy, Satan heaped the supreme insult upon Christ by crucifying Him upon the cross, the symbol of sun worship! Think of the Son of God dying in such awful humiliation while the people looked on, in derision. What mockery! And what rejoicing then by the demons! The Son of God delivered by His own people and crucified by the sun-worshipping Romans on the symbol of sun worship! Think of the great Son of God dying in such awful humiliation while the people looked on, wagging their heads in mockery.

But Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the Heavenly Universe. He had revealed himself as a murderer. The last link of sympathy was broken. "And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night." Revelation 12:10. Yet Satan was not then destroyed. For the sake of man, his existence must be continued. Men, as well as angels, must see the contrast between the Prince of Light and the Prince of Darkness. He must choose whom he will serve.

Now as we look at Calvary, what do we see? We see the Author of life with His form stripped of all of its clothing. He is hung before the sun, on the symbol of the cross-the cross that was once the symbol of heathen worship and heathen pollution. And on that Friday afternoon, the sun was darkened. God placed His hand over the sun while Christ hung upon the cross. Now, the blackening of the sun by God's hand was not just an incidental thing. It had some significance to it. (Luke 23:44). There was a reason why

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that sun was darkened. You see, that sun to the heathen was the symbol of the Devil or Sun God. So God placed His hand over the sun to show that He controlled the sun. God said, "That is as far as you can go." God darkened the sun to prove He was the creator and had power over these things!

But now let's answer a most important question friends. Do you know why Jesus came forth from the tomb before daybreak on that Sunday morning? According to all the background I have given, you must realize that at sunrise on the first day of the week men would be worshipping the Sun, or the Devil, while Jesus Christ would be in the tomb. Yes, at sunrise Satan would be worshiped. It is Friday night, the moments are tense. Now, to make sure of his victim, the devil had the tomb of Jesus Christ sealed with a seal. Do you know what the name of that seal was? It is called the Roman seal, but in Latin the name was "SINGLEM-SOLIS," which in Latin means, "The seal of the sun." So on that tomb of Jesus Christ they placed "Singlem-solis" the seal of the sun god, and the Devil thought he had his victim there to stay. He sealed Him with the seal of the sun.

But on the first day of the week, it was revealed before daylight just who was superior. Christ rested in His tomb as the Sabbath passed on. He knew that sun worshippers everywhere the moment the sun rose would worship Satan. But before the rising of the Sun, when the stone is still in place and there are over 100 Roman guards on watch, together with a host of evil angels and Satan, something happens. There are other visitors there also, angels that excel in strength were there to welcome the Prince of Life. So in John 20:1 it says He came forth "while it was yet dark." Look also at Matthew 28:2-6.

Friends, here is the reason why Jesus came forth on the first day of the week while it was yet dark. It was because God did not permit the Devil to be worshiped on his day when the sun rose while His Son was still in the tomb. God brought Him forth from the dead, and he came forth while it was yet dark for God did not leave His Son in that tomb while the Devil would be worshipped on his day. I am glad that God saw fit to bring forth His Son, and that He was able to proclaim as He came forth from that grave, "I am the resurrection and the life."

Jesus Christ on Calvary and in His resurrection conquered, friends. He came forth as an eternal conqueror, and where the resurrection is questioned, the atonement is forgotten. We are not left to conclude for ourselves that Jesus triumphed over Satan. God's Word declares it (Colossians 2:15). There were principalities and powers there that morning, but Christ triumphed over them! And Jesus Christ was out of that tomb when the sun rose, and the Devil was not worshipped while Christ lay in His tomb. Christ's victory was over the grave, and principalities, and everything that Satan stood for.

It had been Satan's plan to make the first day of the week-the pagan day of the sun-a triumphant celebration over the defeat and death of Jesus. But he lost that opportunity when Christ burst the power of the tomb before those heathen worshipers could gather to have their sun-day ceremonies. God did not allow them to triumph over the death of His Son. Satan had failed in his efforts to exalt the pagan day of sun worship.

But what a tragedy that 300 years later, Satan was able to accomplish what he failed to do at Calvary. By a clever compromise with heathen sun worship, he influenced a backsliding church to accept the counterfeit Sunday in place of the seventh-day Sabbath. Let's take a look at the way it all happened.

The Pagans worshiped the sun on Sunday (Sun's day). It was the heathen festival in honor of the sun god. Webster's Unabridged Dictionary says of Sunday, "So called because the day was anciently dedicated to the sun or to its worship." The North British Review, Vol. 18, p. 409; calls Sunday "the wild solar holiday of all Pagan times." And Gibbon, in a note; paragraph 2, chapter 20, says that "Constantine styles the Lord's day Dies Solis (day of the sun), a name which could not offend the ears of his Pagan subjects." The Schaff-Herzog Encyclopedia has the following to say on the subject of Sunday: "Sunday (Dies Solis of the Roman calendar, day of the sun: because dedicated to the sun), the first day of the week, was adopted by the early Christians as a day of worship. The (Sun) of Latin adoration, they interpreted as the (Sun of Righteousness)... No regulations for its observance are laid down in the New Testament, nor, indeed is its observance ever enjoined."

Think of it, the Sabbath (seventh day), which God blessed and made holy for man to worship the true God upon, was gradually set aside and the festival day of Pagan sun worship was taken into the church. Professor Hutton Webster, Ph.D., in his book "REST DAYS," p. 270; has this to say: "What began, however, as a Pagan ordinance, ended as a Christian regulation, and a long series of imperial decrees, during the fourth, fifth, and sixth centuries enjoined with increasing stringency abstinence from labor on Sunday."

Paganism with all of its pomp, and ceremonies, and holy days crept silently into the Christian Church until it developed into an Apostate system of religious worship. Notice this statement from SCHAFF'S CHURCH HISTORY, page 375; "Not a few pagan habits crept into the church concealed by new names. This is conceded by the most earnest of the Fathers. Leo the Great speaks of Christians in Rome who worshiped the sun, before repairing to the church of St. Peter. In the celebration of Sunday, as it was introduced by Constantine, and still continues on the whole continent of Europe, the cultus of the old Sun god Apollo mingles with the remembrance of the resurrection of Christ."

So that is the story, friends, concerning the devil's most masterful deception of all history. Not only did he bring in the Pagan forms of worship, but he managed to install the old heathen day of sun worship in place of the holy Sabbath of the Lord. And he continues to blind people to what the Bible teaches on this subject, so that they will still follow pagan tradition instead of the commandments of God. No wonder Jesus exclaimed "But in vain ye do worship me, teaching for doctrine the commandments of men." Matthew 15:9.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Questions and Answers - Part 5

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Today we will be answering questions sent in by some of our radio listeners. Here is an interesting question which has to do with the condition of man in death. "Please explain I Peter 3: 18-20."

So we read these verses and find Peter speaking about the death of Jesus, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." There has been considerable misunderstanding of these verses of scripture. It has been preached that Christ actually descended into the lower regions of the earth and preached to lost souls that were in prison there in some purgatory or limbo. Friends, this is very far from what the text actually says. Let's look at it closely now and get the real message of these verses. It says Christ hath once suffered for sin that He might bring us to God being out to death in the flesh. But quickened by the spirit by which also He went and preached. First of all, notice how Christ preached to those spirits in prison. He did it by the Spirit, and that is capitalized in your Bible, it actually refers to the Holy Spirit. So whatever Christ did in preaching during this period of time, He did it through or by the Holy Spirit.

Alright, with that in view, let's ask this, "When was the preaching done?" Well, it plainly says in verse 20; when once the longsuffering of God waited in the days of Noah, while the ark was a preparing. So the preaching was actually done while the ark was being built. During the preaching of Noah to that antediluvian world. Now, one more question. "To whom was the preaching done?" Well, it says here the spirits in prison. Throughout the Bible we find this terminology used in describing those who are bound in the prison house of sin. What Peter is telling us here is simply that Christ through the Holy Spirit was present while Noah preached, Christ was there through the Holy Spirit to speak conviction to their hearts and appeal to them to come into the ark. Friends, there is absolutely nothing here which indicates that Jesus departed from the body during the time He was dead to go to any subterranean place to minister to wicked spirits. The three questions are clearly answered in the text itself, that He preached by the Holy Spirit, He did it while the ark was preparing, and He did it to the spirits in prison or to those individuals whose sinful lives were bound in the prison house of sin.

Moving on to the next question now, "Granted that Saturday is the seventh day of the week and that the commandment of God requires us to observe that day, how do you account to the fact that so many millions of people observe Sunday instead of the true Sabbath?"

Friends, I wish I could understand the reason for this. Of course it is not our assignment to interpret the reasons for people's actions. I ceased long ago trying to analyze the reasons why people do certain things in the field of religion. I suppose that a great deal of it is attributable to tradition and the popularity of a cause. Apparently, in this case, multitudes were born into a society which simply accepted things as they were and Sunday-keeping was a part of the social routine. Unfortunately, millions of Christians have never bothered to inquire into the reasons of their own faith and practice. They are willing to accept the practices of their contemporaries and of those who have gone before them. Most of these same people also accept the word of the pastor on Sunday morning without any question or personal investigation. What a sad commentary this is on the condition of true religion in America today.

1 Peter 3:15 tells us, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Friends, this is the command, that we ought to be able to answer when people ask us, "Well, what do you believe?" We should be able to give an answer right out of the word of God. Do you know that most people can't even give any kind of

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reasonable explanation for the hope that they have. You ask, "Why do you belong to a certain church?" They just shrug their shoulders. Maybe they say it is because of some particular belief that the church holds. But when you ask them what it is, they can seldom tell what the church believes—much less what they personally believe.

This matter of Sabbath and Sunday observance is one of the most perplexing, perhaps, in the Christian churches of today. The average Sundaykeeper has no idea at all as to why he observes that day as a holy day. He certainly has never read any Bible texts that would intimate that it should be done. There is no such scripture in all of the Bible. The commandment of God throughout the Old and New Testament is for the keeping of the seventh day of the week, which is Saturday, of course. We very well know that Sundaykeeping did come into existence after the apostles passed off the stage of history completely. But what a tragedy that it came through human agencies that were not ordained of God to make any such change in His divine law. The keeping of Sunday today is based purely upon the traditions that passed down through the centuries from this unauthorized change of the Sabbath from Saturday to Sunday. Bible prophecy actually predicts that such a change would be made. Even the power that would attempt the change is identified in the scriptures. If you would like to get that information in its entirety, why not drop a card or letter and ask for the booklet entitled, "The Beast. The Dragon, and The Woman."

But, now let's get back to the question that was sent in. "Doesn't it prove something to see all the vast majority of people following Sunday instead of the Sabbath?" Friends, it doesn't prove a single thing about the right or wrong of it. If we came to any conclusion it would probably have to favor the minority group. Because throughout the ages, the majority has certainly not been on the side of truth. From the beginning of human history it has consistently been the small minority who represented right and true position. Even the fact that the Supreme Court of the United States upheld state laws requiring rest on Sunday does not determine any truth about Sunday sacredness.

In the days of Noah, there were only 8 people against all the rest of the inhabitants of the world, who held on to the true faith. Throughout the days of the Old Testament we find only a remnant who dared to be different enough to follow God's true plan. In the days of the New Testament and down through the centuries since that time, we find that the majority have generally been wrong and, often times, persecuting the faithful few. Jesus said, "Strait is the gate and narrow is the way that leadeth to life and few there be that find it." He even asked this daring question, "Will there be faith in the earth when the Son of man cometh?" Apparently, there will not be very many people following the self-denying path of truth as laid out in the word of God. So if we are looking for those who are following the right way, friends, we will certainly not be looking for the vast majority.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." The only way we can possibly determine what is right or wrong is to search it out in God's word. To look at the people will simply confuse and mislead. There is only one right way and that is the way Jesus walked. There is only one final authority, and that is the holy Scriptures. We are not even concerned on this broadcast of what people are doing and saying about issues. We are greatly concerned about the teaching of the Bible on these things. We do not preach to entertain the people, or to make people feel particularly good or comfortable. The plain word of God will always have a sharp cutting edge, and unless it brings conviction of truth and transformation of life, it is not really accomplishing its purpose.

Let me say this though, the great problem in evangelism has always been to make people act on the truth. It is not hard to convince about the truth of God's word. The Bible is amazingly clear and simple. Its message is logical throughout. Even during great evangelistic crusades we are able to convince hundreds and thousands of people concerning the special message of truth for this hour. But when we ask how many people are going to obey the truth that is now known and understood, very few are willing to respond.

What a strange thing it is that multitudes actually pray for the truth to come to them. For years they may intercede before God, asking that they might come to know the truth of the scriptures. Then when God answers their prayer and brings them a knowledge of these things, they are often not willing to walk in the light of it. This is particularly true of the Sabbath question. I have had scores and scores of people to confess that they do believe Saturday to be the true Sabbath, they cannot deny because the word of God is too clear and explicit on the subject, but these same people often hold back from making their decision to keep the Sabbath. They find it inconvenient and difficult to make arrangements in their home, or with their job, or their social life. They seem to feel that their own convenience is much more important than obedience to the Ten Commandments of God. Friends, never make the mistake of thinking that we can avoid the claims of God's holy law. Don't ever believe for a moment that God is not particular



about us obeying His commandments. "To him that knoweth to do good and doeth it not, to him it is sin." James 4:17.

We are also told in 1 John 3:4 that "Sin is the transgression of the law." Paul makes it clear that the law spoken of here is none other than the Ten-Commandment law. He said, "I had not known sin except the Lord said, thou shalt not covet." Romans 7:7. So the breaking of God's Ten Commandments constitutes sin.

James says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:10, 11. So summing up the answer to this question, we can say that the vast majority of people are keeping Sunday simply because they have accepted the tradition of their ancestors without any question and without investigating as to whether it is right or wrong. Secondly, the people who do look into it and understand that Sunday is not the Sabbath of the Lord, often do not have the moral conviction to deny their own convenience in order to follow the command of God. May I say finally, though, that the religious leaders and teachers who have comforted people in their disobedience of the fourth commandment will have to give the most solemn answer in the judgment for this mistake. Multitudes of these ministers do understand that Saturday is the true Sabbath of God, but they are not speaking about it. They have even dared to tell people that God will accept the substitution of another day for the fourth commandment. A fearful weight of accountability has been assumed by such teachers. As watchmen on the walls of Zion who did not blow the trumpet to warn of transgression and spiritual danger, these shepherds will be called to give an account.

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# SABBATH TRUTH

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## Sabbath - Part 1

The daily papers are crowded with reports of labor union promotion, of shorter working hours, and higher wages. The last few years have seen tremendous changes in favor of greater employee benefits. The average workman of today has more leisure time on his hands than any category of worker did in former years. If present trends continue to develop, the possibility of a four-day work week is altogether possible. Such a development would not seem nearly so revolutionary as another bit of legislation did when it was enacted long before a single labor union had been formed. This law was put into effect a few thousand years ago and is still enforced today, believe it or not. We read the actual wording of it in Exodus 20:8-11. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

There it is, friends, one of the oldest and most enlightened labor laws ever enacted. It was written and sealed by the hand of God Himself, and placed right in the heart of His great moral law of ten commandments, which is still binding today upon every creature under heaven. Oh, what a world this would be if all men honored that law. War, crime and sin would disappear from our society overnight. Every problem of nations and individuals would be solved at the same time. Friends, if even one of those laws should be universally obeyed, this world would be a new, wonderful place in which to live.

You say, "Well, with labor laws as they are now, everybody is taking at least one day a week from the job." Yes, but notice God didn't say to take just any day off. It was not left for man to decide on the day. The Creator Himself chose the day, then He blessed it, sanctified it and hallowed it, so men would be able to keep it. No one can keep a day holy that God didn't make holy. God commanded the seventh day of the week because it was the birthday of the world. You'll read that in Geneses 2:1-3. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Now, friends, let's ask three questions about the Sabbath: Who made it? For whom was it made? And why was it made?

First, please notice that Jesus Christ Himself is the great Creator of the world, and He made the Sabbath. This may sound strange to some, because many people think of Christ as being born in a manger 2,000 years ago. That's true, of course, but He had already existed from all eternity in heaven. He was there when the foundations of the earth were laid. Listen to this text in John 1:1, 3, and 14 concerning creation and how it was done, and who did it. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not any thing made that was made. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Put with that the words of Paul in Hebrews 1:1,2: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

These two verses plainly tell that Jesus was the agent of creation. By Him were all things made in the whole of the universe. During those first six days of time He commanded and the world of matter appeared out of nothing. He formed man and breathed life into that lifeless clay. But on the seventh day He did something very significant and very wonderful, which we just read about in Geneses 2:1-3. Notice that the seventh day was set apart by the Christ who blessed the Sabbath in the beginning and rested from the work of creation. That's why I love to preach about this subject, friends, because it is so closely connected and intertwined with the Lord Jesus Christ.

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I've heard some people say that the Sabbath was a shadow which disappeared at the cross. But friends, there could be no shadow of anything before the entrance of sin. Many ceremonies came later as shadows or symbols of the coming of Christ, but they were only necessary because of sin's existence. Shadows were never needed before the first sin was committed.

Now let's ask the second question, "For whom did Christ make the Sabbath?" Listen to the answer in Mark 2:27 in the words of Jesus, "The sabbath was made for man." The word "man" is used here in the generic sense to include every person in all the world. The Sabbath was made for man—and by the way, the Bible says that woman was also created for man, revealing the fact that marriage and the Sabbath are the two institutions which come to us straight from the Garden of Eden. They were both hallowed and instituted by Christ Himself in the days before the curse of sin had ever tainted the atmosphere of this world.

I realize that some people believe the Sabbath was made just for the Jews. They don't seem to realize that Jesus made the Sabbath about 2,000 years before there was a Jew. Wouldn't it be absurd to think that He made the Sabbath for a people who would not even appear for another two millenniums? Did He hallow it at creation simply to wait until some Jew appeared? If so, why did Jesus say it was made for man? It was never intended only for the Jews any more than the marriage institution was intended only for the Jews. The truth of the matter is that the Scriptures never call it the "Sabbath of the Jews," but rather the "Sabbath of the Lord."

And thirdly, "Why did Jesus make the Sabbath?" It was to be a memorial of creation, a sign of His power to make something out of nothing. It would forever testify that in just six days the world had been created for man. In a sense it was to be the birthday of the world. The event for which it was instituted would perpetuate it as an everlasting memorial. Something was done on that day, friends, which can not be changed any more than we can change our own birthday. American Independence Day is July 4, 1776, and it would be foolish to designate some other day as Independence Day. We could call some other day by that name, but the declaration was signed on July 4, 1776, and there it must remain. Likewise, the Sabbath could no more be changed than our own birthdays without having creation done over again and another day hallowed by God.

Now what difference does Christ's blessing make on an event or person? We pray for Him to bless our children and our homes. Evidently everyone feels that His blessing will make a great deal of difference. Even so, it did make that seventh day different from the other six days when He blessed it, sanctified it, and hallowed it. It would forever be different and distinct from the ordinary six working days of the week. We'll find in our study today that it has been God's own day down through the ages to this very hour. Let's prove it by tracing the Sabbath through the Scriptures and seeing how He regards it.

In Exodus 20 we find the ten commandments recorded just as they were written by the finger of God. In the very heart of the law is that fourth commandment we read a moment ago. "Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work." Now notice that this verse begins with the word "Remember." Why is that? Because the Sabbath was an institution already in existence, having been established in Eden; therefore, God only had to remind man of that which He had already blessed and sanctified for a day of rest.

Friends, some people have been known to ridicule the Sabbath as something belonging just to Moses and the Jews. But actually the ten-commandment law is the only part of the Bible which man had almost nothing to do with. God was so particular that they should be given properly that He wrote them with His own finger. Notice Exodus 24:12: "And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Let men beware how they ridicule that portion of Scripture written by God. The fact is, we can narrow our conclusions down to say that Christ was the author of the ten-commandment law. Do we know that? Read 1 Corinthians 10:1-4. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that Spiritual Rock that followed them: And that Rock was Christ." Now compare that with Nehemiah 9:13-15, keeping in mind that Christ was the Rock in the wilderness that followed the children of Israel. "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: And madest known unto them thy holy sabbath, ... And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst. ..."

Now, friends, who was that rock? Christ was the Rock according to 1 Corinthians. So He was with the Israelites all through their journeyings, and He was the one who dealt with them. He gave them water out of the rock and He wrote the law. He is called the

"lawgiver" in Isaiah 33:22. Now we can understand why Jesus could say that He was the Lord of the Sabbath. He made it and wrote it on tables of stone as a perpetual reminder. Oh, friends, this is why the Sabbath is such a blessed institution. Jesus was so closely connected with it. Have you experienced the holy joy which is a part of true Sabbath-keeping? Tomorrow we'll continue to trace the history of the Sabbath right through to the time of Jesus and the apostles.

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## Sabbath - Part 2

The story of Israel's survival for 40 years in the desolate wilderness of Sinai is one of the epic stories of sacred history. Probably there has never been another instance recorded of so many people learning to live in such primitive isolation. Food became one of the most severe problems to face the million or more men, women, and children having to wrest their livelihood from the forbidding deserts of the Sinai Peninsula. Without the miraculous intervention of God the entire migration would have ended in the stark tragedy of death by starvation.

In Exodus 16:4 we begin to read the account of God's provision for the people through daily supplies of manna, which was a white, bread-like substance that fell each day on the camp of Israel. The people gathered it fresh, right off the ground. It tasted like wafers and wild honey, and has often been referred to as angel's food. For 40 years the supply never diminished, and as they wandered in the wilderness, the manna was a constant reminder of God's care over them.

But there is one interesting fact about the way this food was given from heaven. God made it a test for His people, and it revolved around the keeping of His ten-commandment law. The particular point of the test was the observance of the seventh-day Sabbath. Listen to the Bible account: "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to day; for to day is a sabbath unto the Lord: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." Exodus 16:4, 5, 22-30.

Now, friends, notice that God worked three miracles every week to show the people which day was the true Sabbath. First of all, He allowed them to gather just enough for one day—it would spoil if kept over. Then He told them to gather twice as much on the sixth day, to keep it over for the Sabbath and it would not spoil. And He sent no manna on the seventh day. So three times God worked a miracle on the weekend to show them which day should be observed. Some apparently wanted to keep a different day, so they went out on the seventh day to gather the food, and, of course, there wasn't any. God met them and said, "How long do you refuse to keep my law?" Notice, they were actually breaking God's law by not keeping the specified seventh day. Perhaps they were going to keep a different day. Maybe they had in mind to observe one of the other days of the week, but God said, "No, you can't do that. You're breaking my law when you come out here and try to gather on the seventh day—the Sabbath."

This experience also reveals that the ten-commandment law of God was known long before it was written at Mount Sinai. Some disclaimers of the law try to show that the moral code was not known until Sinai, and that it was given only to the Jewish people at that time. Friends, this is a great delusion. Please note that this manna test took place before the commandments had been given at Mount Sinai. The fact is that these ten eternal rules of God's government had been in existence from the very beginning of time. True, they hadn't been put into written form, but they were known from generation to generation. A look at a few texts will show this is true.

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The Bible says, "... for where no law is, there is no transgression." Romans 4:15. Again, "... sin is the transgression of the law." 1 John 3:4. And then, "For the wages of sin is death." Romans 6:23. Put these three texts together—"for where no law is, there is no transgression ... sin is the transgression of the law ... the wages of sin is death." Now one more text. Romans 5:14. "Nevertheless death reigned from Adam to Moses." Now if death reigned from Adam to Moses, and if death is the wages of sin, and sin is the transgression of the law, and there is no transgression without a law, then there was bound to have been a law present even before Mount Sinai. Do you see that? When man broke the law and sinned, death passed upon him. Otherwise, how did Cain know that he had sinned after killing his brother? Joseph knew that adultery was sin because he said, "... how then can I do this great wickedness, and sin against God?" Genesis 39:9. Of Abraham, God could say that he "kept my charge, my commandments, my statutes, and my laws." Genesis 26:5. You see, friends, those ten commandments had been handed down through six generations of men for twenty-five hundred years, not in written form, but by word of mouth. It would be just as illogical to suppose that they knew nothing about God because there was no written Bible as to believe they were ignorant of the ten commandments.

You may be wondering now if Christ continued to regard the seventh day or if He later changed His mind about the binding claims of His law. Listen to His words as He spoke to the multitude in Matthew 5:17, 18. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Jesus did not do away with any part of that moral law, friends. The seventh day is the Christian Sabbath not only because it's the Sabbath Christ made and a part of the law He gave, but because it's the only Sabbath He ever kept. Notice in Luke 4:16. "And he came to Nazareth, where he had been brought up, and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." What is the significance of this great fact that Jesus kept the Sabbath regularly, as His custom? First Peter 2:21 tells us that Jesus is our example in all things. Notice, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." Friends, I keep the seventh-day Sabbath because Jesus made it, blessed it, commanded it, and then set us an example by keeping it Himself as a regular, customary practice. And He actually rested from His work of redemption on the Sabbath as He had rested from the work of creation in the beginning. When was Jesus crucified? We've all heard about Good Friday and Easter Sunday, haven't we? We know that Jesus did rise on the first day of the week and He died on the day that is commonly called Good Friday. Jesus actually died around five o'clock on Friday afternoon, and was placed in the tomb before sunset. He rose Sunday morning about the breaking of day, thus He rested in the tomb over the Sabbath. Let's read it in Luke 23 beginning with verse 52. "This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on." Notice that He died on the day called the preparation day and the Sabbath was approaching. "And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid." Here is something very important, friends. The women continued to keep the Sabbath according to the commandment even after the death of Jesus. The commandment says the seventh day is the Sabbath. So these women, then, were continuing to keep the same seventh-day Sabbath even after Christ died. Please read on in verse 56: "And they returned (that is, they returned home) and prepared spices and ointments; and rested the sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre." Luke 24:1, 2.

These verses indicate that Jesus arose from the dead on the first day of the week, or Sunday, as we call it. Most of the Christian world celebrates Easter Sunday in honor of that event. But according to our text, "the Sabbath according to the commandment" was the day before He rose from the dead, which is Saturday. It's the seventh day of the week, the very one which was blessed by Jesus as a holy day.

Someone has suggested that maybe the day was changed at the cross and that we should now observe the day of His resurrection. Friends, there's not a single intimation that such should be the case. The seventh-day Sabbath continued to be observed by the disciples in the years following the resurrection. His disciples and His mother knew nothing about such a change. In fact, Jesus instructed His disciples to pray that they should continue to observe the Sabbath after His resurrection and Ascension. Read it in Matthew 24:19, 20. "Woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day." Here Jesus is predicting the destruction of Jerusalem that took place in 70 A.D. by the Roman armies. He told His disciples to pray that at that time, forty years after His death, they would not have to flee on the Sabbath. Certainly this shows that Christ had no idea of any other day of worship coming in to displace the Sabbath. It was still His own special day that He made and which He was now sharing with men.

Friends listen, the Sabbath of "paradise lost" will become the Sabbath of "paradise regained." All who are saved in the kingdom of God will keep the Sabbath by worshipping before the throne of God. In Isaiah 66:22, 23 we read: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." And so we have the Lord's Day spanning the ages.

Perhaps you're thinking that only a small, insignificant number have ever kept the Sabbath, but that's wrong, friends. The fact is that all the prophets, judges, and patriarchs of the Old Testament were Sabbath-keepers. Moses, Abraham, Isaac, Jacob, David, Joseph, all the disciples and Paul were observers of the seventh-day Sabbath. And towering above them all is Jesus, my example and yours, lighting the way by keeping holy the Sabbath He made, that He blessed, and commanded in order that we might share in the blessing which He placed upon it.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## **Seduction of the Innocent** Listen to the audio version [Now!](#)

Some of the startling announcements of the great achievements of man in our twentieth century have conditioned the American public to believe almost anything it sees in print. Wild theories and speculations garbed in scientific language are swallowed by gullible readers. For example, the theories of evolution are taken for granted in many quarters, having found their way into the universities, high schools, and even grade schools of our day.

Perhaps we should pause and define the terms we've been using on today's broadcast. What is evolutionism? What is creationism? The evolutionist endeavors to explain the origin of our solar system and the species of animal and vegetable life on this earth by projecting what is termed "natural law" backward to some beginning in the dim, dark past. It is a belief that all things, animate and inanimate, evolved into their present complexity after billions of years.

Creationism, on the other hand, is a belief in the account of God's Holy Word concerning miraculous, instantaneous creation by an all-wise God. It is the acceptance by faith of what God says in His Word, and that faith is based on evidence that surrounds us and leaves us without excuse. A creationist accepts the simple "Thus saith the Lord" rather than trust in his own ability to reason regarding the origin of all things.

Let us now contrast the teaching of evolutionists and of creationists on the origin of this earth. To show the evolutionistic teaching on this question I quote from a textbook entitled *Child's History of the World* by Virgil M. Hillyer. This is a textbook used in many of the public schools of America today. I quote from this source for two reasons. First of all, because it presents the evolutionary theory in all of its simplicity without the use of scientific terms difficult to be understood. Second, to show how Satan has connived to bring the theories of evolution before the very youngest minds to corrupt and confuse their belief in God's Word. I quote: "One of these stars is our Sun—yes, our Sun. The other stars would look the same as the Sun if we could get as close to them. But at that time, so long, long ago, our Sun was not just a big, round, white, hot ball as we see it in the sky today. It was then more like the fireworks you may have seen on the Fourth of July. It was whirling and sputtering and throwing off sparks.

"One of these sparks which the sun threw far off got cool just as a spark from the crackling log in the fireplace gets cool, and this cooled-off spark was—

"What do you suppose?

"See if you can guess—

"It was our World—yes, the World on which we now live.

"At first, however, our World or Earth was nothing but a ball of rock. This ball of rock was wrapped around with steam, like a heavy fog.

"Then the steam turned to rain, and it rained on the World, and it rained, and rained, and it rained until it had filled up the hollows and made enormously big puddles. These puddles were the oceans. The dry places were bare rock." Pages 5-9. Mind you, this is the account of the beginning of all things that our boys and girls are learning in the grade schools of America today.

Now let us turn to God's Word and discover what He Himself says about the origin of our earth. In Genesis 1:1 we read: "In the beginning God created the heaven and the earth." And in Genesis 2:1-4: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he

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rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens."

The psalmist, David of old, testified as to the origin of this world in the words of Psalm 33:6, 9: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth . . . . For he spake, and it was done; he commanded, and it stood fast." The Bible is filled with such statements. Both Old and New Testament writers testify as to how this world came into existence. Our belief in this matter determines whether or not we accept God's authority as the Author of sacred Scripture.

Evolutionists place the age of our world into the millions, and some into the billions of years. Amazing indeed are the vast differences among the evolutionary scientists in their attempts to establish the date of the birth of our world. However, we can have confidence in Bible chronology which indicates that this earth is not yet 6,000 years of age. Many are confused by modern science in its attempts to measure the age of our world by the time it takes to develop the fossils and strata of the earth. It is well to remember that the scientist has established his own standards of measurement as to how long it has taken for these formations—once again mere theories and speculations.

I tell you friends, we ought to be really upset and concerned as we see evolutionism and its theories creeping into Christian doctrines. Deistic evolutionists and theistic evolutionists are trying to harmonize God's Word with the theories of evolution. The first puts God into the picture as the One who created the first living matter, but then permitted evolution to take over. The second teaches that God creates by the process of evolution. But as Bible-believing Christians we can be but one thing: creationistic theists, that is, those who believe that God created and sustains all things.

One of the popular theories in the Christian world today that incorporates the doctrine of evolution is that God took, through the process of evolution, six long periods of time for the creation of this world rather than six literal days, indicated in Genesis 1. A form of this theory was first promoted by Augustine in the early Christian centuries and later taught by the famous theologian, Thomas Aquinas, in the Roman Church. But in the book of Exodus, chapter 20 and verse 11, we read the fourth commandment in which the question is answered as to how long it took for the creation of our world. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Here God Himself testifies as to how long it took Him to create the world.

Yes, if we do away with creation as taught in the sacred Word of God, then we must do away with all of the teachings of the Bible, for the truths of sacred Scripture are based on the authority of God as the Creator. The whole plan of salvation would be nullified, for if we had no Creator, we would have no Redeemer.

Surely it takes more faith to believe the evolutionary theory than the Bible account of the beginnings of this world. The evolutionists teach that the world came about quite by chance through a great cosmic explosion out in space, resulting in a piece of the sun breaking off and becoming our world, and that the complexity of life upon this planet also came about quite by chance.

Now, enough for the origin of our earth. Let's now turn to the question of the origin of life, that is, the beginnings of the species of animal and vegetable life upon this planet. I return again to our statement from the Child's History of the World, a textbook, you recall, used in the public schools of America, in which by simple language the evolutionary theory is taught.

"Then, after this, that is, after the evolution of our earth came the first living things—tiny plants that you could only have seen under a microscope. At first they grew only in the water, then along the water's edge, and then out on the rock.

"Then dirt or soil, as people call it, formed all over the rock and made the rock into land, and the plants grew larger and spread farther over the land.

"Then, after this, came the first tiny animals in the water. They were wee Mites like drops of jelly.

"Then, after this, came things like Insects. Some that live in the water, some on the water, some on the land, and some in the air.

"Then, after this, came Fish, that live only in the water. Then, after this, came Frogs, that live in the water and on the land too.

"Then, after this, came Snakes and huge lizards bigger than alligators, more like dragons; and they grew so big that at last they could not move and died because they could not get enough food to eat.

"Then, after this, came Birds, that lay eggs and those Animals like foxes and elephants and cows that nurse their babies when they are born.

"Then, after this, came Monkeys.

"Then, last of all, came—what do you suppose? Yes—People—men, women and children."

And then to be certain that these evolutionary ideas are drummed into the minds of these boys and girls the quotation goes on: "Here are the steps; see if you can take them: Star, Sun; Sun, Spark; Spark, World; World, Steam; Steam, Rain; Rain, Oceans; Oceans, Plants; Plants, Mites; Mites, Insects; Insects, Fish; Fish, Frogs; Frogs, Snakes; Snakes, Birds; Birds, Animals; Animals, Monkeys; Monkeys, People; And here we are! What do you suppose will be next?"

Friends, is there any wonder why our world is filled with atheists and infidels and agnostics when such teachings as this are placed in the minds of our boys and girls?

Evolutionism is a hoax. A classic example is that of the Piltdown man. Let me tell you about it. One day in 1908 a lawyer by the name of Charles Dawson was walking along a farm road close to Piltdown Common in Sussex, England. He noted that workmen had unearthed pieces of bone. So he began to dig and uncovered part of a human skull. Later he was supposed to have returned to the spot to find the jaw which had been missing from this skull. The scientific world accepted his finding as one of the missing links that they had been looking for. It was acclaimed by some of the greatest scientists of our century to be the remnants of England's earliest man who lived 300,000 years ago. However, on November 21, 1953, the British Museum announced that the jaw was not what it was claimed to be—the missing link, but it was the jaw of a modern chimpanzee about 50 years old. Chemical filings were analyzed by Dr. J. S. Weiner and Professor W. E. LeCros Clark, both of Oxford University, and Dr. K. P. Oakley of the British Museum and the hoax was uncovered.

The evolutionist claims that when proper amounts of certain elements like nitrogen, oxygen, hydrogen, and carbon chanced to come together under certain favorable circumstances of temperature, humidity, etc., the first living cell became a reality. They go on to explain that through the process of mutation and chance evolution, things continued to develop until the complex forms of animal life became what they are today. But the genealogy of Luke 3 traces the ancestry of Christ back to Adam and Eve and to God Himself, not to some primary form of life such as the mollusk or quadruped or to some one-celled piece of protoplasm along the water's edge.

God reveals how man became a reality in this world. In Genesis 1:26, 27: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." Again in Genesis 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Surely the marvels of human physiology give evidence of a divine Creator. Consider the circulatory system, the digestive system, the nervous system. Think of the human heart pumping thousands of gallons of blood each day. Think of the cooling system containing two and one-half million sweat glands that keep the body at a constant 98° temperature. Think of the human ear with twenty-four thousand supersensitive sound-receiving filaments capable of detecting sound vibrations of sixteen to thirty thousand per second. Think of the human brain with fifteen million brain cells capable of retaining millions of thoughts. Think of the human eye taking thousands of Kodachrome pictures each minute in full dimension. Indeed, like David of old, we would be led to testify: "I am fearfully and wonderfully made. Marvelous are thy works." Psalm 139:14.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Sunday Tradition

One of the czars of Russia, walking in his park one day, came upon a sentry standing before a patch of weeds. The czar asked him what he was doing there. The sentry did not know. All he could say was that he had been ordered to his post of duty by the captain of the guard. The czar then sent his aid to ask the captain of the guard. But the captain could only say that the regulations had called for a sentry at that particular spot. His curiosity had been aroused. The czar ordered an investigation. But no living man at the court could remember the time when there had not been a sentry at that post, and none could say why he was there, or what he was guarding.

Finally, the archives were opened and after a long search the mystery was solved. The records showed that Catherine the Great had once planted a rose bush in that plot of ground and a sentry had been put there to see that no one trampled upon it. The rose bush died, but no one thought to cancel the order, and so for many years the spot where the rose bush had once been was watched by men who did not know what they were watching. It became a tradition. They really did not know why they were there. They were just there.

Do you know that we have many religious teachers today standing guard over doctrines and practices, the origin of which they do not know, and they are certainly not rooted in the Scriptures. Simply a tradition. They think they are guarding some sacred plant of truth, when in reality they are standing guard over some weed of error.

This brings us to our first text today, found in Matthew the 15th chapter, verse 13: "Every plant, which my heavenly Father hath not planted, shall be rooted up." That is to say, every religious doctrine and practice which is not rooted in the Holy Scriptures will in the end be destroyed. And if you want to stand among the victorious ones in the end of time then anchor your faith in the doctrines and practices that God Himself has planted.

How can we know truth? There is only one way, and that is to study carefully this book that God has given to us. When it comes to something so important to salvation certainly no Christian should depend upon the sayings of another man. He will not follow tradition but will search diligently what God has to say to him through the Bible.

Today we present the Bible text man has forgotten—the text God said to remember. In Exodus 20 we find the ten divine precepts of our Creator. These Ten Commandments govern man's relationship to his God and to his fellow men. We seem to have little difficulty in interpreting the first commandment which says, "Thou shalt have no other gods before me;" or the second or the third that reminds us not to take the name of the Lord our God in vain; or the fifth that tells us to honor our father and mother; the sixth, that reminds us not to kill; the seventh, not to commit adultery; the eighth, not to steal; the ninth, not to bear false witness; or the tenth, not to covet. All Christians everywhere testify to the necessity of abiding by the principles of these divine commands of God. All are of equal importance. In James 2:10-12 we read: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." So all of these Ten Commandments are of equal importance. Let us be mindful that these Ten Commandments are unchangeable, unalterable. In Malachi 3:6 we are told: "For I am the Lord, I change not." And in Psalms 89:34 we read: "My covenant will I not break, nor alter the thing that is gone out of my lips." Surely if the Lord Himself testifies that His law is unchangeable, that He Himself would not alter it, then we as mere men dare not tamper with this divine constitution of the government of God. In fact, the Lord commands us in Deuteronomy 4:2 "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you."

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Among the Ten Commandments we find the forgotten Bible text, the very one God asked us to remember. Notice again, if you will, Exodus 20, read verses 8 through 11:

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

Notice that this commandment is prefaced with the word "remember"—"don't forget this one." Could it be the Lord knew that of all His ten divine precepts this would be the one most forgotten by all? And so He said, "Remember the sabbath day to keep it holy." Here the Lord makes crystal clear the day which He made holy as the Sabbath day. Notice verses 10 and 11 where He says: "But the seventh day is the sabbath of the Lord thy God...rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." And so as we remember the Sabbath day to keep it holy, we must remember also which day the Lord set apart as His holy day. That was the seventh day of the week, or Saturday, as we know it today.

Notice that this Sabbath commandment, along with the rest of the commandments was given through Moses in written form 2,000 years after creation. But the Sabbath itself goes back to creation itself. In Genesis 2:1-3 we read: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it." There are some who think that the teaching of a seventh-day Sabbath is something new, but in actuality it is the oldest institution known to man, for it dates back to creation week itself, just as does the institution of marriage. It is interesting to note, too, that the seventh day Sabbath is not a Jewish day, for it was given 2,000 years before there was a Jew. Indeed, Jesus said in Mark 2:27, "the sabbath was made for man"—not for the Jew only, but for man.

Now, what was the purpose of the Sabbath? Why was it given in the very beginning of time? "It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Exodus 31:17. Here we recognize that the Sabbath, if kept by Christians, is a sign that they believe it was God who created the world in six days and rested on the seventh. In Exodus 20:11 the same reason for the Sabbath was given—"in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." The Sabbath, then, becomes a memorial of creation, a sign or a symbol of the great creative power of God. The Stars and Stripes, the red, white and blue flag, stands today as a symbol of the great nation of America. It is indeed a privilege for every red-blooded American to salute and pledge allegiance to the flag. None of us would stand by idly and see the Stars and Stripes dragged in the mud. Dare we, then, fellow Christians, see the symbol of God's eternal government torn away from its moorings and dragged in the mud of tradition?

Jesus is surely our example in all things. We will follow Him then in this matter of Sabbath observance, for Jesus was a Sabbathkeeper. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." Luke 4:16. Yes, it was the custom, the practice, of Jesus to observe the sacred, holy Sabbath day. In John 15:10 Jesus testified: "I have kept my Father's commandments." In Matthew 15:9 He says: "In vain they do worship me, teaching for doctrines the commandments of men." The seventh day Sabbath stands today as a commandment of God. The first day of the week, or Sunday-keeping, stands today only upon the traditions of men.

Multitudes of Christians today believe that there must be some good reason why Sunday-keeping has replaced Sabbathkeeping; some reason why the first day of the week is kept today instead of the Old Testament Sabbath. But the Bible is silent upon such a change.

Did the apostles keep the Sabbath? The followers of Jesus, after beholding the body of Christ in the sepulcher, "returned and prepared spices and ointments; and rested the sabbath day according to the commandment." Luke 23:56. There is no record anywhere in the New Testament indicating that the disciples or followers of Jesus honored any other day as the sacred Sabbath of the Lord.

In the book of Acts we find repeated references to the Sabbath long after the resurrection of Jesus. In Acts 13:14 we read: "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down." In verse 42: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." And in verse

44: "And the next sabbath day came almost the whole city together to hear the word of God." As Paul continued his missionary journeys, he continued to honor the seventh day Sabbath. In Acts 16:13 we read: "And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Also in Acts 17:2: "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures."

Yes, it was the custom of Paul, as it was of Christ, to observe the Sabbath commandment. "And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks" (in the city of Corinth, Greece), Acts 18:4. He continued there for a year and six months (verse 11). and every Sabbath he was found in the church with the people.

The Apostle Paul, as he himself testified in Acts 24:14, that he, "believing all things which are written in the law and in the prophets" kept this commandment. It was he who taught that the keeping of the law which was holy, just and good was not a means of salvation, but a result of salvation, an evidence that the love of Christ had entered one's heart. As one who loved His Lord, Paul, like all the apostles, continued to follow in the footsteps of Jesus in obedience to the commandments of God. There is absolutely no text in the Bible from Genesis to Revelation indicating that a new Sabbath should be substituted for the old. In fact, there are only eight texts in the New Testament which mention the first day of the week. Surely if there was to be a change from the seventh to the first day, it would have to be mentioned in one of these eight verses.

Why, then, do many keep Sunday, you ask? Well, because they were taught to; because their mothers and fathers did, and their grandfathers, perhaps, before them; because they had thought it must be in the Bible; because you thought there must be some good reason for it. But as we put the first day, Sunday, to the test of Bible truth, we find it must fall, with all the other traditional teachings of mankind which came into the church during the Dark Ages. But in these last days, in fulfillment of Bible prophecy, the true Sabbath is again to be revealed as part of the great reformatory movement to take place before Jesus returns.

In Isaiah 58:12, 13 we are told of the great reformation which specifies the revival of the true Sabbath. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." To those who accept this last-day revival of the true Sabbath, the promise is given in verse 14: "Then shalt thou delight thyself in the Lord." What a day of delight it becomes when the true Sabbath, the seventh day of the week, is again accepted and honored as the Holy of the Lord.

The Bible also teaches that the Sabbath will be kept in heaven. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." Isaiah 66:22, 23. What a privilege it will be to gather around the great white throne in the kingdom of glory each seventh-day Sabbath to worship our Maker and our Saviour!

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## When God Said Remember - Part 1 Listen to the audio version [Now!](#)

One of the most perplexing questions facing the religious world today is being deliberately stifled by many leading churchmen. The sincere inquiries of laymen and Bible students are being turned aside by those in authority. Yet the question demands attention and requires an answer. It is the question of the Sabbath. The reason it looms so large in the minds of so many is that it's a part of the Ten Commandments, which God wrote with His own hand and delivered to the world. It is found in the very heart of the Ten Commandments and is the longest and most detailed of them. Furthermore, God distinguished this commandment by urgent wording found nowhere else in the Decalogue. It is introduced by the command, "Remember." Yet I submit to you that the world has largely forgotten what God said to remember. Not even the latest memory pills will bring the human race to remember what God wrote in the middle of His great moral law.

Specifically, what did God command us to remember? Let's read the commandment itself in Exodus 20:8-11. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Now, this raises an interesting question, friends. Why do millions keep Sunday, the first day of the week, instead of Saturday, the seventh day as the commandment specifies? Why do they not keep the day God said to remember?

Right now, let's look at the Bible reasons for keeping the day God commanded. Everyone really should have a Bible reason for his religious practices. Listen to this text in 1 Peter 3:15: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." There it is. The Bible forever settles it. Every Christian ought to have an answer from the scriptures for everything he believes. So you say to me, "Well, why DO you keep Saturday as the Sabbath when nearly everybody else keeps Sunday?" With God's Word in hand we are going to answer that question today. That's why I trust you will listen very, very carefully and prayerfully to this broadcast.

The first Bible reason for keeping the seventh day Sabbath is that Jesus kept the seventh day holy and asked all His followers to do the same. Here's the scripture to prove that Jesus kept the Sabbath. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." Luke 4:16. This verse of scripture is too plain for anyone to misunderstand or misconstrue. It plainly says that Jesus habitually kept the Sabbath. That was His custom.

Now let's read a scripture or two that tells us we should follow His example. We all believe it, but let's read it from the Bible so we can be sure. John 12:26: "If any man,"—notice that expression—"If any man serve me, let him follow me." A great many people think they are serving the Lord who are not actually serving Him, because the Lord said if any man serve Me, then let him follow Me. It doesn't make any difference what a person's persuasion, color, or background may be—this statement refers to everybody. The Lord removed all doubt when He said "any man." That plainly means every individual who is listening to this broadcast, because the word "man" is a collective noun meaning mankind—everyone. If any man, woman, or child will serve Me, let him follow Me. Those are Christ's own words. To serve Him, we must follow Him. Now let's read the word of the apostle Peter in 1 Peter 2:21. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." That again is a scripture too plain for anybody to misconstrue. The scripture simply makes it clear that if I'm going to be a Christian, I must follow Him. And if I'm going to follow Him, then I must keep the Sabbath, because Jesus kept the Sabbath. Right here a great

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many folks will say, "Now, wait a minute. I don't feel that the Sabbath is binding today. The Book of Revelation speaks of the Lord's Day. I worship on the Lord's Day. I have nothing at all to do with the Sabbath." Well, let's turn to that Book of Revelation and read this passage that's so often mentioned. It's found in Revelation 1:10. "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Now let's analyze this scripture a little bit. It's often used as a proof-text to prove that we ought to worship on the first day of the week. You've just heard that scripture read, friends. Does the verse say that the Lord's Day is the first day of the week? Of course not; absolutely not. Does the verse say that the Lord's Day is the Sabbath Day? No, it doesn't say that, either. Sabbath keepers couldn't use this verse to prove that the Lord's day is the Sabbath, neither could Sunday keepers use it to prove that the Lord's day is Sunday. All this verse states is that the Lord has a special day called the Lord's day. That's all Revelation 1:10 could ever prove.

Our last question is this: If He has a day, then which day is the Lord's day? Can we find the answer to this question from the Bible without seeking the theories of men? The answer is, Yes. We can find the answer right in the Book of God. Let's take a New Testament scripture first, and an Old Testament scripture along with it. The New Testament scripture is Matthew 12:8. "Therefore the Son of Man is Lord also of the Sabbath day." Now, friends, if the Son of Man is Lord of the Sabbath day, then the Sabbath surely is the Lord's Day. That's the New Testament scripture. The Bible actually refers to the Sabbath as His day. God claims only one holy day, the Sabbath.

You may be reasoning like this: "How do we know that the 'Sabbath' and the 'Lord's day' are not simply other ways of saying 'the first day of the week'?" I bring this up because many people have actually made that claim. I've heard the argument quite recently. But let's see what God says. Turn now to the Old Testament text in Exodus 20, and I'm going to read beginning with verse 10. Listen carefully now, because God settles the matter right here once and for all. "But the seventh day is the sabbath of the Lord thy God." Did you get that, friends? Now tell me, you folk who have calendars hanging right there on the wall, what day of the week is the seventh day? Why, Saturday, of course. You can't get away from it. It's right there witnessing from your calendar on the wall. The seventh day is the Sabbath. So, on the authority of God's eternal Word, the seventh day, the Sabbath, the Lord's Day, all mean the same thing and all refer to the day that we now call Saturday. So if we're going to follow Jesus, and He kept that day, then we must likewise observe Saturday as the holy Sabbath.

Now I want you to look again at Exodus 20 for a few moments, because this is the chapter where the Ten Commandments are recorded. I've been much amazed to discover that there are many people, church people even, who do not realize that one of the Ten Commandments has to do with the Sabbath. People learn the Ten Commandments and study them and yet some do not know that one of them has to do with the Sabbath we're talking about today. It's the fourth commandment of God's law. We read it at the beginning of this broadcast. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God." Now, remember friends, this is a part of the Ten Commandments. Why is it that people the world over, who are the best of Christians, have lost sight of that? I call your attention to the fact that it's one of the Ten Commandments because God says that the Ten cannot be changed. I want to read two verses to prove this. The first is Psalm 89:34 where the Lord says, "I will not alter the thing that is gone out of my lips." And then in Exodus 20, the chapter containing the Ten Commandments, we read in verse 1, "And God spake all these words." So the Lord said it and He can't change it once it has been said. His words cannot be changed. That's what the Old Testament proves.

Here's the New Testament verse: Luke 16:17. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Now a tittle is a little tiny marking in the Hebrew alphabet likened to the crossing of a "t" or the dotting of an "i." God's law cannot be changed even as little as that; it's just impossible. That's another reason why I keep the seventh day Sabbath—God's unchangeable law commands it. It's the fourth commandment, and I hope every person listening will see that it's just as serious to break the commandment that says, "Remember the sabbath day" as it is to break the commandments that say "Thou shalt not steal" and "Thou shalt not kill." They are all in the same law, written by the same God. It's God's idea, friends, not mine or yours. Here's a question that has disturbed me for many years: How can any man, woman, or child feel free to ignore any commandment that the eternal God gives? That's a question we ought to study and analyze very seriously today, friends.

A certain Protestant Christian had a good job working in the office of a shipping firm. One day while he was out in the shipping department, one of the workmen there somehow suffered a minor accident as he went about his business. Holding the bruised finger, the man swore violently, taking the Lord's name in vain. This Christian felt badly about it and thought maybe he should do something, so he went over to him and said,



"Friend, we really ought to be careful about our speech, shouldn't we? When you talk like that you are breaking one of God's Ten Commandments, the one that says, Thou shalt not take the name of the Lord thy God in vain. That's commandment #3." The man, of course, was considerably taken aback. He put his head down sheepishly and said, "Yes, that's right. I'm awfully sorry I slipped. I want you to know that I appreciate your saying something to me about it, and I'll try to be more careful about it in the future."

So this Christian gentleman started back to his office feeling very good and patting himself on the back for teaching somebody that it was very important to keep the Ten Commandments. As he walked along, however, a voice seemed to say to him, "But you are breaking the fourth." That man stopped in his tracks as if frozen, and his heart began to pound. Perspiration broke out on his forehead. He stood there for one awful moment and then, heartbroken, he made his decision to follow God and keep the fourth commandment. You see, the Sabbath truth had come to him before. He had known about it, studied it, analyzed it and even believed it; but, he tried to get away from it. He thought of what his friends at church and at work might think, and he was afraid he might even lose his job if he decided never to work on Saturday again. But as he stood there for that long moment he thought, "Here I am, telling somebody else how awful it is to break the commandments and I'm breaking them myself." He turned, went into his office and shut the door. He got down on his knees and confessed his sins, and from that moment on he kept the Sabbath.

Now listen, friends. When the great God of heaven commands us to do something, what is there to do but obey? May the Lord burn that into every heart today. I know that you're wondering about the folks who don't know these truths. Perhaps you are thinking this is a hard, unreasonable message. And what about my grandmother, one of the greatest saints that ever lived? Certainly she will be saved, and yet she never knew about the Sabbath.

Well, she probably will be saved, friends. The scriptures teach that we are accountable only for the truth we understand. James 4:17 is a very important passage that every Christian should underline in his Bible. Listen: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." When we know the truth but don't follow it, we sin. In John 9:41 Jesus said, "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." Yes, friends, God judges us according to the light we have. Many dear people will be in the kingdom of God who never even heard of the Sabbath, but they lived up to all the light they knew, and God honors them for that. He will require of you all the truth that you understand, and now since this great truth of the Sabbath has come to you directly from God's Word, friends, what will you do about it? Tomorrow we will continue this study and give more Bible reasons for keeping the same Sabbath as Jesus kept and commanded us to keep.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## When God Said Remember - Part 2 Listen to the audio version [Now!](#)

Yesterday we entered into a study of God's law and in particular the fourth commandment of that Decalogue. We learned that Jesus is our example in all things and He kept all the commandments of God. His life sets the pattern for ours. And the Bible says that He not only kept all of the commandments, but especially it was His habit to go into the synagogue and worship on the Sabbath day. Now we're going to continue today by studying Bible reasons for keeping that same day that Jesus observed and the one that was written by God in the Ten Commandments.

The next reason for keeping the Sabbath is simply this, friends; that the disciples of Jesus kept it as He did. There have been many arguments about this, but I'd like to read you some passages from the book of Acts where we find the record of the disciples' work. I want you to note what it says here about Sabbath keeping. This is Acts 13:14. "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down." Here they were in Antioch keeping the Sabbath. Acts 16:13 is another one. "And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Here they were in Philippi, a city in Macedonia, and they were keeping the Sabbath out by the riverside. Now many people feel that the only reason the disciples worshipped on the Sabbath was to preach to the Jews and that they never worshipped on that day otherwise. But I call you to witness, that here they were in Greece now; there was no Jewish synagogue there as far as we know, and they went out to the riverside. These Christian people met, worshipped, and prayed there on the Sabbath. That's Acts 16:13. Why didn't they meet on Sunday with those folk in the Gentile country of Macedonia? I'll tell you why, friends. Because those disciples kept the Sabbath.

Acts 17:2 says, "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures." Sabbath keeping was Paul's manner or custom, the exact same custom that Christ had, worshipping on the Sabbath. Acts 18:4, "And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." Now notice, Paul was preaching every Sabbath and not only to the Jews but to the Greeks or the Gentiles, not on Sunday, the first day of the week, but on Sabbath. Here's another one. Acts 13:42 and 44. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath." Many people say, "Well, he preached to the Jews only on Sabbath but when he preached to the Gentiles, it was on the first day of the week." But now here we find the Gentiles asking that he also preach to them on the Sabbath. Now notice verse 44. What did Paul do about this request? "And the next sabbath day came almost the whole city together to hear the word of God." Why, friends, there it is, Sabbath keepers! That's what the scripture says very, very plainly about the apostles.

Now we do know this. Paul positively did not teach Sunday keeping. You say, "Well, how do you know that? Well let's read a verse on it now. Acts 28:17. Paul was under arrest, and this is the way our text reads: "And it came to pass, that after three days Paul called the chief of the Jews together: And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans." Now I want you to notice that Paul said to all those Jews gathered together, "Brethren I'm here in prison at the hands of the Romans but I want you to know that it wasn't because I taught anything against the teachings of our fathers." Now everybody, even the most orthodox Sunday-keepers today, will tell you that the Jews kept Saturday. No one denies that the Jews kept the Sabbath and Paul, standing there before them, was saying, "I did nothing in my preaching or teaching against the tradition of the Jews." Now either Paul was telling an untruth or Paul did not teach Sunday keeping, friends. Of course we know Paul was telling the truth, so the disciples were Sabbath keepers and they taught Sabbath keeping.

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Let me say this further, neither Christ nor the disciples ever thought or taught that the first day of the week was a holy day. We plan to go into that more fully tomorrow when we'll read every text in the Bible that even mentions the first day of the week and examine every one of them carefully. If we don't get to it tomorrow, we'll get to it the next day. But be assured of this, friends, the first day of the week as a holy day is not in the Bible at all.

Now, the next reason for keeping the Sabbath is that it's necessary if I plan to be blessed. Let's read Isaiah 56:2. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil." Now, do you want to be blessed, friend? I'll tell you how—keep the Sabbath. A lot of folks will say, "Oh yes, but that was for the Jews." Well, let's read on now in verse 6: "Also the sons of the stranger that join themselves to the Lord, (now here you have Gentiles, friends) to serve Him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: for mine house shall be called an house of prayer for all people." And so, if the Book means anything—and it means everything, of course—Sabbath keeping is necessary if we are to receive God's full blessing. By the way, that word "blessed" actually means "happy". Nothing will bring peace of mind and inner happiness like Sabbath keeping. For spiritual, mental, and physical well-being, it's unequalled. These ancient records of scripture recommend rest, Sabbath rest, for health and happiness long before modern medicine ever made the discovery or made the recommendation.

Well, I could give many, many more reasons as to why we should keep the Sabbath. I shall give more, though, in a later broadcast, but these are the four key reasons that I've given so far and I hope you'll study them over very carefully, friends.

Now I'd like to examine a few reasons people give for not keeping the seventh day Sabbath. The first one is, "It's Jewish." You've heard that over and over again. A person becomes a member of the Sabbath keeping church and folks will say every time, "Oh, you've become a Jew" or "That's Jewish." Well, friends, I've looked through the Bible again and again and have never been able to discover where the Lord called it a Jewish Sabbath anywhere. I have, however, discovered where He called it something else. Exodus 20, verse 10. We read it a moment ago. "The seventh day is the sabbath of the —Jews, is that what it says? No indeed. It says, "The seventh day is the sabbath of the Lord thy God." Now people may call it the Jewish Sabbath but God calls it the Sabbath of the Lord. Isaiah 56:6—notice what it says now. "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants and lay hold of the sabbath." Now he's speaking here of keeping the Sabbath and he says we'll be blessed in doing it but notice that these people joined themselves to the Lord when they began to keep the Sabbath. People say you've joined the Jews when you keep the Sabbath but the Bible says that you've joined the Lord. God has an entirely different opinion from men today about some of these things.

Mark 2:27 is a text that must be brought in right here. "The sabbath was made for man," Now a great many people, if they were writing the Scriptures, would change that and say that the Sabbath was made for the Jews, but that isn't what the Bible says. The Bible says that the Sabbath was made for man—MAN. When was it made? Let's go back into Scriptures, way back to the beginning, in the Book of Genesis, Chapter 2, verses 1, 2, and 3. We find this story. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." According to the Bible then, the Sabbath was made way back in the beginning for man. Now how many men were living when the Sabbath was made? Why, just one, of course, and his name was Adam, and Adam was not a Jew. It was 2500 years after Adam was made before the first Jews appeared. But God made the Sabbath at creation and made it for man. Once again, that's a collective noun meaning all mankind—all men and women everywhere, for all time. The Sabbath is for everybody. Now I hope that you'll see that today, friends. I hope you'll understand it. This is not a fantastic fanatical new message. No, indeed, this message is as old as the Bible, as old as the world. Talk about old-time religion; the old time way is the Sabbath-keeping way. That's what the Bible taught from long long ago.

Now the second excuse some people give as a reason for not keeping the Sabbath is this. "Oh, any day will do as long as a person is sincere." Did you notice when we read these verses from Genesis 2 that the Scripture says that it was the seventh day. He rested on the seventh day. He sanctified it. He hallowed it. That means that He took this day and set it apart for a sacred use. That's what sanctify means—to set apart for sacred use. Now it didn't say a seventh day, it said the seventh day. Let me use an illustration here that I think you'll remember. It's very important. You'll hear this thing over and over, "any day will do as long as you're sincere." That's not what the Bible says, though,

and this may help you to understand the thing clearly.

Suppose we lined up seven ladies right here in front of this microphone, 1, 2, 3, 4, 5, 6, 7, right on down to the end and there is my little brown-haired wife at the end, and all of them here total up seven. We'll number them just as God did in creation. The evening and the morning were the first day, evening and morning were the second day, and one was set apart—the seventh. Let's let the seventh day be represented by my wife at the end of this line of seven ladies. She's the seventh lady right on the end. Suppose I said, "Now, friends, I have a new theory. I don't think it makes any difference which of these seven is my wife. Just any one will do and I'm going to prove it to you. We'll start over here and I'll start counting in the middle of this group, 1, 2, 3, and then back to the other end, 4, 5, 6, 7—I end up counting on lady No. 4 and say, "That one can be my wife. It won't make any difference as long as I'm sincere about it." What would you think about that, friends? Well, I'm not too concerned about what you would think; I'm more concerned about what you'd do. You'd run me off the air and out of this city because there's something radically wrong with that kind of thinking. One was set apart as my wife by the sacred marriage vows—only one. Its the same thing with the Sabbath. God took it, set it apart, lifted it up above the other days, stamped upon it holiness, and said, "It is My holy day." Now who can say that it doesn't make any difference, friends?

Well, our time has slipped away from us again and we're going to have to wait until tomorrow to continue this important study right out of the Scriptures about the holy Sabbath day. Keep listening, friends, because we want to exhaust this subject if we can. There are so many angles to it and we want to answer every question that has ever come up in your mind about the keeping of God's Ten Commandments and about the importance of this Sabbath in particular.

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# SABBATH TRUTH

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## When God Said Remember - Part 3 Listen to the audio version [Now!](#)

Continuing today with our sincere search in the Sabbath question, we'll examine more Bible reasons for keeping the Sabbath commanded by God in the Ten-Commandment Law. We found that the seventh day is Saturday on our modern calendars. In fact, calendars bear witness in every home as to the true Sabbath day. Yes, the seventh day is the Sabbath of the Lord.

We've been looking into some real reasons why people should keep it and some of the reasons that folk give for not keeping it, on occasion. Here's a reason that some folk give for not keeping the seventh day Sabbath. How do we know that our seventh day is the same one Jesus kept anyway? Well, let's read something now from the book of Luke, chapter 23, beginning with verse 54. "And that day was the preparation, and the Sabbath drew on." Now you read the preceding verses and you'll discover that this was the day Christ was crucified, the day we call Good Friday. Going back to Mark 15:42 which says specifically that the preparation is the day before the Sabbath, we read: "And now when the even was come, because it was the preparation that is, the day before the Sabbath." So friends, we call that day Friday now, and that day was the preparation. I'm reading on now in verse 55, "And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment."

There you have the preparation day and then the Sabbath. And then in chapter 24, verse 1, "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." So in three verses right together you have the description of three days. The first day was the one of His crucifixion, called the preparation day before the Sabbath. The next day is the Sabbath according to the Commandment, and then the next day, it says, was the first day of the week, the day He arose from the dead. Now if you'll turn back to Mark 16:1 and 2, you'll discover that the Scripture teaches that the first day of the week is the day that comes right after the Sabbath. Combining those three verses, we have the weekly cycle preserved. We know exactly the day that Christ kept. The preparation day we call Friday, then there is the Sabbath of the Commandment—the Fourth Commandment—and then immediately following that is the first day of the week. So the day that Christ kept was the day that comes just before the first day of the week. Now that's why God had this recorded here so there could never be a question about it.

Maybe you wonder if the calendar was changed. It really used to worry me, friends, until I looked that up. Down in the library you'll find an encyclopedia that will give all the information on the Sabbath question. I mean the calendar question in relation to the Sabbath. And the encyclopedias make it very clear that no change has been made in the calendar since Christ's day that affects the weekly cycle. Anyone who will bother to go look it up will find out immediately that there is nothing to the change-of-calendar argument at all. From the day of the Romans to our own time the calendar weekly cycle has been preserved perfectly. The Romans gave us our calendar in fact. August was named after Augustus Ceasar. Julius Ceasar had July named after him. They're the ones who gave us our calendar and you can easily trace it back to the Roman time. History as we think of it today comes to us from the Grecians who lived before the Romans. They gave us the great historian, Herodotus, who is called the father of history. Since this is true, it's easy to trace the calendar back to Rome as any brief study will reveal. Such a study shows that no change has taken place in our weekly cycle. There's no question about it. There's nothing changed in the weekly cycle from the days of Christ until now.

Many have said that they don't keep the Sabbath because Sabbath was changed at the cross to Sunday at the time of the resurrection of Jesus. They believe that when Jesus died, that did away with the Law so that the Sabbath came to an end also. I want to state, friends, that there's no Scripture at all to support that. In case you know of anybody who has such a Scripture, I would be happy to have it and will give one

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thousand dollars for such a Scripture because I know it just simply isn't in the Bible. In fact, we have something here in the Bible that teaches just the opposite. The Bible shows that Christ didn't change the Sabbath at His death or resurrection and He taught His disciples, in fact, that there could be no change of the Sabbath. Reading now Matthew 24: 20. "But pray ye that your flight be not in the winter, neither on the Sabbath day." Christ was teaching here about things to come in the future. He told them that Jerusalem would be destroyed. There wouldn't be one stone left upon another and then he said, "Pray that you won't have to flee on the Sabbath day." Now Christ knew that Jerusalem would be destroyed in AD 70, forty years after he ascended. Why did He tell them to pray their flight would not be on the Sabbath? Friends, Christ intended for His followers to be keeping that Sabbath forty years after He had gone back to heaven, just as He intended for them to be keeping it down here in this present age.

A lot of people say, "Well, I keep Sunday in honor of the resurrection." I suppose that's one of the most common statements made. Certainly none of us would want to say anything that would detract from the beauty and glory of the resurrection. It was, indeed, a glorious event. We're grateful for it. It's a very wonderful thing to happen. But when it comes to something so important as a commandment of God, then we must have the Scripture for it. So, with all kindness and all firmness, I say, "Where is the Scripture that tells us we should keep the first day of the week in honor of the resurrection?" Friends, we honor God by obeying Him. That's what Jesus said. John 15: 14, "Ye are my friends, if ye do whatsoever I command you." We honor Him by obeying Him; not inventing our own holy day, not substituting some man-made law or day in place of something that God instituted. It is obedience that counts. The Bible does give a memorial to the resurrection. You'll find it in Romans 6: 4-6. The Lord says specifically that baptism is a memorial of the resurrection. Baptism is commanded in honor of the resurrection and not Sunday keeping. Sunday keeping in honor of the resurrection is man's idea, not God's at all.

Sometimes when people come up to the Sabbath question, they say, "Well, I keep every day holy." I think we ought to just state plainly, friends, that it's impossible to do that. It's impossible for anybody to keep everyday holy; in fact, it's impossible to keep anything holy unless it was made holy by God Himself. Suppose a man was wearing a black suit and he says, I'm going to keep this black suit nice and white. Could he do that? Why, of course not. You can't keep a black suit white because it wasn't white to begin with. Neither can a person keep a day holy that was never made holy to begin with. The difference between the Sabbath and any other day is the difference in the Bible and any other book. One is man-made; the other is God-made. Which will you take?

The difference between the Sabbath and any other day is the difference in a piece of cloth and the flag. Here's a white handkerchief and here's a flag; both of them are cloth. It would be possible for me to have a handkerchief made from the same kind of material, but there's a great deal of difference in the two pieces of cloth. One of them has been set aside and stamped as something special. Thirteen alternative stripes of red and white, fifty stars on a field of blue, sets this piece of cloth apart from all other pieces of cloth. It means something. And it's the same thing with the Sabbath. The Lord made one of His ordinary pieces of cloth or days, and He lifted it high above the others and He stamped upon it something sacred. It became His Sabbath. He said, "I've set this apart. It's a holy day. Keep it holy; lift it up; it's My banner; always hold it high."

The Lord is not pleased with people who trample upon sacred things. If I took the flag down from its stand and threw it on the ground and began to trample on it, you wouldn't permit it, would you? If you would, you're not worthy of the name "American." You would rightly say, "What's the matter with you? That flag represents America!" Well, that's the way it is with God's Sabbath, friends. A sacred heart of His law, the commandment, He set apart and lifted up. He wants us to keep our feet off holy things. That's what the Bible says in Isaiah 58: 13. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day;" (in our language, we would say, get your foot off the Sabbath—we don't use the expression, turn away thy foot). If somebody puts his foot on something, we say, "Get your foot off!" but the Lord said, "If you want to be blessed, get your foot off My Sabbath, a holy sacred thing." That's the first thing to do. Then, He says, I can bless you. Read on down through verse 14 and see how God promises a blessing to those who stop trampling upon sacred things, and especially upon His Sabbath.

Suppose an alien came over and wanted to be naturalized to this country, the day he went in to take his final naturalization test, the American flag was hanging nearby and he put it on the floor and stood on it. Don't you imagine the officer in charge would angrily exclaim, "Well, the first thing you'll have to learn is to get off the American flag! What's the matter with you?" Well, friends, that's what God is saying here. Take your feet off holy things if you want to be blessed. That's a very serious crime against heaven.

Did you know that the Lord foresaw the apostasy of our day? Read it in Ezekiel 22:26. He knew these things were coming. He said here, "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them." Friends, this may come as a real shock to you, but I pray God that you'll not shrug it off lightly and say, "Well, that's the way he believes; I'll believe as I wish." I pray God that you'll get on your knees and give this thing deeper study. As you do, you'll become convinced that somewhere back there in the streams of time the whole world made a wrong turn. The whole world has gone astray on a direct plain commandment of God. Many are following along today innocently, not asking questions, just supposing that Sunday keeping is right. Of course, God understands that. But, friends, you ask your pastor, ask religious leaders that you know, look it up in the encyclopedias, study the Scriptures, see if it's true. Demand Scripture for evidence.

I want to say again that this is too solemn a thing to treat lightly. Suppose somebody today stood up in your city and said, "I have the light. It's all right to steal." Would you take that lightly? No, indeed, you'd say, "Where does your light come from? You show me. That involves a commandment of God." We ought to feel the same way about the Sabbath. God has given a commandment. If somebody says differently from that commandment, you say, "I'm from Missouri. Show me." It could cost us our eternal salvation if we're wrong.

Did you know the Lord promises to keep the Sabbath with all the redeemed people in the Kingdom of Heaven? We read it in Isaiah 66:22 and 23. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." There it is. God's plan, way back in the beginning, was exactly the same; it never changed. When the time came for Him to write the ten commandment law, He put His Sabbath right into the middle of it because His plan was not changed. The years passed by. Jesus was born. But God's plan regarding the Sabbath had not changed because Jesus kept the Sabbath; the disciples followed next and they keep the Sabbath and taught Sabbath-keeping. Once more, the centuries passed by, on past our day and right on into the kingdom of God and, according to the Scriptures, Sabbath keeping will still be a part of God's great plan, because the redeemed will keep it there.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## A Beast in Bible Prophecy is a Symbol for a Nation

And I stood upon the sand of the sea, and saw **a beast** rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

The Bible interprets its own symbols so that we need not speculate at all.

Kings and kingdoms are used synonymously in the Bible, where you have a kingdom you also have a king. The following two verses make this principle even more clear:



"**These great beasts**, which are four, **are four kings**, which shall arise out of the earth." Daniel 7:17

"Thus he said, **The fourth beast** shall be **the fourth kingdom** upon earth..." Daniel 7:23

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## A NATION IN WESTERN EUROPE - THE SAME AS IN DANIEL 7

And I stood upon the sand of the sea, and saw **a beast** rise up **out of the sea**, having **seven heads** and **ten horns**, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a **leopard**, and his feet were as the feet of a **bear**, and his mouth as the mouth of a **lion**: and the **dragon** gave him his power, and his seat, and great authority. [Revelation 13:1-2](#)

The book of Daniel will help us understand the symbols in Revelation.

**As chapter 7 begins, Daniel sees four beasts coming up out of the sea. In prophecy, what does a beast represent? What does the sea represent?**

"The fourth beast shall be the fourth kingdom upon the earth." Daniel 7:23. "The waters ... are peoples, and multitudes, and nations, and tongues." Revelation 17:15.

**Answer:** Beasts represent kingdoms or nations. Water represents multitudes of people or large populations.

**The four beasts of Daniel 7 represent the four world kingdoms: Babylon, Medo-Persia, Greece, and Rome.** ([Review more details here](#))



*The lion beast of Daniel 7 represents the empire of Babylon.*



*The bear with three ribs in its mouth symbolizes Medo-Persia.*



*The leopard beast of Daniel 7 represents the world kingdom of Greece.*



*The world empire of Rome is symbolized by the monster beast of Daniel chapter 7.*

The 10 horns on the last beast represent the 10 kings or kingdoms into which pagan Rome was eventually split (Daniel 7:24). (These 10 kingdoms are the same as the 10 toes of the image described in Daniel 2:41-44.) Roving barbarian tribes swept in upon the Roman empire and carved out land niches for their people. Seven of those 10 tribes developed into the countries of modern Western Europe, while three were uprooted and destroyed.

Visigoths--Spain  
Anglo-Saxons--England  
Franks--France  
Alemani--Germany  
Burgundians--Switzerland  
Lombards--Italy  
Suevi--Portugal  
Heruli--Rooted up  
Ostrogoths--Rooted up  
Vandals--Rooted up



"I considered the horns, and, behold, there came up **among them** another little horn, before

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➤ **John Wyclif (1324-1384, Completed the 1st English translation of the Bible)**



"Why is it necessary in unbelief to look for another Antichrist? Hence in the seventh chapter of Daniel Antichrist is forcefully described by a horn arising in the time of the 4th kingdom. For it grew from [among] our powerful ones, more horrible, more cruel, and more greedy, because by reckoning the pagans and our Christians by name, a lesser [greater?] struggle for the temporals is not recorded in any preceding time. Therefore the ten horns are the whole of our temporal rulers, and the horn has arisen from the ten horns, having eyes and a mouth speaking great things against the Lofty One, and wearing out the saints of the Most High, and thinking that he is able to change times and laws." (Daniel 7:8, 25 quoted) ..."For so our clergy foresee the lord pope, as it is said of the eighth blaspheming little head."

Translated from Wyclif's, *De Veritate Sacrae Scripturae*, vol. 3 pp. 262, 263

For more quotes see: [Reformers Reveal the Beast](#)

whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. Daniel 7:8

The clues in [Revelation 13:1-2](#): beast, sea, seven heads, ten horns, leopard, bear, lion, and dragon, help us to realize that God is speaking about the [same nation](#) that he showed to Daniel.

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## The Number 666

In [Revelation 13:18](#), God says to count the number of the beast's name and that it is the number of a man. When we think of the papacy, the man we naturally think of is the pope. What is his name? One of the pope's official titles is "Vicar of the Son of God," which is "Vicarius Filii Dei" in Latin (the official language of the church). Newspaper articles, when referring to the pope as "Vicar of Christ," will often enclose the words in quotation marks to show that they are a translation of his title, or name. The book of Revelation is saying that the Roman numeral value of the letters of his name will equal 666. Let's see whether or not this point fits the papacy:



V = 5			
I = 1			
C = 100			
A = 0	F = 0		
R = 0	I = 1		
I = 1	L = 50	D = 500	112
U = 5*	I = 1	E = 0	53
S = 0	I = 1	I = 1	501
112	53	501	TOTALS = 666

\*Please note that in Roman numerals the U and the V have the same value of 5. Notice the words; DURANTE, FUNCIO, TRIBUNAL, and INQUISICION inscribed on this placard located at the Museum of the Inquisition in Lima Peru.

In the April 18th, 1915 edition of [Our Sunday Visitor](#), Rev. John F. Noll, editor, the following question was addressed on page 3, in the section titled Bureau of Information:

What are the letters supposed to be in the Pope's crown, and what do they signify, if anything?

"The letters inscribed in the Pope's mitre are these: Vicarius Filii Dei, which is the Latin for the Vicar of the Son of God. Catholics hold that the church which is a visible society must have a visible head. Christ, before His ascension into heaven, appointed St. Peter to act as His representative. Upon the death of Peter the man who succeeded to the office of Peter as Bishop of Rome, was recognized as the head of the Church. Hence to the Bishop of Rome, as head of the Church, was given the title 'Vicar of Christ.'" Our [Sunday Visitor 1, 2, 3](#).

There should be no doubt remaining. All the characteristics portrayed in Revelation 13 fit the papacy. And this power has a specific mark that we dare not receive.

Now please note that there are many godly, loving Roman Catholic Christians whom God counts as His children. There have also been many gracious and courageous popes who loved

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➤ **John Calvin (1509-1564, founder of the Presbyterian Church)**



"I deny him to be the vicar of Christ, who, in furiously persecuting the gospel, demonstrates by his conduct that he is Antichrist--I deny him to be the successor of Peter..I deny him to be the head of the church." "Some persons think us too severe and censorious when we call the Roman pontiff Antichrist. But those who are of this opinion do not consider that they bring the same charge of presumption against Paul himself, after whom we speak and whose language we adopt...I shall briefly show that (Paul's words in 2 Thessalonians 2) are not capable of any other interpretation than that which applies them to the Papacy" John Calvin, Tracts, Vol. 1, pp. 219,220. John Calvin, Institutes.

For more quotes see: [Reformers Reveal the Beast](#)



God. This lesson is not an attack upon our Catholic friends. It is an attack upon the devil, who lures churches away from scriptural truth. However, God Himself has told us that this institution has a mark we dare not receive. Sincere Protestants, Catholics, Jews, and non-Christians will all be eager to discover what this mark is so they can avoid receiving it. Let's thank God that in His word He has exposed Satan's ugly plans to destroy us all.

In the next section we will study the "mark" of the beast. If you receive the mark of the beast, you will be lost. Many will discover that avoiding the mark will involve a tremendous struggle. But God can give us the faith of Shadrach, Meshach, and Abednego, who were willing to face death in order to honor God.

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## The Seat of the Dragon

The beast--which has a mark that we must avoid--obtained its power, authority, and capital city from the dragon. According to [Revelation 12:3-5](#), the dragon is the power that sought to destroy the child Jesus at the time of His birth. It was Satan who inspired Herod, a king for the pagan Roman empire, to slay all the male babies in Bethlehem ([Matthew 2:13, 16](#)). To whom did pagan Rome give her authority and capital city? History is clear that pagan Rome turned over its power and capital city to the church of Rome. The following historical quote is typical:

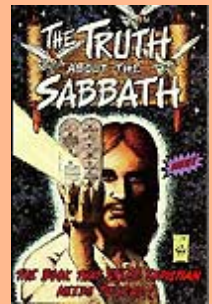


"The Roman church ... pushed itself into the place of the Roman World-Empire, of which it is the actual continuation. ... The Pope, who calls himself 'King' and 'Pontifex Maximus,' is Caesar's successor."\* This point clearly fits the papacy, as well.

\*Adolph Harnack, What Is Christianity? (New York: Putnam, second edition, revised, 1901), p. 270.

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### > The Truth about the Sabbath



The History of the origin of Sunday Worship. [View it.](#)

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## Protestant Beliefs

### "Reformers Reveal the Beast of Revelation 13 and the Little Horn of Daniel 7."

Most reformers spoke of the papacy as antichrist. The papacy has since that time, received it's [deadly wound by France](#) in 1798 ([Rev. 13:5,10](#)) and is again becoming popular and powerful just as the prophecies predicted! ([Rev. 13:3](#))

**Martin Luther** (1483-1546) [founder of the Lutheran Church]

"nothing else than the kingdom of Babylon and of very Antichrist....For who is the man of sin and the son of perdition, but he who by his teaching and his ordinances increases the sin and perdition of souls in the church; while he yet sits in the church as if he were God? All these conditions have now for many ages been fulfilled by the papal tyranny." Martin Luther, First Principles, pp. 196-197



**John Calvin** (1509-1564) [founder of the Presbyterian Church]

"I deny him to be the vicar of Christ, who, in furiously persecuting the gospel, demonstrates by his conduct that he is Antichrist--I deny him to be the successor of Peter...I deny him to be the head of the church." "Some persons think us too severe and censorious when we call the Roman pontiff Antichrist. But those who are of this opinion do not consider that they bring the same charge of presumption against Paul himself, after whom we speak and whose language we adopt...I shall

briefly show that (Pauls words in 2 Thessalonians 2) are not capable of any other interpretation than that which applies them to the Papacy" John Calvin, Tracts, Vol. 1, pp. 219,220. John Calvin, Institutes.

**John Wesley** (1703-1791) [founder of the Methodist Church]

"He is in an emphatical sense, the Man of Sin, as he increases all manner of sin above measure. And he is, too, properly styled the Son of Perdition, as he has caused the death of numberless multitudes, both of his opposers and followers... He it is...that exalteth himself above all that is called God, or that is worshipped... claiming the highest power, and highest honor... claiming the prerogatives which belong to God alone." Albert Close, Antichrist and His Ten Kingdoms, London: Thynne and Co., 1917, p. 110.

**King James** (1566-1625) [Authorized the King James Version of the Bible] "The faithfull praiseth God for the Popes destruction, and their deliverance," and for "the plagues which are to light on him and his followers." "The Pope by his Pardons makes merchandise of the soules of men: Heaven and the Saints reioyce at his destruction, albiet the earth and the worldlings lament for the same"

James I, Paraphrase, in Workes, pp. 47, 57

**John Wyclif** (1324-1384) [Completed the 1st English translation of the Bible] "Why is it necessary in unbelief to look for another Antichrist?

Hence in the seventh chapter of Daniel Antichrist is forcefully described by a horn arising in the time of the 4th kingdom. For it grew from [among] our powerful ones, more horrible, more cruel, and more greedy, because by reckoning the pagans and our Christians by name, a lesser [greater?] struggle for the temporals is not recorded in any preceding time. Therefore the ten horns are the whole of our temporal rulers, and the horn has arisen from the ten horns, having eyes and a mouth speaking great things against the Lofty One, and wearing out the saints of the Most High, and thinking that he is able to change times and laws." (Daniel 7:8, 25 quoted) ..."For so our clergy foresee the



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➤ **Back to the identification points of the beast of Revelation 13 and the little horn of Daniel 7.**

### Words of Care and Concern

Lest some should think that we are attacking fellow Christians by identifying this little-horn power, please keep in mind that the prophecies that expose the Roman Catholic church are aimed at the religious institution and not individuals. There are sincere, devout Christians in all churches. Daniel chapter 7 and Revelation 13 identify this religious institution, the papacy, which compromised with paganism, like so many other churches that arose after her. These Bible prophecies also issue the strongest warnings against following her or choosing to obey her rather than the Word of God. See [John 14:15](#), [Acts 5:29](#), and [Revelation 14:6-12, 18:1-4](#).

lord pope, as it is said of the eighth blaspheming little head." Translated from Wyclif's, De Veritate Sacrae Scripturae, vol. 3 pp. 262, 263



**William Tyndale** (1484-1536) [1st translator of the Bible from the Greek] "The pope's forbidding matrimony, and to eat of meats created of God for man's use, which is devilish doctrine by Paul's prophecy,... are tokens good enough that he is the right antichrist, and his doctrine sprung of the devil." 1 Timothy 4:1-3 Tyndale, An Answer to Sir Thomas More's Dialogue, in Works, vol. 3, p. 171 Visit <http://www.williamtyndale.com> for more information on William Tyndale.

**John Knox** (1505-1572) [Scottish Reformer] He preached that Romish traditions and ceremonies should be abolished along with "that tyranny which the Pope himself has for so many ages exercised over the church" and that he should be acknowledged as "the son of perdition, of whom Paul speaks." In a public challenge he declared: "As for your Roman Church, as it is now corrupted... I no more doubt but that it is the synagogue of Satan, and the head thereof, called the Pope, to be the man of sin of whom the apostle speaketh." Knox, The Zurich Letters, p.199



**Philipp Melancthon** (1497-1560) [Associate of Martin Luther] "Since it is certain that the pontiffs and the monks have forbidden marriage, it is most manifest, and true without any doubt, that the Roman Pontiff, with his whole order and kingdom, is very Antichrist. Likewise in 2 Thess. II, Paul clearly says that the man of sin will rule in the church exalting himself above the worship of God, etc." Translated from Melancthon, Disputationes, No. 56, "De Matrimonio", in Opera (Corpus Reformatorum), vol. 12 col. 535

**Huldreich Zwingli** (1484-1531) [great Swiss reformer quoted on Dec. 28, 1524] "I know that in it works the might and power of the Devil, that is, of the Antichrist... the Papacy has to be abolished... But by no other means can it be more thoroughly routed than by the word of God (2 Thessalonians 2), because as soon as the world receives this in the right way, it will turn away from the Pope without compulsion." Principle Works of Zwingli, Vol. 7, p. 135.

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## The Deadly Wound

As already mentioned, the papacy received what appeared to be a deadly wound in 1798 when General Berthier took the pope captive to France, where he died in exile.<sup>1</sup> Half of Europe thought that this event signaled the end of the papacy, but God had said that the wound would be healed and that the papacy's power and influence would be restored until the entire world would follow her leading. Malachi Martin, consummate Vatican insider, reveals the following in his book *The Keys of This Blood*: "The pope is the best-known person of the 20th century (p. 123), has formed personal relationships with the leaders of 91 countries (p. 490), and is prepared for worldwide rule now" (p. 143).<sup>2</sup> Even a novice would recognize that today the papacy is, in many ways, the most influential power on earth. And with each trip the pope makes, his power and influence grow. Multiplied millions worldwide look to the papacy as the only hope for world unity, peace, and decency--precisely as God predicted. The papacy clearly fits these points too.



<sup>1</sup>Joseph Rickaby, "The Modern Papacy," *Lectures on the History of Religion*, (London: Catholic Truth Society, 1910), Vol. 3, Lecture 24, p. 1.

<sup>2</sup>Malachi Martin, *The Keys of This Blood* (New York: Simon & Schuster, 1990).

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## The Mark of the Beast - Part 2

...continued from [part 1](#)

God pronounced a curse upon Cain, and when Cain complained about his sentence, the Lord placed a mark upon him lest future generations take revenge for this first homicide.



The book of Revelation tells us that there will again be a battle over how to worship and everyone will be identified by either the seal of God or the mark of the beast.

As it was in the days of Cain and Abel so it will be again at the end of time. The disobedient will persecute the obedient and think they are doing God a service. (John 16:2) Those who receive the mark of the beast will be aggravated with God's faithful people for worshipping God as He has commanded.

Those who, receive the mark of the beast will, like Cain, have a sign that protects them from the aggravated disobedient. However, this same mark, or sign of disobedience, will result in the reception of the 7 last plagues and eternal death.

### One of the strongest warnings in all of the Bible involves the mark of the beast:

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:" Revelation 14:9-10

### Who will be protected through the seven last plagues?

Revelation 7:3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have **sealed the servants of our God** in their foreheads.

**NOTE:** Those who receive God's seal in their foreheads will be protected during the plagues (See Psalm 91:7-11).

### What is this "seal" the righteous have in their foreheads?

Isaiah 8:16 Bind up the testimony; **seal the law** among my disciples.

**NOTE:** God's seal is found in His law. A seal is what makes a document official, and it normally contains three characteristics: Name, Office, and Territory. An example would be

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### Lessons from Noah



"God is a Spirit: and they that worship him must worship him in spirit and in truth." [John 4:24](#)

"Cyrus king of Persia" in Ezra 1:1.

#### Which of the Ten Commandments contains all the elements of a seal?

Exodus 20:11 For in six days **the Lord made heaven and earth, the sea, and all** that in them is.

**NOTE:** The fourth commandment is the only one that contains all three elements of a seal: (1) "The Lord"--His name, (2) "made"--His office as Creator, (3) "heaven and earth, the sea, and all that in them is"--His territory.

#### 4. What has God given as a special sign of His power?

Ezekiel 20:12 I gave them **my sabbaths**, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

Ezekiel 20:20 Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.

Exodus 31:13 Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.



**NOTE:** God clearly states that He gave the Sabbath as a sign of His power to create and sanctify. It is His seal, or mark of authority. The words "seal," "sign," "mark," and "token" are used interchangeably throughout the Bible (compare Genesis 17:11 with Romans 4:11 and Revelation 7:3 with Ezekiel 9:4).

#### 5. What does the second beast of Revelation 13 force all to receive?

Revelation 13:16 And he causeth all, both small and great, rich and poor, free and bond, to receive a **mark** in their right hand, or in their foreheads:

#### 6. What is the mark of the beast?

**NOTE:** We already identified the first beast of Revelation 13. What is its mark of power and authority? The best way to discover its mark of authority is to ask the papacy directly. Notice the following section from a Catholic catechism: (For review see: [The Little Horn](#), [The Beast of Revelation 13](#), and [Protestant Beliefs](#))

"Q. Which is the Sabbath day?

"A. Saturday is the Sabbath day.

"Q. Why do we observe Sunday instead of Saturday?

"A. We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday."<sup>1</sup>

Here is another statement from a catechism:

"Q. Have you any other way of proving that the Church has power to institute festivals of precept?

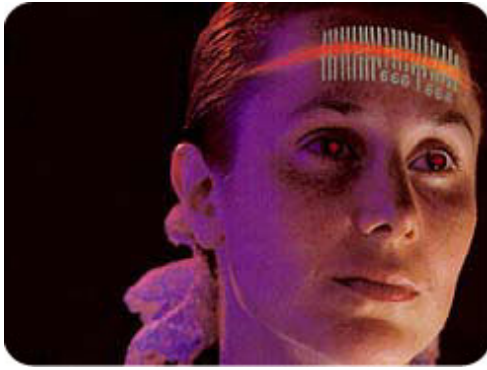
"A. Had she not such power, she could not have done that in which all modern religionists agree with her--she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."<sup>2</sup>

"Protestants ... accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change... But the Protestant mind does not seem to realize that ... in observing Sunday, **they are accepting the authority of the spokesman for the Church, the pope.**" Our Sunday Visitor, February 5th, 1950. See [This Rock](#)

So the papacy is saying that **its mark of power and authority is making Sunday a holy day**--a change that virtually the entire Christian world accepts. (See supplement entitled "What Important Question Does the Papacy Ask Protestants?")

<sup>1</sup>Peter Geiermann, The Convert's Catechism of Catholic Doctrine (St. Louis: B. Herder Book Co., 1957 edition), p 50.

<sup>2</sup>Stephen Keenan, A Doctrinal Catechism (New York: P.J. Kenedy & Sons, third American edition, revised, n.d.), p. 174.



### Is either the mark of the beast or the seal of God visible?

Hebrews 10:16 Saith the Lord, I will put my laws into their hearts, and in their minds will I write them.

Ecclesiastes 9:10 Whatsoever thy hand findeth to do, do it with thy might.

Exodus 13:9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth.

Isaiah 59:6, 7 Their works are works of iniquity, and the act of violence is in their hands. ... Their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

**NOTE:** Neither the mark of the beast nor the seal of God is outwardly visible. The forehead represents the mind, and the hand is a symbol of work. "On the hand" and "between the eyes" are consistent symbols in Scripture for a person's thoughts and actions (Exodus 13:16; Deuteronomy 6:8; 11:18).

A person will receive the mark of the beast in his forehead by choosing to believe that Sunday is a holy day in spite of Bible truth. A person will be marked in the right hand by working on God's Sabbath or by outwardly keeping Sunday laws for convenient reasons--such as a job, family, etc. Although the sign is invisible to men, God will know who has which mark (2 Timothy 2:19). In a sense, each person will mark himself. If I respect and regard God's holy Sabbath, He will mark me as His own. If I regard the beast's false Sabbath, He will mark me as belonging to the beast.

### How does Jesus determine if we are His servants?

Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, **his servants ye are to whom ye obey.**

John 14:15 If ye love me, keep my commandments.

### Does anyone have the mark of the beast now?

Revelation 13:17 **No man might buy or sell**, save he that had the mark, or the name of the beast, or the number of his name.

**NOTE:** No person has the mark now. When it becomes a forced issue, only those who have received the mark of the beast will be able to buy or sell. At that time, people who keep God's holy Sabbath will do so at the risk of their lives (Revelation 13:15), and those who choose to profane His holy day and officially cast their votes by placing the laws of men above the Law of God will be marked as belonging to Antichrist. All who are loyal to Jesus and His holy day will receive Jesus' glorious seal, thus making them His forever. Those who try to remain neutral will be counted for Antichrist (Matthew 12:30).

### What two things does the Antichrist power attempt to change?

Daniel 7:25 He shall ... **think to change times and laws.**

**NOTE:** Daniel 7 reveals an Old Testament description of the Antichrist power. It clearly predicts that the beast would attempt to change both God's laws and times. The papacy has tried to change God's laws by: (1) omitting the second commandment against veneration of images, (2) shortening the fourth commandment from 94 words to just eight in order to avoid mentioning which day is the Sabbath, and (3) dividing the tenth commandment into two commandments. The papacy attempted to change God's times by: (1) teaching people to recognize the first day of the week as the Sabbath instead of the seventh day, and (2) adopting the pagan Roman practice of beginning each day at midnight instead of sundown. God's timing for the Sabbath is from sundown Friday night to sundown



Saturday night (Leviticus 23:32). No mortal should ever dare to tamper with God's sacred law or times (Matthew 5:18).

### What was God's criticism of His ancient priests, or pastors?

Malachi 2:8, 9 Ye have caused many to stumble at the law. ... Ye have not kept my ways, but have been **partial in the law**.

Hosea 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast **forgotten the law of thy God**, I will also forget thy children.

**NOTE:** God is still hurt when His pastors are partial to eight or nine commandments and cause many to stumble over His command to keep the Sabbath holy. Virtually all churches admit in their official writings that there is no Scripture support for Sunday sacredness. Tragically, both Protestantism and Catholicism stand guilty before the judgment bar of God for throwing out the Bible Sabbath! God Himself gave the Sabbath as a sign, or mark, of His power to create and His power to sanctify and save (Exodus 31:17; Ezekiel 20:12). Dare any man tamper with this sacred sign, which represents the great God of heaven and all that He stands for?

### How did God's ancient leaders regard the great things of His law?

Hosea 8:12 I have written to him the great things of my law, but **they were counted as a strange thing**.

**NOTE:** Times have not changed. God has placed the Sabbath, His great sign, in the middle of His law and begins that commandment with the word "remember." Yet many people today feel that keeping His seventh-day Sabbath is a strange thing.



### What specific, solemn rebuke did God give to religious leaders regarding His holy Sabbath?

Ezekiel 22:8 Thou hast **despised mine holy things**, and hast **profaned my sabbaths**.

Ezekiel 22:26 Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane ... and have hid their eyes from my sabbaths, and I am profaned among them.

**NOTE:** God pointedly rebukes religious leaders who say that the Sabbath doesn't matter and who claim "Thus saith the Lord" when it is not true.



### What specific sin does God command His leaders to denounce?

Isaiah 58:1, 13, 14 Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression. ... If thou turn away thy foot from the sabbath, from **doing thy pleasure on my holy day**; and call the Sabbath a delight, the holy of the Lord honourable; ... Then shalt thou delight thyself in the Lord.

**NOTE:** God charges spiritual leaders to call Sabbath-breaking a sin and to insist that His people keep His Sabbath day holy. As with the

disciples of old, our only safety is in obeying God rather than men (Acts 5:29).

### When you decide to accept Jesus and fully follow Him, what happens?

Matthew 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

**NOTE:** Glorious rest and peace enter your heart at conversion. The Sabbath, which means "rest," is a symbol of the rest and peace that comes from the new birth (Hebrews 4:1-10). Those who are truly born again will keep the Sabbath as a blessed sign of that rest (notice verses 4, 9, 10). There is no joy like the joy that comes to a converted person who keeps



God's Sabbath holy.

**Before you can say "no" to the mark of the beast, you must say "yes" to the seal of God. Jesus is waiting at the door of your heart for an answer. Will you decide now to move under His glorious Sabbath banner as evidence that you have accepted Him as your Creator and Saviour?**

### Supplemental Study

#### What Important Question Does the Papacy Ask Protestants?

Protestants have repeatedly asked the papacy, "How could you dare to change God's law?" But the question posed to Protestants by the Catholic church is even more penetrating. Here it is officially: "You will tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. Changed! but by whom? Who has authority to change an express commandment of Almighty God? When God has spoken and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead?

This is a most important question, which I know not how you can answer. You are a Protestant, and you profess to go by the Bible and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered."<sup>1</sup>

<sup>1</sup>Library of Christian Doctrine: Why Don't You Keep Holy the Sabbath-Day? (London: Burns and Oates, Ltd.), pp. 3, 4.

For many other quotes on this subject see: [Modern and Historic Statements on the Sabbath](#)

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Does God's Grace Blot Out the Law

The devil, through sin, has just about wrecked this world of ours. We live in an age of rebellion against all restraint and law. Our nation stands aghast at the big-city, gang-defiance of social order and property rights, including the right to live. Murder, robbery, and personal assaults have become the trademark of both urban and suburban 20th-century life.

Each day as we read the newspaper it seems that the quality of life has edged downward a little bit further. At times we are tempted to believe that things can get no worse, and that conditions have hit rock bottom. Yet, the next day, even more violent, bizarre crimes are reported, and we simply shake our heads in disbelief. It is difficult to comprehend how a nation like America with its rich Christian heritage could ever depart so far from its founding principles. Even the non-Christian countries are not plagued with as much crime and overall violence as this so-called

Christian nation. More crime is reported in Washington, D.C., in 24 hours than Moscow reports in a full year. No doubt the reporting methods are not the same, but it still presents an alarming picture.

The problem becomes more serious when we realize that lawlessness also reaches into the area of religion and affects millions who would never think of killing or raping. It is probable that the great majority of church members in America today carry few convictions against breaking at least one of the Ten Commandments. A very insidious doctrine has been developed in both Catholic and Protestant theology which has tended to minimize the authority of God's great moral law. It has led many to look lightly upon transgression and has made sin to appear unobjectionable. In fact, sin has lost its horror for multitudes and has become an acceptable mode of life for both youth and adults. Witness the current trends in lifestyle which support this view.

How many young men and women are living together without benefit of marriage! Yet they do not believe such living arrangements should be designated as sin. A large portion of shoplifters are professing Christians, and most of those who belong to churches believe that there is no sin whatsoever involved in violating the seventh-day Sabbath of the fourth commandment.

How can we explain this paradoxical situation among those who profess such high regard for the Bible, and such love for Christ? This question becomes more significant when we consider the historical position of Christianity toward the Ten-Commandment law. Almost all of the great denominations have officially placed themselves on record as supporting the authority of that law. Yet very subtle errors of interpretation have crept into the modern church, leading to the present state of confused loyalty toward the Ten Commandments. How earnestly we need to look at that law and study its relation to God's grace and to salvation itself. It is so easy to accept the popular clichés concerning law and grace without searching out the biblical facts by which we will finally be judged. We must find authoritative scriptural answers to questions like these: In what sense are Christians free from the law? What does it mean to be under the law? Does God's grace nullify the Ten Commandments? Is a Christian justified in breaking any of the Ten Commandments because he is under grace? These are the questions we shall address ourselves to in this important study.

**Condemned to Die**

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Let us push aside the rubbish of confusion which has obscured the truth about how men are saved. Multitudes have heard emotional discourses on sin and salvation, but they still do not understand the logic and reason which require a blood sacrifice.

Can you imagine the horror of standing before a judge and hearing the sentence of death pronounced against you? Probably not. But you have felt the driving guilt and fear when God's Word stabs you with this sentence: "The wages of sin is death." Romans 6:23. Why fear and guilt? Because "all have sinned, and come short of the glory of God." Romans 3:23.

The words are there and the meaning cannot be mistaken. The word "all" might just as well be spelled John Smith or Mary Jones or whatever your name happens to be. The shocking fact is that you are under the sentence of death! You have been found guilty before the law, and there is no court of appeal in the world that can reverse the sentence and find you not guilty. The fact is that you are guilty, just as guilty as sin. According to 1 John 3:4, "sin is the transgression of the law," and you must plead guilty to breaking the law. Whose law did you break? Paul answers quickly, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7. There it is! The great Ten-Commandment law is the one which was broken, and it demands death for the transgressor.

In desperation the sinner searches for a way to be justified in the sight of that broken law. How can the sentence of death be turned aside? Can man atone for his sins by obeying the commandments of God for the rest of his life? Back comes the answer in language that no one can misinterpret: "Therefore by the deeds of the law there shall no flesh be justified in his sight." Romans 3:20.

Listen, there is a reason why works will not justify a soul. If a man is found guilty of stealing and is sentenced to ten years in jail, he may indeed justify himself by works. By serving the time of his sentence, the man may satisfy the claims of the law. He is considered perfectly justified and innocent because he has worked out his deliverance by fulfilling the sentence. In the same manner, a murderer may be justified by works if he serves the fifty years of his sentence. But suppose the sentence is death instead of fifty years? Can the prisoner then justify himself by works? Never! Even if he should work for one hundred years at hard labor, the law would still demand death. The truth is that "without shedding of blood is no remission. ... So Christ was once offered to bear the sins of many." Hebrews 9:22-28.

This is why the sinner can never be saved by works. The penalty for sin is not ten years in prison or fifty years at hard labor. The sentence is death, and the law cannot be satisfied except by the shedding of blood. That unchangeable law with its unrelenting death sentence could no more be removed than the throne of God could be toppled. The guilt of the past cannot be erased by resolutions of good behavior in the future. The sinner finally is forced to confess that he owes something that he cannot pay. The law demands death and he cannot satisfy it without forfeiting his own life for eternity.

### **The Law Still Binding**

Now we are brought to the question which has created confusion for multitudes of Christians: If the works of the law cannot save a person, is it therefore necessary to keep the law? Apparently this was a burning issue in the early church, because Paul asked the same question in Romans 6:1. "Shall we continue in sin, that grace may abound?" In other words, does grace give us a license to disobey the law of God? His answer is: "God forbid. How shall we, that are dead to sin, live any longer therein?" Verse 2.

How interesting it is that Christians in this age of relativism can invent their own definitions which condone lawbreaking. The Bible says sin is violating the Ten Commandments - the law which has been described as irrelevant and old-fashioned by many modern theologians. Don't be deceived. Every one of those great moral precepts is just as timely and needful today as they were when God wrote them on the imperishable tables of stone. And nothing has ever happened to make them less binding than they were when God gave them. In fact, we are going to discover that Jesus came to magnify the law and to open up its spiritual application, making it more comprehensive than the legalistic Pharisees ever imagined. Under the distilling influence of Christ's perfect life of obedience, we can see the spiritual details of law-keeping which are neither recognized nor made possible apart from Him.

### **God's Law - A Mirror**

At this point we must be very careful to designate also what the law cannot do. Even



though it points out sin, it has no power to save from sin. There is no justifying, cleansing grace in it. All the works of all the laws would not be sufficient to save a single soul. Why? For the simple reason that we are saved by grace through faith, as a free gift. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Romans 3:20.

Do not stumble over this crucial point. We cannot earn forgiveness by working hard to obey. No sinner can gain favor and acceptance with God because he keeps the law. The law was not made for the purpose of saving or justifying. It was made to show us our need of cleansing and to point us to the great source of cleansing, Jesus Christ, our Lord. The Bible speaks of the law as a mirror to show us what kind of persons we really are. "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:23-25.

It is obvious to all that a mirror cannot remove a spot from the face. Looking into the mirror all day, and even rubbing it over the face, will not provide any cleansing. Its work is to reveal the spot and to point the dirty one to the sink for actual cleansing. The law, in like manner, can only condemn the sinner by giving him a knowledge of his condition and then pointing him to the cross for true cleansing. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Ephesians 2:8, 9. Paul further emphasizes this point in Galatians 2:16: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ ... for by the works of the law shall no flesh be justified."

Right here we must consider one of the most fallacious propositions ever set forth relating to the law. Countless sincere Christians have accepted the idea that the Old Testament encompasses the dispensation of works and that the New Testament provides for a dispensation of grace. Under this garbled plan people were saved by works in the Old Testament and by grace in the New Testament. This is simply not true. The Bible holds forth only one beautiful, perfect plan for anybody to be saved, and that is by grace through faith. Heaven will not be divided between those who got there by works and those who got there by faith. Every single soul among the redeemed will be a sinner saved by grace.

Those who entered into salvation in the Old Testament were those who trusted the merits of the blood of Jesus Christ, and they demonstrated their faith by bringing a lamb and slaying it. They looked forward in faith to the atoning death of Jesus. We look back in faith to the same death and are saved in exactly the same way. Be very certain that all the redeemed host throughout eternity will be singing the same song of deliverance, exalting the Lamb slain from the foundations of the world.

### **The "New" Law of Christ**

Some try to dispose of the Ten Commandments on the basis of the "new" commandments of love which Christ introduced. It is certainly true that Jesus laid down two great laws of love as a summary of all the law, but did He give the idea that these were new in point of time? The fact is that He was quoting directly from the Old Testament when He gave those new commandments. "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deuteronomy 6:5. "Thou shalt love thy neighbour as thyself." Leviticus 19:18. Certainly, those penetrating spiritual principles had been forgotten by the legalists of Christ's day, and they were new to them in relation to their life and practice. But they were not intended by Jesus to take the place of the Ten Commandments.

When the lawyer asked Jesus which was the greatest commandment in the law, he received the answer: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matthew 22:37-40.

Notice that these two love commandments simply summed up "all the law and the prophets." They all hang upon these two principles of love. Christ was saying that love is the fulfilling of the law just as Paul repeated it later in Romans 13:10. If one loves Christ supremely with heart, soul, and mind, he will obey the first four commandments that have to do with our duty to God. He will not take God's name in vain, worship other gods, etc. If one loves his neighbor as himself, he will obey the last six commandments which relate to our duty to our fellow men. He will not be able to steal from his neighbor, lie about him, etc. Love will lead to obeying or fulfilling all the law.

## Not Under the Law

Often we hear this argument in an effort to belittle the law of God: "Well, since we are not under the law but under grace, we do not need to keep the Ten Commandments any longer." Is this a valid point? The Bible certainly does say that we are not under the law, but does that imply that we are free from the obligation to obey it? The text is found in Romans 6:14, 15. "For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid."

How easily we could prevent confusion if we accepted exactly what the Bible says. Paul gives his own explanation of his statement. After stating that we are not under the law but under grace, he asks, "What then?" This simply means, "How are we to understand this?" Then notice his answer. In anticipation that some will construe his words to mean that you can break the law because you are under grace, he says, "Shall we sin (break the law) because we are not under the law but under grace? God forbid." In the strongest possible language Paul states that being under grace does not give a license to break the law. Yet this is exactly what millions believe today, and they totally ignore Paul's specific warning.

If being under grace does not exempt us from keeping the law, then what does Paul mean by saying that Christians are not under the law? He gives that answer in Romans 3:19. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Here Paul equates being under the law with "being guilty before God." In other words, those who are under the law are guilty of breaking it and are under the condemnation of it. This is why Christians are not under it. They are not breaking it - not guilty and condemned by it. Therefore, they are not under it, but are under the power of grace instead. Later in his argument, Paul points out that the power of grace is greater than the power of sin. This is why he states so emphatically, "For sin shall not have dominion over you: for ye are not under the law, but under grace." Grace overrules the authority of sin, giving power to obey God's law. This is the effective reason that we are not under the law's guilt and condemnation and also why Paul states that we will not continue to sin.

Suppose a murderer has been sentenced to death in the electric chair. Waiting for the execution the man would truly be under the law in every sense of the word - under the guilt, under the condemnation, under the sentence of death, etc. Just before the execution date the governor reviews the condemned man's case and decides to pardon him. In the light of extenuating circumstances the governor exercises his prerogative and sends a full pardon to the prisoner. Now he is no longer under the law but under grace. The law no longer condemns him. He is considered totally justified as far as the charges of the law are concerned. He is free to walk out of the prison and not a policeman can lay hands upon him. But now that he is under grace and no longer under the law, can we say that he is free to break the law? Indeed not! In fact, that pardoned man will be doubly obligated to obey the law *because he has found grace* from the governor. In gratitude and love he will be very careful to honor the law of that state which granted him grace. Is that what the Bible says about pardoned sinners? "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31. Here is the most explicit answer to the entire problem. Paul asks if the law is nullified for us just because we have had faith in Christ's saving grace. His answer is that the law is established and reenforced in the life of a grace-saved Christian.

The truth of this is so simple and obvious that it should require no repetition, but the devious reasoning of those who try to avoid obedience makes it necessary to press this point a bit further. Have you ever been stopped by a policeman for exceeding the speed limit? It is an embarrassing experience, especially if you know you are guilty. But suppose you really were hurrying to meet a valid emergency, and you pour out your convincing explanation to the policeman as he writes your ticket. Slowly he folds the ticket and tears it up. Then he says, "All right, I'm going to pardon you this time, but ..." Now what do you think he means by that word "but"? Surely he means, "but I don't want to ever catch you speeding again." Does this pardon (grace) open the way for you to disobey the law? On the contrary, it adds compelling urgency to your decision not to disobey the law again. Why, then, should any true Christian try to rationalize his way out of obeying the law of God? "If ye love me," Jesus said, "keep my commandments." John 14:15.

## Obedience - The Test of Love

Someone may bring up the objection that after the law has accomplished its purpose of pointing the sinner to Christ for cleansing, it will no longer be needed in the experience of the believer. Is that true? No, indeed. The Christian will always need the watchdog of

the law to reveal any deviation from the true path and to point him back to the cleansing cross of Jesus. There will never be a time when that mirror of correction will not be needed in the progressive growth experience of the Christian.

Law and grace do not work in competition with each other but in perfect cooperation. The law points out sin, and grace saves from sin. The law is the will of God, and grace is the power to do the will of God. We do not obey the law *in order* to be saved but *because* we are saved. A beautiful text which combines the two in their true relationship is Revelation 14:12. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." What a perfect description of faith and works! And the combination is found in those who are "saints."

The works of obedience are the real test of love. This is why they are so necessary in the experience of a true believer. "Faith without works is dead." James 2:20. No man ever won a fair maiden's heart by words alone. Had there been no flowers, no acts of devotion, no gifts of love, most men would still be searching for a companion. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matthew 7:21.

Words and profession are not enough. The true evidence is obedience. Today's bumper stickers reflect a shallow concept of love. They say, "Smile if you love Jesus," "Honk if you love Jesus"; but what did the Master Himself say? He said, "If ye love me, keep my commandments." John 14:15. And that is exactly what most people don't want to do. If love makes no demands beyond a smile or wave, then it is welcome; but if the lifestyle must be disturbed, the majority will reject it. Unfortunately, most people today are not looking for truth. They are looking for a smooth, easy, comfortable religion which will allow them to live the way they please and still give assurance of salvation. There is indeed no true religion which can do that for them.

One of the strongest texts in the Bible on this subject is found in 1 John 2:4. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." John could write that with such assurance because it is one of the most deeply established truths in the Bible. Jesus spoke of those who said, "Lord, Lord," but did not do the will of the Father. Then He described many who would seek entrance to the kingdom claiming to be workers of miracles in the name of Christ. But He would sorrowfully have to say, "I never knew you: depart from me." Matthew 7:21-23. You see, to know Christ is to love Him, and to love Him is to obey Him. The valid assumption of the Bible writers is very clear and simple: If one is not obeying Christ, he does not love Christ. And if he doesn't love the Master, then he doesn't know Him. John assured us, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. Thus, we can see how knowing and loving and obeying are all tied closely together and are absolutely inseparable in the life of God's faithful people. The beloved John summed it up in these words: "For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:3.

### Is It Possible To Obey the Law?

Countless Christians have been taught that since the law is spiritual and we are carnal, no human being will ever be able in this life to meet the requirements of the perfect law. Is this true? Has it been given by God as a great idealistic, impossible goal toward which converted souls should struggle but never expect to attain? Is there some hidden reservation or secret meaning in the many commands to obey the ten great rules God wrote on stone? Did God mean what He said and say what He meant?

Many believe that only Christ could have obeyed that law and only because He had special powers that have not been made available to us. Certainly it is true that Jesus is the only One who lived without committing a single act of disobedience. His reason for living that perfect, victorious life is laid out in Romans 8:3, 4. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit."

Do not miss the point that Jesus came to condemn sin by His perfect life in the flesh in order that "the righteousness of the law" might be fulfilled in us. What is that righteousness? The Greek word "dikaima" is used here which means, literally, "the just requirement" of the law. This can only mean that Christ won His perfect victory in order to make the same victory available to us. Having conquered the devil, showing that in the flesh the law can be obeyed, Christ now offers to come into our hearts and share the victory with us. Only by His strength and indwelling power can the requirements of the law be fulfilled by anyone. Paul said, "I can do all things through Christ which strengtheneth me." Philippians 4:13.

Not one soul can ever keep one of those Ten Commandments in human power alone, but all of them may be kept through the enabling strength of Jesus. He imputes His righteousness for cleansing and imparts His righteousness for victorious living. Christ came in a body of flesh like our own and depended wholly upon His Father in living His life to demonstrate the kind of victory which is possible for every soul who will likewise draw upon the Father's grace.

### **Judged By the Law**

Now, a final question about the subject of the law: How many of the Ten Commandments does one have to break in order to be guilty of sin? James says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:10-12.

Every individual will be judged at last by the mighty moral code of God's law. To break one is to be guilty of sin. The Bible indicates that the Ten Commandments are like a chain with ten links. When one link is broken, the chain is broken. So it is with the law. Those who stand in the judgment will have to meet the acid test of the Ten Commandments. If a practicing thief should seek entrance into the kingdom, he would be rejected. This is why Paul says thieves will not inherit the heavenly city. Furthermore, the Bible specifically declares that liars, adulterers, idolaters, and covetous men will not be in the kingdom. Why? Because the Ten Commandments forbid those things, and men will be judged finally by that law. Not one person will be admitted into heaven who is willfully violating any one of the Ten Commandments, because breaking one is breaking all.

Someone might object that this is making works the basis of entering the kingdom. No. It is really making love the qualifying factor. Jesus said that the greatest commandment of all is to love God supremely. He also said, "If ye love me, keep my commandments." John 14:15. Those who practice any known sin are really confessing that they do not love God with all their heart, soul, and mind. So it is the lack of love which shuts them out; not the act of disobedience which exposes that lack. Only when love is motivating the obedience does it become acceptable to God. Any other work is man's vain attempt to earn salvation and to deny the efficacy of Christ's atoning sacrifice.

### **Ransomed for What?**

A dramatic illustration of the law-grace doctrine is seen in the story of the slave auctions in old New Orleans long ago. Two planters were bidding for an old Negro slave who kept shouting his rebellion from the auction block. Finally, one of the planters won the bid and took the slave in his wagon back to the farm. Throughout the journey the defiant black man declared that he would not work for the new owner. When they arrived at the plantation, the planter dropped the shackles from the newly bought slave and said, "You are free to go. You are no longer a slave. I bought you in order to give you your liberty."

According to the story, the old man fell at the feet of the planter and said, "Master, I'll serve you forever."

In like manner, we were all held in the bondage of sin, condemnation, and death. Christ then paid the price to secure our freedom from that hopeless slavery. Lovingly He tells us that the reason He made the sacrifice was to set us free. What should our response be? Every ransomed child of God should fall at His feet and say, "Master, I love you for what you did for me. I'll serve you the rest of my life."

Think it through for a moment. Jesus had to die because the law had been broken. Sin demanded death. If the law could have been abrogated, the penalty of sin would have been set aside also. "For where no law is, there is no transgression." Romans 4:15. So strong was the authority of that unchangeable law that God Himself could not abolish it - not even to save His own Son from death.

The old, old story of the two brothers is almost a perfect illustration of both law and grace in operation. The older brother was a judge. His younger brother was brought before him as a transgressor of the law. From all the evidence it was clear to all that he was guilty. The court was tense. Would the judge mete out justice in such a case? The judge looked at his brother and sternly declared him guilty. Then he stunned the court by imposing the maximum fine. But immediately he left the bench and threw his arms around his brother and said, "I had to do it because you are guilty. I know you cannot

pay the fine, but I will pay it for you."

The point of the story is dramatic in its impact. The brother was forgiven, but the penalty was not. It had to be paid. But by paying the maximum penalty, the judge not only did not abolish the law, but he greatly magnified it. He demonstrated that its binding claims could never be voided. In the same sense, God would not and could not abolish the law to save His beloved Son. It cost something to uphold the law and pay the maximum penalty. No one will ever know how much it cost the Son of God. But how thankful we should be that His love was as perfect as His justice. In His own body He bore the penalty, satisfied the law, and justified the transgressor.

Can't you see that no greater demonstration could have been made to prove the permanence of the Ten Commandments? In all the universe God could not have displayed a more convincing and irrefutable argument in favor of His law. Yet, in the face of this tremendous exhibition, misguided millions of poor, feeble men belittle the government of God by belittling His law. They seem not to understand that the law is only a reflection of His holiness and righteousness. To speak of its abolition is to border on treason against the divine government of heaven.

Look into that holy law right now for a divine revelation of what God wants your life to be. Confess that you have no strength to live up to that perfect standard. Then turn your eyes to the only One who has kept that law perfectly and who desires this very moment to enter your life with enabling power. He will fulfill the righteousness of the law - the just requirements of the law - in you, so that you can say with Paul, "Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Galatians 2:20.

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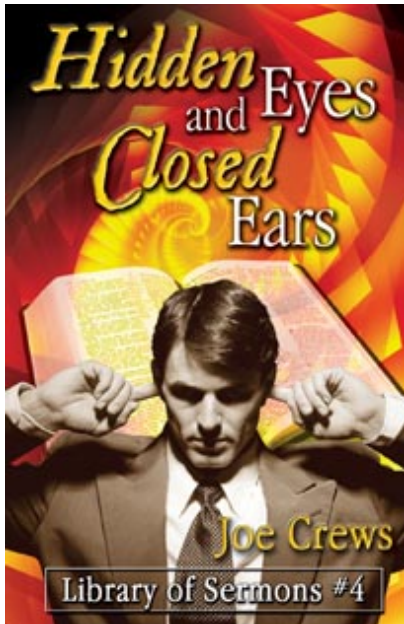
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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Hidden Eyes & Closed Ears Download PDF file [Now!](#)

Some of the most astonishing prophecies in the Bible have to do with the proportion of people who will be saved at the coming of Christ. Jesus clearly taught that only a comparative few would be ready to inherit His kingdom. He said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7:13, 14.

In Luke 18:8, by asking a very penetrating question, Jesus implied that the "few" might be even less than we could hope or imagine. "Nevertheless when the Son of man cometh, shall he find faith on the earth?" Again, the Master spoke of the final separation in these words: "And as it was in the days of Noe, so shall it be also in the days of the Son of man." Luke

17:26. Only eight people were saved from the flood and "as it was then" so shall it be at His coming. Other Bible writers and prophets use similar language to portray the "little flock," the "remnant," and the "few" who will prove faithful to the very end.

The fact that so few will be saved is not nearly as shocking as the reason given in the Bible for their loss. It seems obvious that great multitudes will be excluded from heaven even though they professed Christ, worshiped Him regularly, and spend much of their time doing wonderful works in His name. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matthew 7:21-23.

These verses reveal that the earth will be flooded with a lot of false religion in the last days. Millions will be spending their time, their effort, and their money in promoting a religion that involves apparent miracles, apparent spiritual gifts, and much enthusiastic activity. All of this is explicitly spelled out in the teaching of our Lord. Yet those many will finally be utterly rejected by Jesus and shut out of heaven. Talk about startling truth! More people need to get their eyes open to this little-understood situation that will characterize the end time. Then we need to find out how to avoid the vast spiritual delusions which will cause so many religious people to be lost.

Why will they be rejected in spite of their devoted worship and ministry in the name of Jesus? It has caused some people almost to despair of salvation. How can one know that his own religion will not finally be found in this category? Let us seriously look for the answers to these questions. Our salvation does not depend upon our sincerity, but upon finding the truth in God's Word and obeying it!

## Obedience Is the Acid Test of a Valid Religion

The first point we must understand is this: RELIGIOUS ACTIVITY IS QUITE USELESS IF WE ARE NOT DOING THE WILL OF GOD. Christ declared that calling on God's name, and even leading out in great selfless humanitarian programs, will be wasted if obedience to God's will is excluded. Mark this fact upon the table of your mind and never forget it-the

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Scriptures exalt OBEDIENCE as the distinguishing test of a valid religion. Those who engage ever so fully in the preaching the name of Jesus-with time, talent, and money-and do not keep His commandments, cannot meet the approval of God. In fact, because they are not obeying Christ, such worshipers actually open a door by which Satan can enter unrecognized and work miracles through them, IN THE NAME OF JESUS, which they ascribe to the power of God. The plaintive plea, "Have we not prophesied ... and in Thy name cast out devils?" is proof positive that their miracles had been done by some other power than that of Christ, albeit in His name. If Jesus never knew them, who else could work such miracles? Only Satan. The Bible speaks of "the spirits of devils, working miracles," in Revelation 16:14.

By the way, what did Jesus mean when He said, "I never knew you: depart from me, ye that work iniquity"? How does one really come to "know" the Lord? The beloved John tells us, "Whosoever sinneth hath not seen him, neither known him." 1 John 3:6. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4. Knowing Him means we obey Him. Biblically, it is impossible to be a true child of God while refusing to obey the commandments of God. Willful disobedience cuts off the relationship, drives away the Holy Spirit by which we are sealed, and effectively removes the individual from the position of grace.

Now we begin to see how simple it is to test the religious spirits that are in the world today. It is time that we look past the stimulating music, the spellbinding oratory, and even the exciting witnessing programs and apply the test set up by the great Author of all truth-Jesus Himself. He made it exceedingly clear that the original requirements of God have remained unchanged. The condition of obedience which would have kept man in Eden becomes the condition for his restoration to Eden. "If ye love me, keep my commandments." John 14:15.

### Love Is Not Legalism

We must not fail to emphasize at this point that element of love which must also attend all acceptable obedience. Forcing the forms of compliance without a personal love-experience with Christ the Saviour is fully as fatal a mistake as omitting all obedience. Jesus had to deal with the cold formalism of the Pharisees over and over again. And because He so thoroughly condemned the program of salvation by works, many have hastily assumed that He considered obedience unimportant. Now we need to see the beautiful balance in Christ's doctrine of faith and works. He taught that obeying *in order to be saved* is the worst kind of legalism, but obeying *because we are saved* is the acid test of a true religious experience. Obedience follows true faith just as surely as day follows night. Incidentally, the word "legalist" has been thrown around with too much abandon. I greatly fear that many sincere Christians have been accused of legalism only because their love for Christ led them to be more particular in their obedience than their accusers. Never forget that a legalist is one who believes that he can be saved by his works. The person who keeps the commandments because he doesn't want to displease the God he loves is not a legalist at all. The old argument is often heard, "I'd rather see a happy, loving Christian who doesn't keep all of the commandments than to see an unloving one who strictly obeys the law." Why try to measure degrees of guilt? *Both* are completely wrong. Our feelings have nothing to do with it. Christ has established the standard of measurement. Nothing less than a "faith which worketh by love" will be accepted.

But let us return to the alarming proposition that most of mankind will be lost, including the fervent religious activists. Worship is commanded in the Bible and is a necessary ingredient of true religion, but will a host of worshipping Christians be lost? Jesus said, "But in vain they do worship me, teaching for doctrines the commandments of men." Matthew 15:9. Another shattering statement of truth! People will engage in vain worship if they reject true doctrine in favor of man's tradition.

### When Is Worship Vain?

On several occasions Jesus urged the necessity of walking in all known truth. "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." John 15:22. "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." John 9:41. When a man learns a point of truth in the Bible and refuses to obey it, he is guilty of practicing sin. Such a man is fighting the Holy Spirit whose primary work is to guide into all truth. This refusal to obey hardens the conscience, causing the Holy Spirit to finally withdraw and leads to the unpardonable sin. No wonder such worship is vain. By rejecting the commandments of God in favor of human traditions, the Holy Spirit is spurned. According to Acts 5:32 only those who obey are eligible to be filled with the Spirit.

Let us pause now and consider the profound significance of what we have discovered.

The vast majority of people will be lost, including many who work miracles in Christ's name, worship Him, and claim to know Him as His children. The reason they will be lost is that they do not love Him enough to keep all of His commandments. For some reason these ardent church workers have learned to look lightly upon the law of God. Most of them consider it legalism to believe that disobedience could keep them out of heaven. Satan has blinded their eyes to the beautiful, intimate relationship of love and obedience. Millions of Protestant Christians have actually been taught that their obedience or disobedience can have no effect whatever upon their ultimate salvation.

In view of the deep-rooted tradition of popular Christianity today, we can see how Satan has manipulated millions into a state of mind to reject the claims of God's moral law. Under the twisted interpretation of a cheap grace (someone has called it "sloppy agape") the stage has been set for the devil's master strategy of deception. The final contest between truth and error will revolve around the basic issue of loyalty or disloyalty, obedience or disobedience. And the focus will be squarely on the fourth commandment which contains the great distinctive sign of God's creative power and authority.

### **Sunday-A Tradition of Man**

It seems more than coincidental that Jesus spelled out "traditions of men" as the false doctrine that would lead into vain worship. The chief tradition today which has turned multitudes from keeping the Ten Commandments is the doctrine of Sunday-keeping. Almost any Christian of any persuasion can defend and extol nine of the Ten Commandments. It is only the Sabbath which has stirred deep hatred and prejudice against the holy law of God.

Who inspired that attitude of contempt for the only part of the Bible which God wrote with His own hand? How have so many millions been led to equate obedience with legalism? The tragedy is that ministers have largely been responsible for turning people away from obedience. Repeatedly in my evangelistic crusades people tell me of angry tirades made by their own pastors against the Sabbath. Unable to give any Bible reason for Sunday observance, and frustrated by the insistent questions of their flock, many pastors turn to emotional attacks upon the validity of the law. I have found that these attacks generally follow two lines of argument. The fundamentalist group of preachers emphasizes the "spirit of the law" while insisting that the letter is not binding. This allows for the specific seventh day to be set aside for Sunday. The other group of more liberal theologians contends that no special day of worship is necessary and the believer is entirely free from all claims of the law.

Since sin is defined in the Bible as "the transgression of the law," and Paul affirms that "Where no law is, there is no transgression," any attack on the law serves only to weaken man's convictions about sin. 1 John 3:4; Romans 4:15. James tells us that the breaking of even one commandment is a violation of all ten, and constitutes transgression or sin (James 2:10-12).

Is it a serious matter to tear down confidence in this great hand-written moral code of God? Do men take sin more lightly when they lose faith in the authority of the Ten Commandments? Without question they do. The strange circumstance of ministers teaching people to sin is not easy to comprehend. It is only when we study the great lines of prophecy concerning these last days that we can begin to understand the phenomenon. Apparently, God had to deal with unfaithful pastors in both Old and New Testament times. Some strong judgments had to be pronounced against the shepherds who misled the flock. Watchmen who would not tell the truth about approaching dangers were held accountable for the deaths which resulted. Such preachers are actually turned into agents of the evil one. Paul wrote, "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 2 Corinthians 11:14, 15.

Only the inspired Book would label these ministers in such a blunt manner. Apparently, God looks upon such men as actual ministers of Satan because they fear to tell the truth and, instead, give their own ideas. It is time to understand the great conspiracy of Satan to lead men of the cloth-high-placed religious leaders-to teach perverse doctrines in the name of Christ. Paul predicted that "the time will come when they will not endure sound doctrine ... And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4:3, 4.

It is interesting to note that these last-day teachers are described as turning their ears away from the truth. This means that they saw it, understood it, but did not want to acknowledge it. God made exactly the same charge against His priests in the Old Testament. "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my



sabbaths, and I am profaned among them." Ezekiel 22:26.

The priests of the Old Testament hid their eyes from the Sabbath and the ministers of the last days would turn their ears from the truth. How tragic! In other words, they would see it but would try to get away from it by refusing to keep looking. I have often talked to ministers of various persuasions on the subject of the Sabbath. Some have honestly admitted that Saturday is the true Lord's day of the Bible. Others reject it for various reasons. A few just could not believe that God was so particular about which day to observe. They reasoned that God would be understanding with those who found it more convenient to keep a different day than the seventh day. Some ministers that I talked with do not really accept the Bible as the inspired Word of God.

### **Preachers in Doubt**

It is shocking to realize how skepticism and higher criticism have robbed many pastors of their faith in the Bible. Even many of the old-line conservative evangelical denominations are becoming riddled with doubts about the inspiration of the Scriptures. Often that is used to justify their rejection of the Sabbath.

In one Amazing Facts crusade I spent an interesting afternoon with a Southern Baptist minister who had requested an interview on the Sabbath subject. Some of his members were attending the Amazing Facts crusade and had questioned him about what they had learned. For the first time in his life he delved into the subject in order to find answers for his people. Then he asked me to meet him in his church office. I listened in amazement as he explained why he could not accept the Sabbath. I was amazed because the Southern Baptists have had the historic reputation of being fundamental, Bible-believing Christians. But this young man, who graduated from the Louisville Southern Baptist Seminary in 1975, did not believe in the Genesis story of creation. He denied the flood story and affirmed his belief in evolution as the explanation of man's existence. He explicitly rejected the story of Jonah and the whale. Finally, I asked him if he believed in the virgin birth of Jesus. His answer was, "I don't believe it is necessary to believe in the virgin birth to be saved."

I wish I could tell you that this attitude is exceptional among the Baptists, but it is not. This pastor assured me that over half of the Southern Baptist ministers believed just like he did. I certainly hope he is mistaken about that estimation, and I'm frankly of the opinion that he was exaggerating the numbers. Nevertheless, I'm convinced that the majority of this young preacher's classmates had lost their faith in the inspired Word while studying at the seminary, just as he had.

Finally, under close questioning, he weakly affirmed some kind of personal faith in the virgin birth even though he didn't think it was too important. I asked him if his congregation knew about his views on the Bible, and he assured me that they did not. He did not dare preach the things that he believed. I said, "Dave, if your church knew what you have expressed to us, they would fire you on the spot." I could understand perfectly why he was afraid to preach his convictions.

It should not be too great a surprise to see this wave of skepticism growing. Basically, it is one of the signs of the end of time. We are watching prophecy being fulfilled before our eyes. What I have just told you is only one of the dramatic signs that Jesus is coming very soon.

Do you wonder how the seminaries and great denominations have drifted into this sort of open doubt of the Word of God? One reason is obvious. By denying the Sabbath they opened the door to doubts about the literal six-day creation. Another easy step led to the vast periods assigned to evolution. God gave the Sabbath as a divine reminder of His sovereign creative power. Representing His authority as the only true God, the Sabbath was to be a weekly reminder that the only God deserving of worship is the One who alone had the power to create and recreate. As a sign of both creation and redemption, observance of the Sabbath would be a perpetual protection against the evil of evolution as well as modernism. When the churches rejected the Sabbath, they also rejected the strongest bulwark which would have protected them from the kind of deadly disbelief which the young minister expressed. No man can be an evolutionist or a modernist who truly believes and keeps the Sabbath.

### **If the Sabbath Can Be Changed Then the Bible Can Be Changed**

This state of confusing doubt is also the fruit of antinomianism which has been so widely espoused. By trying to do away with the moral law of the Ten Commandments, the churches have compromised the doctrine of an infallible Bible. If the Sabbath can be

explained away, if the great basic moral law can be nullified, then almost any other part of the Bible can be rationalized. And it has been, by millions who were taught to do so by the preacher behind the pulpit.

What does God think about those who have created this shameful breach in His law? Through the prophet Malachi God describes the failure of His ministers to uphold the law: "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law ... according as ye have not kept my ways, but have been partial in the law." Malachi 2: 7-9.

God charges the preachers with being partial in the law. That means they preached part of it but not all of it. They caused people to stumble at the law, which indicates that they influenced people to break it. Throughout the Old Testament God outlined the development of a Satan-inspired program to set aside His law.

Closing this subject, I would like to trace one chain of such prophecies, all links of which are related by a common symbol. I want you to notice the connecting thread which is picked up by both major and minor prophets and woven through their writings.

### **God's Law-A Protecting Wall**

The chief symbol of God's law seems to be that of a wall, and it is used extensively throughout the Old Testament. Isaiah dramatically represented disobedience to the law as a break in the wall. "This is a rebellious people ... children that will not hear the law of the Lord. ... Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall." Isaiah 30: 9-13.

Follow closely now as we allow other inspired writers to enlarge upon this basic concept of the breached wall. Ezekiel indicated that some transgressors of the law would try to cover their act of sin by smoothing over the break in the wall. Unfortunately, they would substitute some weak, counterfeit material to make the wall look good but which would not prove to be acceptable at all. "Woe unto the foolish prophets. ... Ye have not gone up into the gaps, neither made up the hedge ... and one built up a wall, and lo, others daubed it with untempered mortar." Ezekiel 13: 3-10.

Here God rebukes the spiritual leaders for not making up the gaps and breaches in the wall. As the watchmen on the walls they were to be the very first ones to notice any weakness and to warn of the break immediately and make restoration of the defenses. In this case, not only were the priests not making proper repair of the breach but were condoning a dangerous substitute of weak materials which God could not approve. The untempered mortar represents an effort to gloss over the seriousness of the defect by false teaching instead of leading the people back to full obedience. Repeatedly God had to warn the priests against weakening the authority of His law. Malachi warned the priests: "Ye have caused many to stumble at the law ... ye have not kept my ways, but have been partial in the law." Malachi 2: 8-9. It was such an attitude that caused God to rebuke them for daubing the wall with untempered mortar.

### **The Wall Broken- The Sabbath Breach**

Now we are ready to establish the interesting fact that the primary breach in the law had to do with the fourth commandment. The prophet picked up the theme of the wall again in Ezekiel 22: 26-28. "Her priests have violated my law, and profaned mine holy things ... and have hid their eyes from my sabbaths. ... And her prophets have daubed them with untempered mortar ... saying, Thus saith the Lord God, when the Lord hath not spoken."

Here we have a specific breach of the law (Sabbath breaking) connected with the untempered daubing. Again, it is the priests, or preachers, themselves who are responsible for the error. As we have already noted, they have broken the law by hiding their eyes from the Sabbath. This indicates that they clearly saw it but deliberately turned away and refused to recognize or obey it. But what does it mean that they daubed the wall with untempered mortar? It doesn't take a lot of intelligence to see that they were trying to fill up the Sabbath breaking with counterfeit material that did not really restore the wall at all.

Furthermore, they would try to make it seem that God had approved what they had done, saying, "Thus saith the Lord God, when the Lord hath not spoken."

Question: Have religious leaders tried to put some false, unscriptural day in place of the

true Sabbath and tried to make it appear that God condones it? Indeed they have! Instead of restoring the true seventh-day Sabbath, which had been breached by pagan infiltration of the early church, they brought in a day dedicated to ancient sun worship. Without a line of biblical authority they honored that day with the title "Lord's Day" and continually say, "Thus saith the Lord, when the Lord hath not spoken."

### **God Measures the Wall**

Does the Lord indeed approve of this unholy tampering with His perfect law? Jesus said, "In vain they do worship me, teaching for doctrines the commandments of men." Matthew 15:9. No amount of daubing with foreign, untempered material can make the wall whole again. Only the restoration of the original material, the seventh day of the week, can satisfy the great plumbline of God's scrutiny. He is the Author of that law-the builder of the wall-and He will accept nothing less than the full original strength and proportion. "Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand. ... Then said the Lord, Behold, I will set a plumbline in the midst of my people." Amos 7:7, 8. A plumbline is used to determine the exact straightness of a wall, and God will measure His people by His holy law. Jesus declared that even worship is vain and empty when the commandments of men are taught instead of His commandments. "Thus have ye made the commandment of God of none effect by your tradition." Matthew 15:6. By these words Christ surely established that tradition will be used to nullify His law. Thus we can see how the untempered mortar represents the tradition of Sunday worship, which is applied to the breach in the law. The result is the institution of a section of wall which is alien to the original, perfect one.

Someone may object that we are taking verses out of context and that the wall symbol does not refer to God's law in these modern days. The prophet Ezekiel indicated that the counterfeit wall would be daubed with untempered mortar in the last days, and that the seven last plagues would bring its total destruction. "Say unto them that daub it with untempered mortar, that it shall fall ... and a stormy wind shall rend it." Ezekiel 13:11.

### **Wall-Daubers Destroyed by the Plagues**

Does the Bible give us any information about the time of this great deluge of hail? John the revelator describes the event in these words: "And there fell upon men a great hail out of heaven ... and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Revelation 16:21.

Here is evidence that the false wall of tradition will be dealt with at the time of the seven last plagues. God speaks of that judgment on the wall as "my wrath" in Ezekiel 13:14-15. "So will I break down the wall that ye have daubed with untempered mortar ... and it shall fall, and ye shall be consumed in the midst thereof. ... Thus will I accomplish my wrath upon the wall and upon them that have daubed it." What is His wrath?

God refers to the seven last plagues as His wrath: "Seven angels having the seven last plagues; for in them is filled up the wrath of God." Revelation 15:1. Do you get the picture now? His wrath in the destruction of the counterfeit wall is accomplished by the overflowing hail, which is one of the last plagues, also designated as God's wrath. This places the judgment on the wall-daubers at the end of time when the seven last plagues are poured out.

But how can we be sure that this untempered mortar is truly the tradition of Sunday worship? In case there is any doubt remaining on this point, please weigh this final proof. The wrath of God falls ONLY upon those who have the mark of the beast. "If any man worship the beast ... and receive his mark ... The same shall drink of the wine of the wrath of God." Revelation 14:9, 10.

Now let's do some reasoning together. The facts of God's Word are before us. Since the seven last plagues fall only upon those who have the mark of the beast, and since the counterfeit wall-builders receive the plagues, we have to conclude that the wall-builders have the mark. We have already shown that the Sunday tradition was used in the daubing. Does this mean that Sunday-keeping is connected with the mark of the beast? Indeed it does. For a full explanation of this fascinating connection, write for the free booklet, THE BEAST, THE DRAGON, AND THE WOMAN. Even without looking into the subject any further we can see that those who daub the wall (change God's law) are Sunday advocates and that they also receive the plagues which fall ONLY upon those who have the mark of the beast. One would have to be blind to miss the fact that the mark is tied closely to Sunday-keeping.

Let us now pursue the wall symbolism further in the writings of the Old Testament prophets. God was deeply concerned about the gap or breach that had been made in His law. He is quoted as saying, "And I sought for a man among them, that should make up the hedge, and stand in the gap before me." Ezekiel 22:30.

In view of the diversionary tactics of daubing tradition into the breach, creating a false wall, God is represented by the prophet as searching for someone who will "make up the hedge" and "stand in the gap." What a picture is presented here! Did God find those who would have the courage to restore unpopular truth? Does the Bible finally describe the faithful rebuilding of the wall to meet the specifications of God's plumbline?

Let Isaiah take up the thread now and paint the final picture. "And they that shall be of thee (of God) shall ... be called, The repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable ..." Isaiah 58:12, 13.

Here, without any equivocation, we find a clear description of those who will repair the breach and restore the original wall. It is those who turn back to the true Sabbath, and who enter into the work of clearing the debris of tradition, so that the Sabbath may again glow as the delight of God's people—a holy day and honorable. Freed from the false allusions cast by antinomians and libertines, the law of God will be recognized as the great moral standard of grace-saved Christians—evidence of a genuine love relationship with Jesus.

Gathering up these golden threads of Bible truth, we can summarize the prophetic story very easily and quickly. In the last days great thrusts will be made by false shepherds to weaken the authority of God's law.

Influential religious groups will join forces to lead people to reject the true Sabbath. By setting aside the fourth commandment, a breach is made in the law which is represented as a protecting wall. While counterfeit material is used to restore the gap in the form of Sunday worship, God finds a people who will be called the repairers of the breach and who turn back to keeping the true Sabbath. Those who try to change His law by substituting the pagan day of the sun receive the mark of the beast and experience the punishment of the seven last plagues.

But let us close this discouraging prophetic picture on a note of hope and assurance. Not all will be found tearing down or trying to change God's law. In the book of Revelation God points out His saints and describes them in these words: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12. A remnant will not go along with the traditions of men. They will not accept any substitute for the requirements of God. As the last end-piece of the apostolic church, they are characterized by loving Jesus supremely and keeping His commandments. Satan's final desperate battle against God will take place over the loyalty of this little group. Here's the way John viewed that clash: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.

May God grant you the courage to be a part of that remnant church which has the faith of Jesus, the testimony of Jesus, and keeps all of His commandments. These truly may be designated as the saints.

In summary, note how link upon link of related texts show the fortunes and misfortunes of the wall—God's law.

1. The wall represents God's law. A breach in the wall represents breaking the law (iniquity). **Isaiah 30:9-13**, "This is a rebellious people ... children that will not hear the law of the Lord ... therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall."
2. False ministers did not repair the break. But they did try to mend the gap with weak, untempered mortar, a counterfeit material. **Ezekiel 13:3-14**, "Woe unto the foolish prophets ... ye have not gone up into the gaps, neither made up the hedge ... and one built up a wall, and lo, others daubed it with untempered mortar."
3. The breach in the wall was the Sabbath, which the preachers saw, but hid their eyes from it. Instead of restoring the true Sabbath, they used the pagan Sunday (untempered mortar) as a substitute, claiming that the Lord said it was all right, when "the Lord hath not spoken." **Ezekiel 22:26-28**, "Her priests have violated my law, and profaned mine

holy things ... and have hid their eyes from my sabbaths ... and her prophets have daubed them with untempered mortar ... saying, Thus saith the Lord God, when the Lord hath not spoken."

4. The counterfeit wall (Sunday) will be revealed and destroyed when the plagues fall (hail). **Ezekiel 13:11**, "Say unto them that daub it with untempered mortar that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall and a stormy wind shall fall; and a stormy wind shall rend it."

5. Hail is one of the seven last plagues. **Revelation 16:21**, "And there fell upon men a great hail out of heaven ... and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

6. The plagues are called "the wrath of God." **Revelation 15:1**, "Seven angels having the seven last plagues; for in them is filled up the wrath of God."

7. The wrath of God (plagues) fall on those who have the mark of the beast. **Revelation 14:9, 10**, "If any man worship the beast ... and receive his mark ... The same shall drink of the wine of the wrath of God."

8. God's wrath (plagues) fall on those who used the untempered mortar (Sunday). The plagues and destruction prove that these events take place at the end of the world and that these prophecies apply to our day. **Ezekiel 13:13-15**, "I will even rend it ... and great hailstones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar ... Thus will I accomplish my wrath upon the wall and upon them that have daubed it."

9. God looked for those who would repair the gap or breach in His law correctly. **Ezekiel 22:30**, "And I sought for a man among them, that should make up the hedge, and stand in the gap before me."

10. God finds those who will repair the breach. They will restore the true Sabbath to its right place. **Isaiah 58:12, 13**, "And they that shall be of thee ... shalt be called, The repairer of the breach, The restorer of the paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day."

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"Everything you wanted to know about the **Sabbath**."

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Laboring to Rest - How to keep the Sabbath Part #1

(Below is a transcript of a sermon given by Pastor Doug Batchelor.)

Now I would solicit your prayers to be compounded with Bill's prayer this morning for the message both today and next Sabbath as well. I'm going to address something that can be easily misunderstood and I would appreciate your prayers that I can present it the way the Lord would want me to. I'd like to talk today about how to keep the Sabbath. Part 1: Laboring to Rest. That sounds like a paradox, doesn't it? You'll notice in the scripture reading that Jennifer shared it says there in Hebrews chapter four, "Let us therefore labor to enter that rest." That sounds like a contradiction, but really that's what's happening as we prepare for the Sabbath. We're investing additional labor so that we might enjoy the rest of the Sabbath.

Anyone ever gone on a vacation? Not that I'm comparing the Sabbath with a vacation, but how many of you recognize that if you're going to have a good vacation it requires a little extra work and preparation to enjoy the vacation? Would you admit that? It seems like sometimes you've got to recover from the vacation when you get home because it takes that extra energy. I believe that in order for us to really enjoy the release and peace that God has designed for this blessed day we must labor to enter that rest. That involves some education. It involves some thinking and it's one of those areas that is often misunderstood. I'll get to that in a moment.

Back in 1924 at the Olympics something historic transpired there in Paris. There was a Scottish missionary's son, Eric Liddell who was a very talented runner and he was scheduled to run a sprint in the Olympics but he discovered that the time trials for his event were going to fall on Sunday which was his Sabbath. And even though he had trained and prepared and his country had chosen him and invested in him he said, "I'm not going to do it. I won't have it." And he was under an immense amount of pressure. "Just this once!" "God will understand." "Your country is counting on you. What's more important?" There were politicians, teammates, some extended family members (not his mother and father who supported what he was doing) that put incredible pressure on Eric to capitulate his convictions and just go ahead and run the time trials "just this once." And he said, "No, I can't even do it this once."

He believed Sunday was the Sabbath and he said, "I'm not going to violate my conscience even if I die." Well, later they wanted to use his talent for the country somehow. They found out that he could do the time trials for the 400-meter. And when he did the time trials he didn't show very well. Matter of fact, they were wondering if he would be able to finish at all compared to the other talented runners, but he said, "You know, the results are with God. I don't question God. I'm going to do what He tells me to do and the results are in His hands." And just prior to running that 400-meter race even though he did poorly in the time trials someone handed him a slip of paper that had a scripture on it. It said very simply, "Those that honor me, I will honor." And when the gun went off and he ran that race he not only won he was five lengths ahead of every other runner and he broke the record. Later he lived out his convictions. He died in a prisoner of war camp in Japan at the end of WWII 1945 because he had been serving as a missionary in China. The man believed in obeying God.

Now let me tell you what has precipitated this series of messages on how to keep the Sabbath. I believe that it is the devil's decided plan to erode our convictions through a series of rationalizations and compromises so that when the big test of the last days comes and we must choose who we will worship at the point of death so many of God's people have been so prepared and trained to compromise that we won't know how to take a stand, and it will be just as important that we are faithful in little things like keeping the Sabbath holy. That commandment is no less important to God than the one that says, "Do not murder" and "Do not commit adultery." But it's difficult sometimes for us to wrap our minds around that and



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### The Conscientious Objector?



The Congressional Medal of Honor is the highest medal that can be given in our country. It was awarded to only one non-combatant. He was a Seventh-Day Adventist Christian named Desmond T. Doss. In World War II Mr. Doss wasn't really a conscientious objector, he was a non-combatant. He said, "I will serve. I will try to save lives but I refuse to pick up a gun and to take lives."

And all through boot camp and training he would not work on the Sabbath. Right from the very beginning he respectfully and humbly said, "I can't do it, because as much as I respect my officers and superiors, God comes first."

"Then Peter and the other apostles answered and said, We ought to obey God rather than men." **Acts 5:29**

He was tested, they would put a rifle in his hands and he wouldn't hold it. And they would try to make him work and he would say, "On the Sabbath I can't. I'll work six days a week twenty-four hours a day but from sundown Friday to sundown Saturday I can't work. Now if life is threatened since I'm a medic I will do that because

I'll talk about that in a moment.



Jerusalem so people would know what God he worshipped. And when the law was enacted Daniel had to make a choice. He actually had made the choice a thousand times before when three times a day he went to his upper room and prayed in this pagan land.

You know we were talking about this this week in our staff meeting and Pastor Mike was saying that he or a friend was somewhere where they saw this Moslem who in the middle of a crowded public place at the time of prayer he stopped, rolled out his prayer rug and began to pray towards Mecca. And though it looked a little absurd you had to respect the person's convictions. They did not care what anyone around them thought. They were more interested in what God thought. And here Daniel thought, "Even if I am torn limb from limb by lions I would rather obey God than man, even if it's unpopular." And the thing that you must also respect is he did not make little compromises. How easy it would have been for Daniel to say, "Well, look. I don't want to offend the king. It might be a bad witness. I could look obnoxious so I'm going to shut my windows." It could have been easy for Daniel to say, "Well, I'm going to stand in my window and face Jerusalem but I'm not going to kneel because that looks too much like prayer." Or Daniel could have quoted that scripture, except the scripture hadn't been given yet, "When you pray enter into your closet." I mean there would have been so many available rationalizations that he could have chosen to compromise, but he would not. Did God honor Daniel because he honored him? He delivered him and his enemies were destroyed.

Then in the same book, of course, you've got the three Hebrew worthies, Shadrach, Meshach, and Abednego. Another government law. This is now chapter three. It says, "If anyone fails to pray to the golden image that I have set up they are going to the flaming furnace" that you could still see smoldering in the distance. Oh, how easy it would have been for Shadrach, Meshach, and Abednego to say, "When the music plays, let's all tie our sandals. I'm not going to pray to the image but you know we don't want to wreck the king's party. We'll just kneel down and tie our sandals" or drop a contact lens. See if you can find it. Find some excuse to look like or kneel down but really pray to Jehovah in your heart. I mean, after all, that's what really matters. How many rationalizations they could have found to just cut the corners, but they said, "No! We will not even look like we're failing to worship our God." They stood up for God and did God stand up for them?



Then of course you go to the book of Esther in a similar story where one of the enemies of God's people was Haman the Agagite who was related to the Amalachites, avowed enemies of God's people. The first ones to attack the Children of Israel when they left Egypt were the Amalachites. And a law was made by the King of Persia that says everybody was to bow and worship Haman. Mordicai said, "I can't do that. Even if it means that I lose my life." And he knew that his whole people would be targeted, but even though his devotion might react in suffering on the rest of his people he said, "I'm not going to

compromise." And there was a law made to exterminate all of God's people because he would not compromise. He stood up. Did God deliver his people?

Now, here's my point, friends. If you read in Revelation 13:15 it tells us there is going to be a law enacted by the Beast. And it says that this beast power is granted power to give breath to the image of the beast that the image of the beast should both speak and cause as many as would not worship the image of the beast should be killed. A law is made regarding worship and if you do not worship the way you are told it is the death penalty.



that's what Jesus did. But the KP and the sweeping of the barracks and this other stuff," he said, "I can't do it on the Sabbath day, on the other six days I will be happy to do it."

Desmond was jeered and tormented, ridiculed, and mocked, made fun of all through his military experience until they arrived at the front lines. When they were on the front lines they were in some of the worst fighting in WWII.

Many soldiers were trying to take a cliff, an escarpment from the Japanese, and a hail of machine gun fire was coming off the top. A lot of marines and soldiers were wounded. He heard them up there crying and he went up one time after another and he rescued these men who were wounded. And brought seventy men to safety.

Every time he'd come back down with one they'd say, "You better stop. You got lucky that time. Don't push your luck." He would then hear another one crying, "Medic!" And he'd go back up. No one else went. And he brought them down and was never hit. He was given the Congressional Medal of Honor.

One time, a hand grenade was thrown into the group where he was standing. He jumped on the grenade. And to this day he's missing some toes. He's still alive. He gave me one of his signed books. It's a book I recommend. It's called *The Unlikeliest Hero*. But he said, "I'd rather die than disobey."

"...for them that honour me I will honour, and they that despise me shall be lightly esteemed." **1 Samuel 2:30**

This commentary by Pastor Doug Batchelor

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Now follow me for a moment. Let's review a little history. The Bible tells us "he that is guilty of breaking one commandment is guilty of all." The devil doesn't care whether your sin is adultery or murder as long as he can get you to sin and separate you from God it doesn't matter what commandment it is. And in God's book the Sabbath commandment is not any less important or valuable than the other nine. Some people think that it's, "Well, you know, it's sort of a personal preference commandment." No, it's not! It's not an optional commandment. It's not a recommendation. It's still a commandment. We're not commanded if it's convenient. We're commanded to remember.

Could it be in the last days that, you know? Daniel chapter 3 the commandment was the one about not worshiping images. Daniel chapter 6 the commandment was not worshiping other gods. The same thing with the story of Haman. And you'll find different stories with different commandments.

With David and Bathsheba we know it was the seventh commandment, but he failed. Joseph passed it. Amen. And Joseph passed it even before the 10 Commandments were written, it was still a sin to commit adultery. Joseph said so. Before the 10 Commandments were written the Sabbath was still a commandment. Otherwise why would God begin the commandment by saying "remember" if it had never existed before?

Any of you remember things that never happened? I've heard about some legal cases that have been brought against psychotherapists, psychologists who tell people the reason they're having all of these problems in their life is because of repressed memories. They say, "Maybe you were abused as a child and you've been repressing that. You don't know it." And it's almost like they've encouraged them to conjure up memories of the parents or somebody that abused them that never really happened. They got them so mixed up they thought they were remembering things that never even really happened! Well, that usually is not the case. You remember things that have happened. So when God says, "Remember the Sabbath Day" it's understood it's there before He asks you to remember it.

And all you have to do, of course is go to Genesis chapter 2 and that's where God made it Holy and He blessed it. Now when you talk about a subject like this about how to keep the Sabbath one reason I enter in on this with a little trepidation is because it is very easy to be misunderstood and appear legalistic. Because let's face it. In the time of Jesus there were two extremes that were being dealt with. In the time of Christ there were two religious groups that were in supremacy, the Sadducees and the Pharisees. Forgive me if I use some modern labels there were the liberals and the conservatives. The Sadducees didn't even believe in angels or resurrection. That's pretty liberal theology. You think why even believe? The Pharisees were so meticulous in their Sabbath keeping. They wanted to make sure you didn't walk too far on the Sabbath day and I understood they had a ball of string that they would unravel and measure off the distance and make sure that you could walk the appropriate distance. They didn't want you to carry a burden on the Sabbath day and if you carried a handkerchief to blow your nose on the Sabbath day it was a burden and you were working. So what they did to get around that if you had a cold is they sewed the handkerchief to your clothes and you'd blow your nose on the hankie which when you think of it being your clothes doesn't sound very good, but then at least you weren't carrying a burden. They had hundreds of man made laws and you often see Jesus battling with and trying to clarify the Sabbath truth.

He would heal somebody on the Sabbath day and they'd say, "Oh! You're breaking the Sabbath!" But where in the Sabbath command does it say you can't heal anyone? And in all the conflict that Jesus dealt with regarding the Sabbath truth, often it was healing people, never do you hear Jesus say, "You don't need to keep the Sabbath anymore." It would have been so easy for Him to say that, but He doesn't say that. He tells them how to keep it, that it was "made for man", that it was "made for good" and He tries to clarify it, but never does Jesus say that it's not important. The problem in the time of Christ was more legalism. Back of the days, if you read your Bible, in Jeremiah and Isaiah the problem about the Sabbath then was the problem we face today. They weren't keeping it any better than the pagans. They were being very sloppy about it.

My concern as a pastor and I want to tell you right now I'm not just talking to you who might be here or watching, we're talking to the Batchelor family. Karen and I are constantly trying to educate ourselves about what is right and what is not right on the Sabbath. And when you love God and you want to obey Him it's not legalism to seek to understand and obey better. Don't let people accuse you of being legalistic because you're asking good questions. And so because I will be dealing with some of the specifics of what is right to do on the Sabbath and what should not be done on the Sabbath there will be people who misunderstand. And this would be a good place for me to announce this message is for those of you who already love the Lord. If you have not committed yourself to the Lord it may seem legalistic to you, but if you love Jesus and if you are determined to obey and to follow Him then this is for you that we might understand what God wants us to do.

Now one reason I think this is especially important for God's people in the time in which we are living we know that there is going to be a law made that commands us to break one of God's laws. I think there is a very good probability that the Sabbath is going to be the issue

➤ **Germany-Tennhardt of Nuremberg (18th Century)**

"He holds strictly to the doctrine of the Sabbath, because it is one of the ten commandments." Bengel's "Leban und Wirken," Burk, p.579

He himself says: "It cannot be shown that Sunday has taken the place of the Sabbath (P.366). the Lord God has sanctified the last day of the week. Antichrist, on the other hand, has appointed the first day of the week." Ki Auszug aus Tennhardt's "Schriften," P.49 (printed 1712)

[More History on the Sabbath](#)



because of what I read in prophecy. And if we're being indifferent and sloppy in how we keep the Sabbath now, if we're fudging on doing things on Sabbath that should not be done on Sabbath now, when our lives are on the line and when our commitment to Christ is on the line and when you can't buy or sell or there is a death penalty we're making a series of little steps that is going to make it very easy for us to give up.

We need to feel as strongly about keeping the Sabbath as we do about the commandment that says don't commit adultery. Don't lie. Not a little lie, no lies. Not a little adultery, no adultery. Not a little Sabbath breaking. You're going to seem fanatical but that will not be your problem. That will be the problem of the viewer. You must be consistent in your obedience. He that doesn't stand for something falls for anything. You've heard me say that before. So we're commanded for one thing to keep the Sabbath and keep it Holy. When you look in Revelation chapter 14 the three angels messages that God's people take to the world before Jesus comes. In Revelation 14 Jesus comes, there is a vision of that. These angels declare, "Worship Him that made the heaven and the earth and the sea." That's a quote right out of the Sabbath commandment. "For in six days the Lord made the heaven the earth and the sea." Then Revelation 14:12, speaking of the saved, "Here is the patience of the saints. Here are those that keep the commandments of God." It is contrasting those who keep the commandments of God with those who worship the beast. Did you catch that?

It says, "If any man worship the beast and his image and receive his mark in his forehead or in his hand the same will drink the wine of the wrath of God that is poured out without mixture into the cup of His indignation and the fire it sends up." The most fearsome curse in the Bible is in Revelation 14 and it's identifying those who worship the beast. The next verse is saying, on the other hand we have those who keep the commandments of God. And it doesn't mean some of them because everybody keeps some of them, right? It's talking about a people who keep them consistently. Now when you look at the 10 Commandments how many of the commandments specifically involve the word keep? "Remember the Sabbath day to keep." It does not say, "Thou shalt not keep adultery." "Thou shalt not keep murder." Now there is one place in the commandment dealing with idolatry where it says "showing mercy unto thousands that love me and keep my commandments." But that's a general phrase for all ten. The only commandment that specifically uses the word keep is the Sabbath commandment.

And it seems strange that it's one of the only commandments the Christian world is saying is no longer an obligation. That sounds very inconsistent to me. I could never buy that. It was there in creation at the beginning. It's going to be in the New Earth. God wants us to keep it now. We may find it's a test in the last days. Let's go to the commandment. Let the Lord speak for Himself. Indeed this is one of the places where God did speak for Himself. Exodus 20:8 and we're going to read the commandment. "Remember the Sabbath Day to keep it holy. Six days you shall labor and do all your work, but the Seventh Day is the Sabbath of the Lord your God. In it you shall not do any work. You or your son, or your daughter, nor your male servant, nor your female servant, nor your cattle nor the stranger who is within your gates for in six days the Lord made the Heaven and the Earth and the sea and all that is in them and He rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it." It takes us all the way back to Genesis.

The idea that the Sabbath was not inaugurated until Mt. Sinai is bad scholarship. It springs from ignorance. Exodus 20 is where you hear Him speaking it. He hasn't even written it yet. Exodus 16 God rains the manna down from heaven, right? Six days a week He rains the manna. There's twice as much they gather on Friday because there will be no manna on the seventh day of the week. That's Exodus 16. He has not spoken the Sabbath commandment yet. He has not written the Sabbath commandment yet and He's already treating it like it's something they understood. When some of them went out on the Sabbath day looking for bread God responds by saying, "How long will you, how often will you refuse to keep my commandments, my laws?" He is calling the Sabbath a law before Mt. Sinai. It goes all the way back to the Garden of Eden.

Does man need to rest? Does man need a specific time for worship? Yes! The principle comes from the very beginning. And some people believe because there is silence on something it must not have existed. That is a very foolish logic to prove anything. You catch that? Because you don't hear a lot said about something to assume that it means it wasn't there or it didn't exist you apply that principle to other truths in the Bible and you're going to get all kinds of strange beliefs. It's obvious that it was there. There is no commandment that says you're not supposed to commit adultery before Mt. Sinai but Joseph seemed to know that there was. Some of these things are clearly implied. So this is the commandment. You'll notice that it is the longest of the 10 Commandments. It is the only commandment that begins with the word "remember". It's in the middle of God's law and God takes more time with the Sabbath commandment explaining what that means in case they misunderstood. But here is the point I don't want you to miss. The Ten Commandments are an abbreviation of the law of God.

For instance, when it says, "Thou shalt not take the name of the Lord in vain" does that commandment go into great detail to explain every way that a person could take God's name in vain? Or is that something for further study? You'll find other examples of that in the Bible. It doesn't in the 10 Commandments go into all the examples of how you could swear or claim to be a Christian and be a hypocrite and all that's involved in taking God's name in vain. You

study out the details of that. In the commandment that says you shall not commit adultery. I just quoted it. That's pretty brief. I think you and I know there is a lot more to it than that one statement. What does that involve? How about two people that aren't married? Is it adultery then? And you've got a lot of things where you invest a lot of study and understanding in how do you keep that commandment. It's broader than the statement you find etched in stone, the same thing with the Sabbath commandment.

And God in His Word gives us a lot more detail about what is involved in keeping it holy. It does not mean that you simply swing in a hammock all day long and don't farm. There's a lot more to it than that. But it does give more detail you are to rest, your animals are to rest, your servants are to rest, your family is to rest and everybody within your gates. I'll talk more about some of those specifics when we go on. I'll tell you what confuses people a little bit about the Sabbath. It's because it deals with time.

Wesley tells a story about somebody who was a new convert to Christianity and very devout and as the sun was going down before the Sabbath began he was shining his shoes or cleaning his shoes and it took about fifteen minutes to do each shoe and he got one shoe done and he looked at where the sun was and he knew he would not have the other shoe done before the sun went down and he decided to stop. Did he make the right decision? Went to church the next day. One shiny shoe and one dirty one. Fanatic! Is he? It's either right or it's wrong.

You know that during WWII there were Christians and Jews in concentration camps that were told they had to go dig potatoes on Sabbath. The Nazis loved showing the Jews that they were hypocrites. I have Jewish relatives that were over there and they'd make them go out and dig potatoes or work on the Sabbath and some of them were more devout and they would say, "I cannot do this. It's God's Sabbath." And they were killed. Just like that. Others compromised.

In the days of Shadrach, Meshach, and Abednego when they stood up do you think they were the only Jews in the crowd that day? I'm sure there were some who bowed down. I'm ashamed and afraid to say that I'm sure that there will be some Sabbath keeping Christians that will go along with the world in the last days. That's why this message is important. And if you don't know how to make a decision to say the sun is almost down. The Sabbath will have begun and this shoe is not done yet but I'm going to do it anyway because that would be fanaticism then you don't understand the principle. You see time makes a difference. In our minds we think, "How can it be good and holy and fine to shine this shoe and then a few more ticks of the clocks and all of a sudden it's a sin?"

I mean it sounds strange to us. Let me use another illustration. A man might have a girl that he's very interested in and it's inappropriate for him to gaze upon her without her clothes on and vice versa. But after they make some vows suddenly what was a sin is now holy. Do little things like that make a difference? What at one moment was wrong after the service it is holy and it's good. So these words of God do make a difference and we've got to understand that because we become very sloppy and we say, "Oh, well, I realize the sun is down, but I've got a little more... a few more dishes to do. I've got, oh, you know. Why would I stop mowing the lawn? I realize the sun's almost down and leave this Mohawk of grass right down the middle. I mean, obviously God doesn't want me to do that. And so then your neighbor drives by and they see that the sun is down and you're mowing that last swath of grass. What message are you sending to your family and your neighborhood?

It does matter, friends! You will be accused of being legalistic and Pharisaical and fanatical. You'll be accused of all that but I can guarantee you they probably had some Jewish friends tugging on their trousers. When the music played and everyone bowed to the image in Babylon Shadrach, Meshach and Abednego probably had some friends that were saying, "Get down! Are you crazy? Just this once. You are a fanatic!"

Yeah, the world, the church probably thought they were fanatics, but God honored them. He that is faithful in that which is least is faithful also in much. Timing makes a difference. Things change. And when God says this is regular time for work, this is holy time. But God commands us to keep it holy. What is holy? If we're going to keep it holy we need to know what that means. Only a few things in the Bible are called holy. Marriage is called holy. Before a girl is married she is available and you can, you know, make your bid and try to court or do whatever you want to do but until she says, "I do." I mean she may have made an engagement commitment, but it ain't over 'til it's over, right? And you've all heard stories how at the last minute the guy or the girl says, "I can't do this! I really love her!" or something else you know. But once they're married if they say that... It's holy. And a violation of that is profaning a marriage, it's called adultery. It's sacred.

There is money, a percentage of money that is called holy. The Bible says that tithe is holy unto the Lord. Now it's hard for us to understand if I've got ten dollars in my wallet that one of them is holy. They all say, "In God we trust." (It'll just be a matter of time before they take that off, right?) But we've got to understand that whatever that, it's the first one I pull out and give at church is the first fruits, but one of them is holy and you've got to be intelligent about that. And if I take the tithe that is set aside for God and I use it to make my VCR payment that is profaning. It's a sin. You're taking something holy and you're making it common. That's a sin. And when you treat a married woman like she's not married it's a sin.

It's holy. There are some things that are holy and they should not be profaned.

God says the time of the Sabbath is holy not because a church teaches it, not because it's a creed, but God said, "I have sanctified it. I have blessed it." And nothing any man in the world can do changes that. Whether you know it's holy or not it's still holy. Whether you know you're breaking it or not doesn't make you less culpable. Oh, I take that back. I believe there are going to be many people... you know sometimes I preach without notes and I'll say something stupid and the Lord arrests my attention. There are going to be many people in heaven who maybe kept the wrong day as the Sabbath and they simply did not know, and the Lord will judge them according to the light they have. But it is still the Sabbath day whether you know it or not. That's what I meant to say. And it is still holy whether you know it or not. You don't make it holy by believing it. It is holy.

You notice God doesn't say, "Remember the Sabbath Day to make it holy." He doesn't ask you to make it holy. You can't. God is the one who declares something holy. And when He says, "keep it holy" He says, "I've already made it holy back in the beginning, before sin. Now I'm asking you to recognize what I have done and respect me." And it's all about a love relationship with God. Now I'm going to begin with a few obvious points that I think are important to understand. What should we do on the Sabbath? Now we'll talk about things that should be done and things that should not be done. You know the Sabbath is one commandment, some commandments are stated in the negative. The Sabbath is stated in the positive and the negative. It says, "You shall keep it holy, you shall not work." It gives both sides. And so I'm approaching this message that way.

First of all I hope it's obvious to everybody that it's a day that we should go to church. How many of you believe that? It's a day for us to have corporate worship. I'm probably going to get some letters. When something is in print it's fair game. Is that right? If you get bold enough to print something then you can critique it. There was an article in the Review in April this year that I thought was appalling. The title of the article was "Some Keep the Sabbath by Going to Church". And the implication is, all through the article I kept saying, "What's the point?" and the only point I could get out of it is you can keep the Sabbath by staying home just as well as you can keep it by going to church. I thought, why on earth would the Review print that? As much trouble as pastors already have impressing on people that it's a holy day to come together and worship, why in the world? And this is the kind of stuff that makes me see that the devil is eroding very simple principles of truth.

And in the article in fairness it quotes the statement there in Genesis, I'm sorry Exodus 16 where Moses told the people there would be no manna on the seventh day and God tells them to stay in their place. So see? They were to keep the Sabbath by staying at home. That's not what it means. He was telling them not to go out of the camp to look for manna. The sanctuary, they would gather together and worship the Lord right there in the camp. And so is the Sabbath a day to stay at home? Oh, no, friends. I was so disappointed to hear that. I'm not going to take any more time critiquing that because I get a little hot doing it. But first of all, Isaiah 66, "it'll come to pass that from one Sabbath to another in heaven shall all flesh come to worship before me." Now is it just me or do you see in this passage that you are to come before the Lord and worship on the Sabbath? You don't just hang out in your tent. I couldn't believe it.

You can read in Leviticus 23, "Six days shall work be done but the seventh day is a Sabbath of solemn rest, a holy convocation." You know what the word convocation means? What's a convention? It means an assembly, a coming together, a time a holy time to come together and worship before the Lord the way we just read. And even in that message, "Fear God and give glory to Him for the hour of His judgement is come and worship Him that made." The Sabbath is a memorial to creation. It's a time we are to come together and worship him that made collectively. So this idea that some keep the Sabbath by staying at home and if that's what you should... No, friends! As we see the day approaching we should not forsake the assembling together all the more as we see the day approaching. And if God has set aside a day for rest what better day to come together and worship Him than the Sabbath day? It's the day when I think He especially walked and talked with Adam and Eve in the Garden of Eden.

I'd like to let me read a couple of quotes here. I hope I included them. Just in case there is anybody who has some questions about that. Oh, tell me I put them in here. Oh, man! I left that. No, wait! I think I've got them. Let's see here. I don't want to tear it. Oh, no! Be patient with me. You know I think I had a whole page of quotes that talk about coming before the Lord for worship and I just wanted to go through some of them. I think I left them. I'm sorry. Come next week. I'll have them there then, God willing. But I think that there is plenty of evidence even from what I've read so far that it is a day for us to come together and worship Him. Do you agree with that? From what I've shown. Come together and worship.

It's a day for studying the word. First of all, everybody here agrees a Christian is what? A follower of Christ. What was the pattern of Jesus? The Bible tells us in Luke 4:16. Did He come to church on the Sabbath? You can use it here too. He came to Nazareth where He had been brought up and as His custom was He went into the Synagogue on the Sabbath day. Do you think they were worshipping God then? Obviously. And what did He do? He stood up to read. And what did He read? It says He read from Isaiah. And what is Isaiah? It's the Bible. A

study of the scripture. You can also read in Acts 13:44, "And on the next Sabbath almost the whole city came together to hear the word of God." The Sabbath is a day... Now let me back up. Am I saying we do not worship God every day? No, we do worship God every day. What makes the Sabbath unique is that it is a time for corporate worship. Should we read our Bibles and have personal devotions every day? Yes! But can we do it all day long? No. The Sabbath day is a special time to invest an extra study of the Bible.

Remember, they would gather extra manna on Friday so that they could have plenty on the Sabbath and it's a time when we want to be able to study the word together. I would be shirking my duty as a pastor if I didn't at least remind you here that if you own a Bible bring it to church. I mean what else are you going to do with it if you don't at least carry it as a prop to church once a week, right? It worries me when I see Christians who have become so blasé about the relationship with the Lord they don't even bring their Bibles to church. You know I've got one of these Palm Pilots now. I guess it's the I-PAC version and they've got the Bible in many versions that you can get on these hand held computers. Some of you use those in your business. Put the Bible on it. Bring that with you. But we need to study the word of God. Follow along. How do you know the pastor's not misquoting? We've got to know for ourselves what the Bible teaches.

It's a day for prayer. We pray every day. We worship God every day. We read his Bible every day. But extra prayer because it's holy. You can read in Acts 16:13, "And on the Sabbath day we went out of the city by a river where prayer was customarily made and we sat down and spoke to the women who met there." And that I think is another good point. If possible since it's a day that is a memorial of creation find a place in nature where you and your family can have devotions there. That makes it even more special. I don't know, was that last week, Karen, when we went up to the Taylor's? Yeah. Taylor's have some property up in the hills. We went to visit them and we closed out the Sabbath sitting out there with the trees having prayer and worship. It's a special day for prayer. Be in an attitude of prayer all day long. If ever a Christian should walk with God walk with Him on the Sabbath because think of it this way. You cannot be saved unless you love God. Do you agree with me so far? God is love.

The purpose of the Plan of Salvation is to inspire us, restore in us the attitude of love for God. You cannot love somebody you do not know. You cannot know somebody you do not take time with. The reason that the Sabbath is so important to God is because it is the quality time with God. Those of you who have children know that it is not enough just to say hello and good-bye through the day as you're coming and going from work. You need to sit down and spend some time with them. You need to wrap them in your arms and talk to them individually. If you have a spouse and you want to cultivate your marriage it is not enough just to say "I do" and then go on your separate ways. You need to spend quality time. We hear that word a lot don't we. You need to spend "quality time together." Quite simply the Sabbath is our quality time with God where we especially nourish the relationship unencumbered by the cares of life and once we understand what that principle is this in holy quality time with God then everything else begins to make sense. Anything that distracts us from God or takes away from that time, anything that can be done before that time begins should be done. So that you have preserved, you've insulated that quality time to nurture the love relationship and this ought to help you understand why the devil hates the Sabbath. He does.

Go back in your Bibles to the story of the exodus. I think it's interesting. Sherle, I think I'm going to jump to those slides that I put in about work. Talking to someone in the studio here. I didn't know exactly where I'd go next. When Moses came to liberate the Children of Israel from Egypt at God's command, before he met with the Pharaoh he met with the leaders of Israel. And we don't have all the details of that conversation but he told them that God was going to deliver them. It was the God that their fathers had served and they had been compromising with the Egyptians. And I understand part of that conversation, you can read this in the book Patriarchs and Prophets, was reminding them to remember the Sabbath because in an attempt to keep up with the work demands of the Pharaoh's building projects they were now working seven days a week. After visiting with Moses they began to rest on the seventh day. Why do you think the Pharaoh said, "I know what's going on. You are making the people Sabbath!" That's exactly what he said in the original language. The Pharaoh said to Moses, "I know who you are. You're making them rest! You're making them Sabbath! I'm not going to let them keep Sabbath!" And he increased the workload and then punished them for not reaching the workload because they kept keeping the Sabbath. The whole issue was about that. The exodus from slavery and entrance to the Promised Land revolved around the context of remembering the sacred time and resting and the devil not wanting them to rest. It's going to happen again before we get to the heavenly Promised Land.

We're going to have to learn how to rest in the Lord. And it always strikes me as ironic that whenever I talk about keeping the Sabbath people will say that I'm works oriented. Is it me, or is it really the other way around? We're rest oriented. Those who do not want to keep the Sabbath are works oriented. We're saying, rest! Yes, labor to enter that rest, but the Bible commands us to do that. The Pharaoh wanted them to keep working. He doubled their workload. Make bricks without any straw. It's a day for prayer. It's a day for bringing our gifts to God. No, I believe that you can give a gift anytime but let's be practical. There's not always a time and a place to receive them and God has specified that the time we come



before Him to worship is also a time to bring our gifts. Let me give you a scripture. I Chronicles 16:29, "Give to the Lord the glory due His name. Bring an offering and come before Him." Is that plain? "Oh, worship the Lord in beauty of holiness." Notice. Glorify Him, bring an offering, worship Him, come before Him. Isn't the Sabbath a time when we come before Him? Didn't we read in Isaiah 66, "All flesh will worship before Him"?

And bring a gift. I mean when you come before a king it's not a good idea or polite to come empty handed. The very audience of a king is a privilege. Would you agree? To be brought into the presence of a king is a great honor. To come empty handed is an insult. When the Wise Men saw Jesus what did they do when they came into the presence of this king? "Where is he that is born king of the Jews?" They brought a gift. All of them. All seven of them. We don't know how many of them there were, do we? But you thought there were three because we know there were three categories of gifts; gold, frankincense and myrrh. But they all brought gifts we believe. So it's a day for us to bring our offerings. Now if you have nothing to bring come anyway. I mean, one widow came and all she had was two cents and Jesus praised her because she came and at least she gave two cents. But come anyway. He wants you to come. Now this is an area I don't know if I'll get it all in today, but Isaiah 58:13.

Matter of fact turn in your Bibles to Isaiah chapter 58 and I want you to notice something that it says just before the verse we're going to consider. It talks about a group of people... you know what I think was interesting is this morning as I was straightening my tie I turned on 3ABN and Pastor Dwight Nelson was preaching and you know what his sermon title was? "How to Keep the Sabbath". I thought I'd better change my sermon title this morning, or all our members are going to think I'm plagiarizing, but really I planned this for a while! Notice here in Isaiah chapter 58 it talks about a group of people who are repairing and building up. We could start with verse 6, "Is not this the fast that I have chosen to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, that you break every yoke..." Notice, "undo burdens", "break every yoke." Don't miss that. "Is it not to share your bread with the hungry and that you bring into your house the poor who are cast out when you see the naked that you cover him and that you do not hide yourself from your own flesh." We're going to talk about doing good on the Sabbath and what constitutes the "ox in the ditch." "Then your light will break forth like the morning, your healing will spring forth speedily, and your righteous will go before you. The glory of the Lord will be your rear guard. Then you'll call and the Lord will answer, you'll cry and He will say, 'Here I am!' If you take away from you the yoke from your midst..."

That was another implement of burden, of work. "...the pointing of the finger and speaking wickedness. If you extend your soul to the hungry and satisfy the afflicted soul then your light will dawn in the darkness and your darkness will be like the noonday and the Lord will guide you continually and satisfy your soul in drought and strengthen your bones. You'll be like a watered garden and like a spring of water whose waters do not fail." Like that woman at the well. Artesian, living waters. Notice verse 12, "Those that be from you shall build up the old waste-places." When Jerusalem was broken down and they had to rebuild it. They took the old foundations and they built up new walls. "Those who be from you shall build up the old waste-places, you'll raise up the foundation of many generations." They didn't move the foundation. They raised up the old foundation. "You will be called the repairer of the breach, a restorer of streets to dwell in."

Now I'll submit to you that for many years the Sabbath truth is something that has been obscured, misrepresented. There was a breach in God's law. I mean you even today could go to many churches and preach on nine commandments and get an Amen. Preach on the Sabbath day and you'll be met with scorn. Why? There was a breach in the law. And God said in the last days He would raise up a people that would be restoring the paths, the ancient paths, the ancient foundations. And then you read the next verse He tells you what it is. "If you turn away your foot from the Sabbath..." Your foot means you're desecrating something, you're stepping on something that is holy. "Turn away your foot from the Sabbath, from doing your pleasure on my holy day..." Keep in mind, in the Eastern culture, any of you ever been to a church in Japan or even Hawaii, India? Even if you go to a Mosque they take off their shoes before they go in. If you walk into one of these holy places with your shoes on what did God say to Moses? "Take your shoes off your feet. This is holy ground." So when He talks about turning away your foot it means stomping with dirty shoes on something that is sacred. That's the implication here. "Turn away your foot from the Sabbath, from doing your pleasure on my holy day."

Now this verse has been very misunderstood. It doesn't mean you are not supposed to enjoy anything on the Sabbath. Are you allowed to eat on the Sabbath? If you take pleasure in your food is that a sin? I believe that food should be made in a way that it is pleasant. This isn't what He's talking about. But we'll talk more about that too. "From doing your pleasure on my holy day." You notice he doesn't call it the Jews' holy day. In the Sabbath commandment it says, "the seventh day is the Sabbath of the Lord" not the Jews. This is God that we're offending not a nation, not a church, not a denomination or a people or a doctrine. He says, "It's my day." "...and call the Sabbath a delight." Now that helps balance it out. He says, Not your own thing, but my day. You know the only way you can call the Sabbath a delight is if you delight in the Lord. If you're trying to keep the Sabbath holy by not doing your pleasure it'll never be a delight if you're not delighting in God. "...and call the Sabbath a delight the holy day of the Lord, honorable and will honor him." So what does this imply?

That when we are going our own secular things on his holy day are we honoring him or dishonoring him? "...and will honor him not finding your own pleasure or speaking your own words."

It says, "Not doing your own ways or finding your own pleasure or speaking your own words then you will delight yourself in the Lord." I like this. "I'll cause you to ride upon the high places of the earth and feed thee with the heritage of Jacob your father." You know what it means "high places of the earth"? I will exalt you. If you honor me I will honor you. Those that honor me I will honor. And one way we honor God is by respecting what he declares to be holy. By keeping sacred what he has sanctified and God has sanctified a day and he's asked us if we love him to not allow the devil and his minions to bring in all these little worldly distractions and he said, "Not doing your own thing." Now I'm not going to completely dissect this verse because we don't have time but I want you to consider something. He says, "Not speaking your own words." Why does he say that? "Out of the abundance of the heart the mouth speaks."

True Sabbath keeping begins in the heart. It's an attitude in the heart. It's walking with God in the heart and thinking his thoughts and basking in him. I'd like to read a quote to you. And I've lost the reference but I've got the quote. "God requires not only," I think this is Child Guidance. "God requires not only that we refrain from physical work upon the Sabbath but that the mind be disciplined to dwell upon sacred things." I want to pause there. It's not a sin to try to educate yourself to try to think differently. It's not fanaticism. It's not legalism. Being a Christian is conquering that last frontier, which is what you think about. And if you can keep your mind stayed on holy things this is what it meant when it says, "Enoch walked with God." Every Sabbath we get a chance to practice walking with God for those twenty-four hours. We should discipline the mind to dwell on sacred themes. The fourth commandment is virtually transgressed by conversing upon worldly things or engaging in light trifling conversation. Talking upon anything and everything which may come into the mind and speaking our own words. Every deviation from right brings us into bondage and condemnation." Sometimes you might need to talk to someone who doesn't share your beliefs and when they start talking about the new addition they're going to put... and I've fallen into this before... their new addition on the house and the garage and you forget that it's Sabbath, you know, and you automatically, men are very task oriented. We think about the things we've got to do and you might have to say, "Change your conversation." Or "You know, let's not talk about that right now." And if you have children sometimes kids, you know, their minds are so active and they'll start talking about their Lego Bionicals that can blow up this and that and you know they...and you say, "Let's talk about something else now. It's the Sabbath."

Think about holy things. Think about God. Whatsoever things are good and noble and just and pure think on these things." If ever that verse could be applied it could be applied to the Sabbath. Amen? And so it's a day for doing good. God doesn't want us to have an idea where we dread the Sabbath. He wants it to be a blessing, but let's face it. If we don't have a love relationship with Jesus then we'll be watching the clock. When the Sabbath isn't begun yet we'll be thinking, "Oh, I've got this stuff I want to do. Is it Sabbath yet? Oh, I guess I don't have time to do it." That's not the attitude. And if it is Sabbath I mean you know let's face it who of us has never heard some young person say, "Is it still Sabbath?" How many of you have heard that before? Come on! Doesn't it make you feel bad to have that kind of attitude? And I've caught myself, yes, Pastor Doug, looking wistfully out the window and wondering if the Sabbath is over so I can get to my next project. And I'm ashamed but it's true. You know what that means? A change in the heart.

It's a change in the heart. It's a change in the attitudes. You know it's not the first time that appears. You can find examples of that attitude in the book Amos chapter 8 verse 5. The people were saying, "When will the new moon be passed that I might sell grain and the Sabbath that we might trade wheat?" Isn't it over yet so we can do our own thing? And God says that's the wrong attitude. We want it to be a delight. You know I think the more that we know the Lord the better we love the Lord the more delightful it becomes. It comes from walking with God. Now let me illustrate here. If a young man falls in love and is smitten by a young woman. Two single young people. And because of their schedules they can only spend one day a week together he will do everything he can to arrange his schedule and get all of his business aside and all of the stuff that might distract his thinking so that he can give quality time to his beloved and she can do the same. If while they are together and she's talking to him and he doesn't seem to be paying attention as they're walking and holding hands and she says, "You seem like you're a thousand miles away." And he says, "Well, you know I'm really thinking about the projects I've got this week."

Would that hurt her feelings? Or if they're sitting together over dinner that she's spent all this time preparing and he keeps looking at the clock saying, "Is our date over yet? I've got to leave. You mind if I leave early?" What would that say about his relationship? These attitudes indicate what? We want the Lord to have our hearts and when God has our hearts we won't be asking those kinds of questions. But I've got news for you, friends, even if your attitudes aren't right keep it correctly. Even if you're doing the right thing for the wrong reason still do the right thing. Because he commands you and he's God. And sometimes in doing what you're being told to do you then will understand the meaning. It'll come to you. Still do the right thing and then say, "Lord, I may not have the right attitude. I might be thinking things I shouldn't be thinking but I'm going to try and do the right thing and help me have the right

attitude."

Even if a man says, "You know I don't feel for my wife the same way I used to feel." You stay married! Right? Right? So just because you may not feel like it doesn't mean you stop obeying. You know I have had the privilege of meeting one of the only people who received the Congressional Medal of Honor. It's the highest medal that can be given in our country. It was awarded to only one non-combatant. He was a Seventh-Day Adventist Christian named Desmond T. Doss. And when he enlisted during World War II or was drafted, he didn't, he wasn't a conscientious objector, he was a non-combatant. He said, "I will serve. I will try to save lives but I refuse to pick up a gun and to take lives." And going through boot camp and training he would not work on the Sabbath. He told them right from the very beginning. And he didn't say, "I won't do it." He said, "I can't do it because as much as I respect my officers and superiors God comes first." And they would put a rifle in his hands and he wouldn't hold it. And they would try to make him work and he would say, "On the Sabbath I can't. I'll work six days a week twenty-four hours a day but from sundown Friday to sundown Saturday I can't work. Now if life is threatened since I'm a medic I will do that because that's what Jesus did. But the KP and the sweeping of the barracks and this other stuff," he said, "I can't do it."

And I'll tell you what. He was jeered and tormented, ridiculed, and mocked, made fun of all through his military experience until they got on the front lines. And when they got on the front lines and they were under some of the worst fighting in WWII and you know there was some bad fighting in the Pacific. A bunch of men were trying to take this cliff, this escarpment from the Japanese and a hail of fire was coming off the... of machine gun fire coming off the top. A lot of marines and soldiers were wounded. He heard them up there crying and he went up one time after another and he rescued these men who were wounded. And brought seventy men... every time he'd come back down with one they'd say, "You better stop. You got lucky that time. Don't push your luck." He would hear another one crying, "Medic!" And he'd go back up. No one else went. And he brought them down and he never got hit. And they gave him the Congressional Medal of Honor. Hand grenade was thrown in the group where he was standing. He jumped on the grenade. And to this day he's missing some toes. He's still alive. He gave me one of his signed books. It's a book I recommend. It's called The Unlikeliest Hero. But he said, "I'd rather die than disobey." "Those that honor me I will honor."

God is looking for some people who will stand up for Him. And that means you need to be faithful even in that which is least. Don't be ashamed of saying, "I keep the Sabbath." Or "I can't do that." This is God's Sabbath. And God will honor you if you do. This is the first part of a message. We're going to talk more about this. But I would like to see a revival in my life in being more careful to keep that day holy because God is commanding us to do it. Because a big test is coming in the near future, friends, and if we can't get it together regarding something as basic as keeping the Sabbath holy, how are we going to pass the big test? I want to be faithful, don't you? If that's your prayer then why don't you reach for your hymnal? Let's sing our closing hymn. "Don't forget the Sabbath." I forgot the number. What is that? 388 Thank you.

How many of you found yourself having to read the verses because you didn't know them by heart? It's because we don't hear this message enough, do we? I wanted you to read them. There's good theology in there. I'll make a confession to you. I feel like I have sometimes been sloppy keeping the Sabbath and I know that it's a sin. I want to be faithful to keep it holy. It's not my day. It's his day. Because I love him. Anyone else want to confess with me and ask God to help us be faithful?

Father in Heaven, Lord, we're coming before you beginning with repentance. Please forgive us for profaning something you have declared to be holy and your word has creative powers and when you say something is it is. You've said this day is holy, Lord. We are living right now; we're dwelling in sacred times. Help us in our deeds in our thoughts in our words to learn how to keep the Sabbath in a way that pleases and honors you because we love you. Lord, this subject requires some understanding, education, study and I pray that as we continue to explore this theme that we will grow in grace and we will not only be hearers but doers of the word. Bless us now in this way. In Jesus' name we ask. Amen.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Holiday or Holy Day - How to keep the Sabbath Part #2

(Below is a transcript of a sermon given by Pastor Doug Batchelor.)

### Holiday or Holy day

Let's face it, there's a lot of people in the world that their concept of the Sabbath, on the first day of the week, is that you put in your time at church and then you go to the football game or you go shopping or you just treat it like a vacation. Now I'm watching an evolution among Sabbath keepers towards that same concept, that I think it's unhealthy and unbiblical.

### God will honor those that honor him

You know there's a story about a man who had a banana plantation in South America a number of years ago and he was a Sabbath keeper. And I don't remember all the circumstances because I'm repeating this story by memory, but evidently the fleet of ships, banana boats, that, and pick up the bananas; because of an approaching storm they all arrived in this port city to pick up the cargo of bananas on Friday afternoon and it was unexpected and they all showed up at the same time and they said, "We are leaving Saturday night because there's a storm approaching and we cannot afford to get caught." Well all of the banana farmers they wait to the last minute to cut the bananas to make sure they're transported fresh. This was back before some of it was done by air. And they all had to scramble Friday and Saturday to harvest their bananas and this one man quickly realized he would not be able to do that and keep the Sabbath. And so when some of his neighbors noticed that he did not have his workers out in the field harvesting the bananas they said, "Aren't you going to do it? All the ships are leaving! It'll be the last set of ships for this season because the shipping season for this crop is going to be over and you're going to lose your whole crop!" He said, "I can't do it without breaking the Sabbath, and so I figure this is God's problem and I'm not going to do it." And they labored with him. They said, "What about your family? God understands. He'll understand. I mean look at all the waste! And you can give some to the church."



And there was a scripture that he quoted, "'Has God as great a delight in sacrifices and offerings as in obeying the voice of the Lord? To obey is better than sacrifice.' So what if I give an offering to the church? God would rather have me obey!" And they said, "You're insane!" And so they all went to work and they harvested their bananas and they brought them down to the ships and the ships all took off, and as they were disappearing across the horizon he was in church with his family and his bananas were still in the field.

Well, the rest of the story is unbeknown to them one of the ships had engine trouble and it limped into harbor that Monday wanting to buy some bananas. It got the repairs done. All the other bananas were sold because they thought that all the ships had left and they were now willing to pay nearly twice as much for anyone who had bananas so they would not go back empty. And so this man, because he honored God, God honored him. And all of his friends watched as he then went down to the port and he sold his bananas for almost twice what he would have got if he had panicked. "Those that honor me I will honor."

You will be tested and I promise you that there is a big test coming to God's people about who we will obey. In the last days it will be a battle between those who obey the beast and worship him and those who have the seal of God and worship him. And that's why even something that may seem a small as this, keeping the Sabbath day, could be an internal issue. And these little nuances of how to obey that we're evaluating do make a difference. If we don't study these things and educate ourselves in these areas then pretty soon I can guarantee you instead of the Sabbath day being a holy day soon among Sabbath keepers it'll be treated like a common holiday and I think you know there is a difference.

**Now what is the purpose of the Sabbath?**

Enter a description of what you are looking for.

### Sweden, Finland, Hungary, Romania, and Ethiopia (17th Century)

"We can trace these opinions over almost the whole extent of Sweden of that day-from Finland and northern Sweden. "In the district of Upsala the farmers kept Saturday in place of Sunday. "About the year 1625 this religious tendency became so pronounced in these countries that not only large numbers of the common people began to keep Saturday as the rest day, but even many priests did the same." History of the Swedish Church, Vol. I, p.256

"But as they rejected Sunday and rested on the Sabbath, Prince Sigmond Bathory ordered their persecution. Pechi advanced to position of chancellor of state and next in line to throne of Transylvania. He studied his Bible, and composed a number of hymns, mostly in honour of the Sabbath. Pechi was arrested and died in 1640.

Jesuits tried to induce the Abyssinian(*Ethiopia*) church to accept Roman Catholicism. They influenced King Zadenghel to propose to submit to the Papacy (A. D.1604). "Prohibiting all his subjects, upon severe penalties, to observe Saturday any longer." Gedde's "Church History of Ethiopia." p.311, also Gibbon's "Decline and Fall," ch. 47

Learn more about the [great conflict](#) between man's



We talked about that a little bit in our last study. Of course it's a time for reading the word, for prayer, I hope you bring your Bibles to church, for corporate worship. I was shocked when I've seen some of these articles and statements that implicate that just stay in your place on the Sabbath... it's OK to just hang around the house... There are numerous commands in the Bible that it's a place and a time for us "to come together to worship before him" Isaiah 60:6. I even found a place in II Kings where it talks about the Shunamite woman and when her son died and she told her husband, "I'm going to see Elisha." He said, "Why? It's not the Sabbath." That implies that they came before. They gathered together on the Sabbath day. Did you ever catch that? And so there's a lot of evidence in the Bible that it was a day for worship.

Remember I couldn't find some quotes in our last study? One of them all share with you. I had a whole litany of them. "Fathers and mothers," and this is from the book Child Guidance, page 531, "Fathers and mothers should make it a rule that their children attend public worship on the Sabbath and should enforce the rule by their own example." How many of you have heard of fathers that Sunday morning they send the kids to church? They stay home so they can watch the news and read the sports section in peace. Your children are going to do what you do so we ought to do it by example. Of course the Sabbath is a time for physical rest, spiritual rest, mental rest. It should start and end with worship and that doesn't mean that we're scrambling around an hour after the Sabbath has begun and say, "Well, I guess we should have a little prayer." And I'll confess the reason I'm sharing this with you is not because I'm preaching down but I'm preaching up. In the Batchelor home were still studying how to keep the Sabbath and that's why this was important. Sometimes we've found that the Sabbath started and we say, "Well, let's have a prayer, you know, and officially begin it." Instead of really worshipping and reading something with substance and singing together and you know it takes effort to give God the honor that is due his name. And it should and that way. There ought to be decisive beginnings and endings to the event and we should guard the edges of the Sabbath. If you wait until you think that the clock has finally ticked its last tick and now you've entered holy time... why would you wanna push it to the last minute?

If I'm getting on a plane I hate being late! I found out what standby means. It means you stand by and watch the plane takeoff! I like to get there early. If I'm gonna wait I don't always want to wait at home. And when they're boarding the plane I wanna be the first one on. It happened to me again this last week. I took a trip to Florida and back. Two people had my seat and I was not one of them! Same seat number. Computer error. And I watched everybody get on as I stood back. And you know who ever had gotten to that seat first would've been there. I know that sounds selfish and me but you don't wanna be late is my point. And that's the way it is with the Sabbath. And when it's over don't be watching the clock and say, "All right blow the horn! It's over! Let's do our own thing." That's wrong attitude. It's almost an insult to God. Let linger a little bit. Start early and show Him that you care.

### It is a Commandment

Now the Sabbath is not one of the ten suggestions or of the ten recommendations. It is a commandment. Let's look at this again. It was in our scripture reading, but the repetition won't hurt us. Exodus twenty verse 8 through eleven. And I especially want you to notice something that is all contained within this commandment. It's got the what, the where, the who, the how, the when, and the why in this one commandment. You know why God did all of that for this one commandment? Because he knew that we would have questions and so he gets more specific about this commandment than any other. It's the longest. It's in the middle of God's law. He gave it a priority. He begins with the word remember. Why do you think he did that? He knew we would be prone to forget. And that doesn't mean start remembering Friday afternoon. "Remember the Sabbath day to keep it holy." It is holy. We are to keep it the way he's made it. "Six days..." It's telling us what to do, "six days you shall labor and do all your work but the seventh day is the Sabbath of the Lord your God. In it..." When? In the Sabbath. "...you shall not do any work." Who? "...you or your son or your daughter or your male servant or your female servant nor your cattle nor the stranger who is within your gates." Where? "...within your gates. For in six days..." Why? "For in six days the lord made the heaven and the earth and the sea and blessed them. And the lord rested the Sabbath day there for the lord blessed the Sabbath day and hallowed it." He's covering all that in this one commandment so that we would understand.

Now in keeping with just reading the commandment I would like to remind you that this is not one of the least of the commandments. You know Jesus said, "Whoever therefore shall do and teach the commandments even the least of these commandments will be called a great in the kingdom of heaven." And you'd be surprised how many people look at the Ten Commandments and they figure, "Well, if I was gonna pick the least it would be the Sabbath." But I think they have chosen poorly. You realize that the penalty for Sabbath breaking was death. The penalty for stealing was not death. The penalty for lying was not necessarily death. The penalty for adultery was death if the people were married, if they were unmarried there was a penalty you had a good hour and you married the gal or the guy. But the Sabbath, listen to this, Numbers 15:32. While the children of Israel were in the wilderness they found a man gathering sticks on the Sabbath day and those who found in gathering sticks brought him to Moses and Aaron. We know it's a commandment. Here's a breaker. What's the penalty? We've got this new law. We know what the law is. Now we don't know what the penalty is. And they didn't know what to do. You read on, it says, "The Lord

said to Moses, 'The man must surely be put to death.'" For gathering sticks? "All the congregation shall stone him with stones..." they were to participate in the execution! So all the congregation brought him outside the camp and stoned him with stones and he died. I bet they were little more careful next week.

### How important is this to God?

Is it a suggestion? Some people go to Romans where it says "one man regards a day under the lord, another man regards every day alike. Let everyone be persuaded in their own mind." And they applied that statement that is dealing with the Jewish holidays, the yearly Sabbaths, to the Sabbath day. Oh no! It's talking about something different there. Then you could read on. Let me give you just a couple more verses if I have time. Ezekiel 20:12 & 13, "Moreover also I gave them my Sabbaths to be a sign between me and them that they might know that I am the lord who sanctifies them." It's a sign of sanctification. Do we need that? Do we need sanctification? "Yet the house of Israel rebelled against me in the wilderness. They did not walk and my statutes. They despised my judgments which if the man does he will live by them..." Meaning there's sanctifying influence in them. "... and they greatly defiled my Sabbaths. Then I said I would pour out my fury upon them in the wilderness and consume them because they despised my judgments and did not walk in my statutes but profaned my Sabbath." That's pretty serious. You can read also in Ezekiel 20:20 & 21 verse 24 "Hallow my Sabbaths. They'll be a sign between me and you that you might know that I am the lord notwithstanding the children of Israel rebelled against me. They did not walk in my statutes, were not careful to observe my judgments, which if the man does he will live by them" (this is similar) "but they profane my Sabbath and then I said I would pour out my fury on them. I would fulfill my anger against them in the wilderness because they profane my Sabbaths."

### Does God care? Is it serious?

I think sometimes we feel like, you know, just everybody be led by your own conscience and if it feels good it's OK. The Bible doesn't teach that. Got is specific about keeping the Sabbath day that is a law, a commandment. Amen? Now there are couple of extremes and this is what I think pollutes our thinking a little bit. By the time Jesus came the Sabbath was being taught by the Pharisees who were extremely legalistic and they even accused Jesus of Sabbath breaking in the Bible. But nowhere in the Bible do you see Jesus ever doing anything that violates the Sabbath commandment the way it's given in scripture. He broke their manmade traditions and how often did you hear Jesus say, "You have a fine way of setting aside the commandment of God that you might observe the traditions of men." That's why he goes on and he says, "In vain to they worship me..." Sabbath and worship are connected. "... teaching for doctrines the commandments of men." They had manmade commandments be taught as though it was a doctrine and it was all vain. You never see Jesus in the carpenter shop on the Sabbath day. You never hear him... or teaching his disciples it's OK to break the Sabbath. Indeed he was in the synagogue every Sabbath day. So by his example he was there worshipping, stood up reading the scriptures out loud and that's a good example for us. So a lot of the conflict that you see in the New Testament was Christ trying to clean and clear the Sabbath from the manmade restrictions.

And there are still Pharisees out there. Amen? That try to make it a burden instead of a blessing. It is supposed to be a blessing. But some people believe that those statements in Isaiah where it says "thine own pleasure" means that were supposed to make ourselves as miserable as possible in order to keep the Sabbath. Let me read that to you. Isaiah 58: 13 & 14, "If you turn away your foot from the Sabbath, from doing your pleasure on the" Jews holy day. Is that what it says? From your holy day? God says "my holy day." So we can't pick our own day. It's his day. "...from doing your own pleasure..." Now the word pleasure there doesn't mean anything you enjoy it means your personal, selfish pursuits. And you know, there's some people say, "You know as long as we're out nature we're gonna go water skiing. We're in a mode snow skiing on Sabbath." I believe that that's a corruption of what the intent is. While the Lord wants you to enjoy the Sabbath you're not out to be doing your own diversions. I believe that it's a time to dedicate to his service and we'll get into that a little more. And he goes on to say, "honor him not doing your own ways or finding your own pleasure" and that word pleasure there means purposes, pursuits, ways. How many of you eat on the Sabbath? Show of hands. Be honest. How many of enjoy it? Would any of you dare to say you find pleasure in it? So we're not supposed to eat on the Sabbath? Well, of course. That's not what he's saying. He's not saying as soon as you start to enjoy something "I must not be doing the right thing because I'm enjoying this." And there are people who take that to mean it. It means your own pursuits, your own ways, your own purposes. Now in keeping with that, and I need to be very delicate in the way I address this.

### Intimacy on the Sabbath

I get a question much more than you would imagine on the subject of, "How does that relate to husbands and wives with marital intimacy on the Sabbath day?" There's a lot of confusion in this area. Let me get you to think about something. What day of the week did God make Adam and Eve? Friday. Sixth day. And what was the last thing he says to them before you enter into the Seventh day? "Be fruitful and multiply." What would their honeymoon have been? Is there anything in the Bible... Now was there sin in the world when God made Adam and Eve? There was no sin in the world. Is there anything in scriptures in paradise that implicates that there's something impure or unholy about those natural relations? No, and I would like to give you Hebrews 13:4. "Marriage is honorable." And that word honorable can

be translated pure. "among all and the bed undefiled" pure. And so this concept that "well, the Sabbath is a holy day" and so you can't support that Biblically. Paul does say there may be times that a family or husband and wife wants to choose to fast and pray and separate from one another for the purpose of fasting and praying. You notice it's equated with not eating too. And so if it's ok to eat on the Sabbath... Do I need to go much further with this or do you understand? Now what I'm sharing with you I'm sharing by permission and not commandment. If your conscience tells you otherwise or if you and your spouse have made a covenant then hey, there's no sin in that. That's fine. But I just wanted to say biblically I think we need to be balanced about this.

### Sabbath In Space

Another question I get and you'd be surprised how often is how do you keep the Sabbath on the space shuttle? Or the international space station? Or how do you keep the Sabbath in the North Pole during the winter when the sun doesn't come up for several months? I don't know, but I thought I should at least address it. I've thought about it because I'd like to go. I'd love to go to the space station maybe before I get too old... I mean you know if I'm 80 John Glenn made it when he was 80. I still have a chance, don't I? If the lord tarries. I've thought before. What if you're up there? You know it goes around the earth. I figured you'd just probably say, "All right, Lord, I'm gonna keep the Sabbath the time and the way they're keeping it in northern California" and just measure it that way, right? I mean, what do you do if you live in a cavern down in the middle of the earth and you're keeping the Sabbath? You'd have to use some kind of artificial time mechanism and give Him that time based on where your home is. I don't know. Same thing with the North Pole. First of all, I don't think the Lord intended you to live there, right? And you know what's interesting when people start presenting some of these little strange challenges, "Well, how do you do it at the International Date line?" They're usually Sunday keepers that are trying to create a problem. You know what my answer is? You do it the same way you keep Sunday in those locations. Sabbath is not my idea. It's God's idea and when you start to imply that it's impossible to keep it certain places you're really attacking him.

I don't know some of these answers but it's God's idea. I know how to keep it where I live and that's what counts, right? And I'm not going to the North Pole so it's not a problem for me. Now here's an area where we want to spend a little time. What to do with children. And this is something that really needs attention because the fact remains that if you do it wrong the Sabbath will be a burden for your children. If you do it right it will be a delight and a blessing. First of all, I think it's a good idea to find as much as you can. Let's face it, kids have more energy. How many of you would like to have the energy of a three year old again? They've got it seems like unending energy and when you put the seatbelt on in their pew Sabbath morning and they're sitting still and then you take them home and you say, "Now we get to sit for another six hours." It's no wonder that they watch the clock. It's important that you keep their active minds engaged and give them positive things to do. But I also want to make something clear. It's my opinion that there's a difference between the Sabbath being a delight and the Sabbath being a blessing and feeling guilty because you're not making the Sabbath fun. I don't know that there's a command anywhere that we are to make every Sabbath day for our children like a trip to Knott's Berry Farm or Disneyland. It's a holy day. That doesn't mean you can't have fun. You might not do something that is fun. I have fun preaching. But the idea of every moment we are to be entertained is I think a plague of our generation. And if I'm not being entertained all the time and if everything isn't always fun then it's not good. That's true, and it's the corruption in our thinking. We should try to make it a blessing. We should try to make it a delight. And that may not be the same thing as... I've seen parents hand their kids their Gameboy during church. And you know you're looking out there and you see this one head... they're shooting asteroids or whatever it is they're doing out there because they're afraid they might not have fun and they want them to enjoy a church. Well, they're not hearing the sermon. Are they going to have that when they're 45 years old? I mean, you know, at some point we need to be teaching the children to be respectful and to sit and listen because you want them to transition from being children into adults and as they get older theoretically they'll understand more and more of the sermon and be able to apply it. But there are things we can do not just in church but during the day.

We have great Sabbath School departments here that keep the young people engaged in learning and that's what I like. They're not only making it interesting, they're learning and that takes a lot of effort. First of all, read spiritual books, nature walks, go visit some old folks. Nature is a good thing. You can't do it all year long. What about the North Pole? Can't do it there as often. But then you always have the question if you go out to the river or the creek can they go swimming? Can they go in up to their ankles? How about up to their knees? And I've heard all kinds of different parents weigh in on this and in different places. Just a few weeks ago our family with another Sabbath keeping family went to a creek up in Covalo on the Sabbath. We took the kids down there and they wanted to know if they could get in. We said, "Well, you can take off your shoes." You know it's OK to wade around and collect rocks and look at the crawdads. I think it's good to get out in god's creation and to feel it with your toes a little bit. But the next thing you know Nathan was completely baptized. And he didn't want to be. The creek was cold. He just, you know, they were bouncing on a log and someone pushed him in. We won't say who. It wasn't me. But you know those things you've got just to give them guidelines so that they can enjoy being out there but let them know it is holy time. Because let's face it it's one thing if you're down at the river with the kids on the Sabbath and they are cooling off their toes or something. It's

something else if they're doing cannonballs of the diving board. They're really not thinking about God, are they? And so you understand the differences?

That might be OK to go for a Sabbath drive with the family, but you don't wanna get involved in the Indy 500, right? You could say, "Well, I'm just driving! You drive on the Sabbath. I'm driving." No, you see there's a difference there. And so you need to use intelligence about what is the purpose of it. Somebody gave me a book that, I don't know. Do we carry this at Amazing Facts? We do! Oh good! Commercial. Amazing Facts has this. But it's 52 Things to Do on the Sabbath and a lot of these have to do with children. I will read them all. But they can of course be involved with Pathfinders and Adventure Club. They might get out in nature and collect flowers, pine cones, rocks. Rock collections are interesting. Tracking animals, scavenger hunts in nature, there's of course some of these nature things you can do would be inside the house. Invite a stranger home for you. Draw pictures of nature. You can sing. Do 20 questions on Bible characters. And I'm not gonna read them all. Visit shut-ins. Adopt a grandparent. Just call or write someone who needs encouragement. Write a letter to a Bible character. And there's 52... there are other books and things that are available that have ideas. And it might take some energy, well spent energy, thinking about things that can be done to help them burn off some of their energy and enthusiasm that they naturally have.

### **Lessons from the Dolphins**

You know in nature when dolphins give birth baby dolphins, of course they're mammals, they actually have to learn how to swim. It doesn't take them very long, but you watch them when they're first born, and I've seen this before, they're going upside down. They're going down when they need to go up and shortly after they're born they don't even know how to breathe. They're not sure where the air is, and just like human babies they've got to breathe shortly after they're born or they don't survive. The mother and father or other dolphins in the pod will get under that little one and push it up to the surface and it'll take a breath and they'll let it swim around and they know instinctively when it's ready for another breath. And on a regular basis they begin for its first I don't know if it's hours or days of life they keep pushing it to the surface and telling it where to go for the air. Well, our children need to be trained how to breathe holy air. And it's not like that there's a difference and we need to lift them up and they might resist it. They might go the wrong direction, but they just need that gentle guidance so they will then find out where it is. One of the most important parts of the Sabbath Commandment is summed up in the word "remember" and as I said earlier remembering does not mean you wait until the sun is cresting the horizon Friday afternoon and you say, "Well, it's almost Sabbath. I need to get ready." Because we live to worship God, and keep in mind I believe we should worship God seven days a week, amen? But let's face it; the worship on Sabbath is obviously of a superior nature, context, content because God said so. He said he will meet with us and bless us in a special way. Because we live for the purpose of worshipping him and glorifying him it is worthy of investing time in thinking ahead and remembering. We don't just start remembering the Sabbath on Friday. I think you start remembering it when the sun goes down Saturday evening and thinking about your next Sabbath and plan our week.

You know the Sabbath is a wonderful calibration tool of the Lord in the life of those that worship him because life is made of time and if every week our weeks revolve around this blessed time with God you never lose focus and that's intended. I think God planned it that way so that the Sabbath is something that our whole life revolves around it. It helps us to keep the focus on what our purpose is to worship, to serve him, to glorify him. It also helps us guard against becoming preoccupied with the cares of this life "lest that day overtake us as a thief." And so it's worthy of some attention and planning. A few things I'd like to read you here on that thought. This is, hey like to recommend something. To have a pen? Pencil? A good memory? A lot of what I'm sharing with you can also be found in that classic book Child Guidance. It's chapter 79 called "The Sabbath, the day of delight" and I highly recommend it. There's a lot of material there but I will read a few choice quotes to you.

### **Prepare Before the Sabbath**

"On Friday let the preparation for the Sabbath be completed. See that all the clothing is in its readiness, that all the cooking is done. Let the boots be blacked" your shoes be shined and so forth "and the baths taken." Hey! I want to stop right there. Every Friday, I picked this out yesterday whether you like or not, I just did it in advance. I have my shoes. I pick out my socks and my underwear, the tie, sometimes I'll pick out two or three and I'll ask Karen to tell me what to wear and I try and do it in advance so I'm more relaxed. There's already things the devil is going to do... any of you ever noticed the devil will try to ruin your Sabbath because he knows it's a day that's blessed. He will try to do things to get you so anxious and flustered and things will go wrong and you'll get out in the car all smiling and happy to drive to church you realize someone left the door open that night, the dome light was on, the battery is dead. And so if you don't plan ahead the devil will take advantage of that. But what about, it says here, "the baths taken"? Do I dare ask how many take a bath? Oh, I won't ask that. I'd take a bath or shower. I don't take baths. I'd take showers every day sometimes two times a day not because I'm neurotic but sometimes I wake up to go to work I take a bath. I'll play racquetball. I stink. I'll take another one. Back 100 years ago taking a shower or bath was a very intensive, laborious job. They use to have to haul the water, and I've lived like this before so I know it, heat the water by firewood, pour it, get someone bathed, heat up some more water, pour it. It took hours. And it was very labor intensive to take a bath. It wasn't some command that you have to be dirty. If I'm going to bathe six days a week I'm



not going to have the one day of the week I stink be the Sabbath day. And I've got an excuse. The Bible says that the priest washed in the laver on the Sabbath. And so I've got a reason. But let's face it, friends, in our culture to step into the shower and turn that button it's more effort to drive to church than to do that. And so if any of you have been practicing the 1800's pattern of only bathing Friday you don't have to feel guilty, in my opinion, about taking a quick shower on Sabbath as well.

"But let the work be done" it says. Make it your rule to do this. You can if you want. "The Sabbath is not given to the repairing of garments and the cooking of food, to pleasure seeking or any other worldly employment. Before the setting of the sun let all secular work be laid aside and all secular papers be put out of sight." On my desk I've got all kinds of, you know, things you're dealing with. You've got bills and you've got other official papers. I stack them and put them out of the way because you know what happens, you look at them and what happens to your mind? If you're not supposed to be doing your own thing and thinking your own thoughts and speaking your own words it helps if you put that thing out of the way where you don't need to be distracted by it. Now they put the slide up so I'll go ahead and jump to that.

What about cooking on the Sabbath? Exodus 16: 23-26. First of all, it's not a commandment that you eat cold food on the Sabbath, but whatever you can get done in advance it's a good idea. The Sabbath should not be dedicated to elaborate cooking and heavy food preparation. It's not the same thing as preparing heavy food. The Bible says, "Bake what you will bake today and boil what you will boil. Lay it up for yourselves. All that remains shall be kept until the morning." Now some things if you're going to make a salad, you know if you make a salad on Friday and put the dressing on it you've got a limp, soggy salad the next day. Have everything prepared and you throw it together then when you're about to eat it. You all understand some of the little nuances of different foods, but the idea is get as much of it done as you can in advance, cover it up, have it ready so you can relax. What you're trying to do is preserve time. Praise God for time bake ovens! Karen will make the food, on Sabbath she sets the oven on automatic, we come home, it goes 'ding!', and it's ready. It's all heated up. You don't have the cold food. And we live in the age of microwaves. You can all nuke something pretty fast. But the principle is get it done in advance. Of course there are some people who might work in the institutions where there is a cafeteria and they need to feed people who are in a hospital or in a Christian boarding school and naturally those kind of things might need to be taken care of on that day and be done with a cheerful spirit. I don't think you should schedule every Sabbath if you're in some kind of a necessary function like that where you're on duty so that you're busy on every Sabbath and you're not able to sit at Jesus' feet.

### **Eating in a Restaurant on the Sabbath day**

Buying and selling. Nehemiah 10:31, "If the peoples of the land brought wares or any grain to sell on the Sabbath day that we should not buy it from them on the Sabbath day." Why do you think that is? And there are people who will argue, "Well, Doug, you know we take up an offering so we're handling money so what's the difference if you go to a restaurant?" That's a whole different thing. Giving an offering to God is different from buying something, engaging people and trade and hiring somebody. The Bible tells us it's a day where we are to rest and we are to let servants rest. So when we go somewhere and we're paying somebody to cook or food because we haven't made preparation I don't think that's a good thing for Christians. This is radar I just wondered if I was gonna get any support on that. You're not supposed to buy and sell. You should prepare in advance. I don't believe we should be going out to eat on the Sabbath day and mingling with the world in that way. Sometimes, let's face it, the environments in these public places of eating they're playing worldly music, worldly conversations and I just don't know that that's God's plan for us to expose ourselves in that way. Nehemiah 13, I'm gonna read this one to you from the Bible. Nehemiah 13:15, another verse, "In those days I saw Judah in Judah some of the people treading wine presses on the Sabbath." This isn't the first generation that's had problems with this. "Bringing in sheaves and loading donkeys with wine, grapes, figs and all kinds of birds which they brought to Jerusalem on the Sabbath day and I warned them about the day on which they were selling provisions. Men of Tyre who'd will there also have brought in fish and all kinds of goods and sold them on the Sabbath day to the children of Israel." Here you have the pagans selling to the children of Israel. The non Sabbath keepers selling to the Sabbath keepers and Nehemiah is saying, "We're not supposed to do that!"

"Then I contended with the nobles of Judah and said unto them, 'What evil thing is this that you do by which you profane the Sabbath day?'" Now, is this Doug's opinion? Or does the word of God say when we are engaged in buying or selling like this on the Sabbath day we're profaning it? I think that it's something that still matters that God does still care about. It's a day for doing good. You know I don't want to just talk about some of these restrictions. Matthew 12:11-12 Jesus said to them, "What man is there among you that has a sheep if he falls in a fit on the Sabbath day will not lay a hold of it and lift it out? Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath day." And obviously there are people who work in hospitals and things, there are folks that are sick and they need care. I think I was teasing Mrs. Batchelor when one of the little Batchelor's was born that she better not be laboring on the Sabbath day when she was pregnant because we had a command for that. I don't know that she did pay attention. But obviously... Huh? Oh, good. Alright then you were paying attention. I forgot. But you know there was a few

Sabbaths when she looked pretty close. And it tells us that of course were to take care of these obviously these natural things. Even Jesus talked about on the eighth day they would circumstance of baby. Let's face it in church sometimes pastors stay pretty busy and that's why that scripture says "the priests profane the Sabbath." That means that they do things that are technically not right and yet they're blameless.

On the seventh day the priests would keep the altar fire burning. They're hauling wood. They would keep water in the laver. They're hauling water. If the people outside the sanctuary were doing it they were stoned. So there were things that were done in the sanctuary for the service of the people that God recognized needed to be done. So you've got to understand what is the context of what's being done. And we have people around this church we're very thankful for that perform some acts of service that others might worship, that others might participate, but even there we need to be careful that we don't get so busy serving week after week, and you and I know that there are people like Martha that are fixing for potlucks every week and they may miss the sermon because they are preparing. And once or twice you understand that, but you get so busy serving that you don't hear the word you can lose your relationship. And while I'm on this subject of course the Bible talks about the ox in the ditch. Jesus just referred to a sheep in the ditch. Another passage talks about a donkey in the ditch. They don't fall in the ditch very often. It's amazing how many things were calling an ox in the ditch these days. My idea of an ox in a ditch is on Sabbath I have seen literally people whose cars break down. I know that I can get them going again. I will stop and reconnect their carburetor or whatever it is I can do. Try to keep them going down the road. I think that's... and of course I don't bill them. And that of course is an act of support and mercy. And a few weeks ago I was with Steven and a car broke down on our way home from church right here on Watt Avenue in the middle of the road. There was this man or woman, I don't even remember any more, just stuck there and all the cars were honking and I thought, "Instead of just honking why don't we help them?" Steven and I got out. We helped push the car. Well, I wouldn't wanna do that for living, but on Sabbath there was nothing wrong with that. Amen? How many of you agree with that? You're trying to help somebody. But a lot of things we call the ox in the ditch are not the ox in the ditch.

And I personally am concerned about sometimes youth ministries say, "This Sabbath we are going to go rake people's lawns for Jesus." No! anyone have a problem with that? Or they say, "We're going to go wash everyone's windshields in the parking lot because we're doing good and were blessing people." Or, "We're going to go pick up trash on the highway." I think we're setting a bad precedent for the young people when we get into these "ox in the ditch" "doing good" ministries that are really teaching the kids it's OK to work on the Sabbath day. And that's, I don't think that's what Jesus had in mind with this principle of the ox being in the ditch.

Let me give you an example. Luke 23:55 Jesus dies. I'm going to read on through Luke 24:2. Christ is dead. The sun is going down. It's not Sabbath yet. They want to get his body prepared. They love him. They've spent three years and a half listening to him teach. They know what he wants. "The women who came with him from Galilee followed after. They observed the tomb and how his body was laid and they returned and prepared spices and fragrant oils and they rested the Sabbath day according to the commandment. On the first day of the week early in the morning after the Sabbath was passed" another gospel tells us "they any other women returned with the spices to finish embalming his body."

Now I think that the way that most people are thinking today among Sabbath keepers we would say, "Well, I realize the sun is going down, but we're not quite done enbalming Jesus' body and after all it is Jesus so certainly it would be OK. A lot of things we're calling an ox in the ditch I don't think Jesus would call the ox in the ditch. If it's something that can wait, let it wait. If it doesn't have to be done that day to save someone's life or to take care of some emergency of suffering or something then let it wait. Amen? I mean this was important to the disciples and yet they said hey it can wait till Sunday. I think they were glad they did wait. They got to witness the resurrection because they waited. Amen?

There are people who are faced with practical challenges in college or some work will require you for your profession to take a test and when do they always do it? So many of them on Saturday. A little while ago a policeman stopped me to talk to me, a highway patrolman, and I decided to brush up on my driving education. You know when they offer most of the schools? Praise the Lord! They just started offering one online and I was able to do the whole thing online because it's really difficult. All the other times I had to go traffic school I'd have to find it where you go in little sessions, a half one day and half another day. And what do you do if in order for you to pass a test or something, they have a test and it might mean your grade? And it might mean your job, a promotion? Would you do? Well, first of all, our office here has a letter, we have a few form letters. We run into this all the time, that we will write... praise God in America we have some freedom!

Other countries that roses are even more difficult. And we can write a letter and they will maybe give you another test specially just for you or they will waive it or something like that, but don't say, "Well, I'm going to break the Sabbath just this once because God understands." I think you start sacrificing your principles in little things like this and it'll get easier and easier for you to sacrifice until someday someone is going to tell you to substitute God's Sabbath for their Sabbath and you have made so many little compromises in series

that it will seem like a small concession to give up your faith. The devil chips away at our faith little by little. We need to take a stand. Amen? Are we supposed to break the Sabbath when it becomes inconvenient to keep it? Let's ask that question about the other commandments. "Well, you know, I really don't want to lie, but if I lie this one time it's going to save a lot of trouble." And I know there are some people that think there's a good argument for an occasional lie. I don't believe God sees it that way. How many of you ladies would understand if a husband said, "I'm on a four week business trip and a little bit of adultery... I mean, just this once!" A little bit of using God's name in vain, just an occasional, just this once, I need to deny Christ just now, worship another god. I mean, does God care if we make compromises with the other commandments? Yes, he does. And that's why I think we sometimes think the Sabbath is a different kind of commitment and he doesn't care if it's inconvenient we break it. The penalty was death back then, and it's very serious. Now I don't believe we're supposed to execute, but the penalty for sin is what? Death.

### **What am I supposed to wear on the Sabbath?**

Everyone listen now with your eyes closed so you don't look at anyone around you. I do think it's something we should address in how to keep the Sabbath. I believe when we come into the presence of God we should be conscious that he's a holy God and wear what our best is. Don't save your worst for God. Some people come to church I know they go to work all week long they wear a suit, they wear respectful clothing, they come to church looking like they're on a Hawaiian vacation. If the best you have is your Hawaii clothes then praise the Lord! When in Hawaii it's OK. I've been there. No, I'm serious. I go to church in some south Pacific islands and everybody has short sleeves and it's the way that they, it's their respectful clothing. You go to the Philippines they wear the barong. You know what I'm saying? Where what the respectful clothing is because you're coming into God's presence you want to by your example show respect. Let me give you some scriptures. Genesis 35:2&3, "Jacob said to his household and to all who were with him, 'Put away the foreign gods that are among you. Purify yourselves. Change your clothes. Let us arise and go to Bethel.'" Who knows what the word Bethel means? House of God. "And I will an altar there to God." They were to change their clothes as they went before the Lord. When the Lord was about to give the Ten Commandments Moses commanded them to wash their clothes. So one thing is we want to be clean. We should be neat and we should be respectful when we come before the Lord. It's a day for rest.

Oh wait! I want to give you one more scripture. Don't... too late! She almost put that up. I Timothy 2:9-10, "In like manner that the women adorn themselves in modest apparel with propriety and moderation." Not with costly clothing. We should not be, I think, flamboyant or extravagant. Some people, let's face it, they come to church and Saturday is, as far as they're concerned, it's the runway in a fashion show. And everybody wants to outdo everybody else, and I'm not saying you're that way but we all know that there are folks who view it as their opportunity to grandstand their latest purchase. That shouldn't be the spirit. We should be coming wanting to reflect Christ.

Something else popped into my mind that I forgot that I want to mention. The Bible says that the Sabbath is to be kept within our gates. Remember Jacob just said to his family. There are some things we're not responsible for. Your gates means your household. Back in Bible times they had ranches. You cannot be responsible for what people are doing as far as Sabbath keeping outside your gates. Even among the children of Israel were people who were not Israelites and they may not have respected the Sabbath. We just read that in Nehemiah. But within your gates, when your children, when your grown children come home they should be taught even though they may not understand or respect how you keep Sabbath when they're away when they're within your gates it should be kept. And you might say, "Well, you know, I know they're not Sabbath keepers so they're going to be watching football at home while we go to church." No. Tell them to get a hotel room. You might think that's a little tough love, but they need to respect because you've got to decide to love God more than my children. And have them honor it within your gates. What if you're in business and you have business partners that are not Sabbath keepers and they've got a business open on Sabbath? Some of you are doing that right now and you didn't even know it. You take your money to a bank, they invest in stocks and I can guarantee you they're not all closed on Sabbath. You can't control that. Here's the way I understand it. If you have a controlling interest in what's happening you either need to get out of that or they should be keeping the Sabbath. For instance, if you're one of 50 people that owns a hotel you can't tell them to close it down on Sabbath, can you? But "within your gates" means within your authority, within your control you should be keeping it. If it's outside of your control and authority you're not responsible for what everybody else is doing.

Then there will be people will say, "Well, you know you're making others work when you use electricity on the Sabbath, and you're making the phone company work if you pick up your cell phone and stuff like that." I can't control that whether I use it or not. You see what I'm saying? When I turn on the water I'm glad it's running, but I'm not going to work at the water company. Amen? And I know that there's some other things I'm leaving out. This is such a big subject, but I'm running out of time. It's a day for rest very simply.

Another quote from Child Guidance. "Let not the precious hours of the Sabbath be wasted in bed." While it is a day for rest we don't want to be gorging ourselves like lions that just killed an elephant and laying around. I think we should enjoy our food, but eat modestly. The food

should be special. I think it should be a treat. Doesn't mean you have to have ninety different items on the table. But it should be a treat. It should be pleasant. I don't think we should eat so much that all we can think about is finding the nearest hammock and sleeping away the rest of the day. It is a day for rest, but how many people do you know that miss church that say, "Well, after all, it's a day for rest! So I stayed home and slept." Oh, get up! Go to church. Then take a nap later. Amen? But don't miss your time worshiping with God.

"Let not the precious hours of the Sabbath be wasted in bed. On Sabbath morning the family should be astir early. If they rise late there's confusion and bustle and preparing for breakfast and Sabbath School. There is hurrying..." I hope you'll come to Sabbath School. "...jostling and impatience, thus unholy feelings come into the home. The Sabbath is thus desecrated and it becomes a weariness and its coming is dreaded rather than loved." God wants us to love it. He wants it to be a blessing. It's to be something that's to be a delight, something that we cherish, something we look forward to. But you know, it takes energy to build that kind of experience. It takes planning. It takes thought. Is God worth it? Is he worth giving your time with someone you love? Is it worth it? I know I've used this example before, but if a man and woman are courting and they have limited time together because of their schedules and where they live, they try to plan that time, they invest energy and it being special. And especially the man who makes those dates special for his beloved, he's appreciated, isn't he, when he thinks ahead? How many of you women like that when your husband does something that shows he actually thought ahead? He planned on doing something special. That makes them very happy.

When I travel Karen often writes a card or two in advance and she hides them in my luggage or my computer. She always tries to hide them where she figures I'll find them because nothing bothers her more than when I get home and she says, "Did you read my card?" I'll say, "What card?" So you don't want to hide it too well, but it's always pleasant when I'm digging through my file for that trip and I pull out a card with a you know little note or kiss or something on it. It's very, she usually has a love letter in there or something, and it shows me she thought about me. Now I've got to learn to do that for her when she... it's time together. And then finally... let me do something before I get to my finally, real quick. I had so much material that I wanted to share with you and I knew that I didn't want to go into part three and I wanted to cover as much of this as I can. We'll put both these messages on one tape. That I summarized some points, concepts for Sabbath keeping, and I have about 200 of these on the table out there so if each family takes one (you're free to make copies of it) and you can pick one up at our information table.

\*One, the Sabbath is a day to cease our creative work, it's a day of ceasing as God ceased, and to appreciate what God has done in the world and is doing in us. And there's scripture.

\*Two, the Sabbath is not a time for elaborate food preparation. It should be done the days before the Sabbath. It's not a time for heavy baking and cooking. The Sabbath is the time to lay our burdens down and to rest, Jeremiah 17.

\*We should not do any servile work on the Sabbath. That means slavely work. This includes our entire family our servants, our animals, and strangers who live among us, visitors within your gates. Sometimes it's hard when you've got family that are not believers that are with you. It's a challenge. You need courage and tact in how to do this.

\*The Sabbath is a holy convocation. We should meet and worship with others. A number of scriptures for that.

\*The Sabbath should be a day of daylight and rejoicing, a day in which we will for sake our thoughts and words for God's thoughts. How many of you struggle sometimes on Sabbath not thinking about things that you shouldn't think about? It takes some energy and effort to do that but you can.

\*The Sabbath, number six, is a time of healing. It's a good time to visit, to minister to those who are suffering. It's not a time to do our trading, buying, and selling engaging in those kind of business transactions. The Sabbath is a time to do good and visit the sick. We should do spiritual work on the Sabbath serving others for Christ. That doesn't mean raking their lawns and washing their cars.

\*The Sabbath is a time for prayer, Acts 16.

\*Eleven, the Sabbath is a time to reason with each other about spiritual principles and for ministers to teach and read the word of God and Jesus read out loud. I think it's good for us to hear the word of God read.

\*And then twelve, the Sabbath is it time for singing. Amen? We'll do that in just a minute. Matter of fact, Psalm 92 if you read the little introduction, is called a Sabbath Psalm. They sang on the Sabbath day. And you've got Ephesians, Colossians, and a number of others. If you want one of these I think we may have enough for one per family that are on the information desk out there.

\*Now finally, the Sabbath is a time to be with Jesus. Luke 10:38-42, "It happened as they went and entered a certain village a certain woman named Martha welcomed him into her



house and she had a sister called Mary who will also sat at Jesus feet and heard his word, but Martha was distracted with much serving." You know, we sometimes on the Sabbath are so distracted with getting to church and putting in our time and doing it that were not being with him. And the Lord wants us to be with him. If we can convince other people what day the Sabbath is and we're not being with Jesus we're not really keeping the Sabbath. It's in vain. We might have all the arguments. We might put in our time and sit still, but if we're not being with him and abiding in his presence then we're not really keeping the Sabbath. "Martha was distracted by much serving and she approached him and said, 'Lord, do you not care? My sister has left me to serve alone. Therefore tell her to help me!' And Jesus answered and said, 'Martha, Martha, you're worried and troubled about many things but one thing is needed and Mary has chosen that good part that will not be taken away from her.'" Sitting at Jesus' feet, gazing into his face, spending time with him, hearing his voice, this is what the Sabbath is for. Quality time with Jesus. He wants that with us and he was not going to let... even though Martha was preparing a dinner for Jesus he said, "No, not going to interrupt this. This is more important. We're having a relationship. We're getting to know each other." And he wants to have that with you. This is what the Sabbath is for. It's holy time because it's time with God. And I want to keep it that way, don't you, friends? Let's stand together and sing 383 "Oh, Day of Rest and Gladness!"

I'd like to ask a very simple question and you might respond by lifting your hand in God's presence. If you have heard the Lord speak to your heart in this presentation on the practical aspects of keeping the Sabbath holy and you recognize that you need help to do what God wants you to do would you like to say, "Lord, help me keep your day holy. Amen."

Father in heaven, dear Lord, we believe that today and in our previous study we have had our concept of the holiness of the Sabbath raised. I pray, Lord, that you will help us to rise in our keeping of it to meet that truth. Lord, we know that without Jesus We can do nothing but we also still believe that "through Christ all things are possible". We also know, Lord, that no matter how hard we might try to keep the Sabbath holy that if first and foremost you do not have our hearts it's impossible. Lord, I pray that you will make us holy that we may keep this holy time in a holy way. Help us to be cleansed through your Spirit. Help our minds to be purged by the blood of Jesus. And I would pray, Lord, that we can capitalize on this blessed time that you have set aside for us to meet with us in a special way. I pray that we can grow. Some of these things may take time for us to implement, Lord, and in an I pray that we can grow in the way that we learn and we train our families to recognize that you are a holy God and that someday we will gather with all flesh before you in that kingdom and worship you on the Sabbath day. Help us begin now. In Jesus' name we pray. Amen.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Persecution in the First Centuries

When Jesus revealed to His disciples the fate of Jerusalem and the scenes of the second advent, He foretold also the experience of His people from the time when He should be taken from them, to His return in power and glory for their deliverance. From Olivet the Saviour beheld the storms about to fall upon the apostolic church; and penetrating deeper into the future, His eye discerned the fierce, wasting tempests that were to beat upon His followers in the coming ages of darkness and persecution. In a few brief utterances of awful significance He foretold the portion which the rulers of this world would mete out to the church of God. Matthew 24:9, 21, 22. The followers of Christ must tread the same path of humiliation, reproach, and suffering which their Master trod. The enmity that burst forth against the world's Redeemer would be manifested against all who should believe on His name.



The history of the early church testified to the fulfillment of the Saviour's words. The powers of earth and hell arrayed themselves against Christ in the person of His followers. Paganism foresaw that should the gospel triumph, her temples and altars would be swept away; therefore she summoned her forces to destroy Christianity. The fires of persecution were kindled. Christians were stripped of their possessions and driven from their homes. They "endured a great fight of afflictions." Hebrews 10:32. They "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment." Hebrews 11:36. Great numbers sealed their testimony with their blood. Noble and slave, rich and poor, learned and ignorant, were alike slain without mercy.



These persecutions, beginning under Nero about the time of the martyrdom of Paul, continued with greater or less fury for centuries. Christians were falsely accused of the most dreadful crimes and declared to be the cause of great calamities--famine, pestilence, and earthquake. As they became the objects of popular hatred and suspicion, informers stood ready, for the sake of gain, to betray the innocent. They were condemned as rebels against the empire, as foes of religion, and pests to society. Great numbers were thrown to wild beasts or burned alive in the amphitheaters. Some were crucified; others were covered with the skins of wild animals and thrust into the

arena to be torn by dogs. Their punishment was often made the chief entertainment at public fetes. Vast multitudes assembled to enjoy the sight and greeted their dying agonies with laughter and applause.

Wherever they sought refuge, the followers of Christ were hunted like beasts of prey. They were forced to seek concealment in desolate and solitary places. "Destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." Verses 37, 38. The catacombs afforded shelter for thousands. Beneath the hills outside the city of Rome, long galleries had been tunneled through earth and rock; the dark and intricate network of passages extended for miles beyond the city walls. In these underground retreats the followers of Christ buried their dead; and here also, when suspected and proscribed, they found a home. When the Life-

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giver shall awaken those who have fought the good fight, many a martyr for Christ's sake will come forth from those gloomy caverns.

Under the fiercest persecution these witnesses for Jesus kept their faith unsullied. Though deprived of every comfort, shut away from the light of the sun, making their home in the dark but friendly bosom of the earth, they uttered no complaint. With words of faith, patience, and hope they encouraged one another to endure privation and distress. The loss of every earthly blessing could not force them to renounce their belief in Christ. Trials and persecution were but steps bringing them nearer their rest and their reward.

Like God's servants of old, many were "tortured, not accepting deliverance; that they might obtain a better resurrection." Verse 35. These called to mind the words of their Master, that when persecuted for Christ's sake, they were to be exceeding glad, for great would be their reward in heaven; for so the prophets had been persecuted before them. They rejoiced that they were accounted worthy to suffer for the truth, and songs of triumph ascended from the midst of crackling flames. Looking upward by faith, they saw Christ and angels leaning over the battlements of heaven, gazing upon them with the deepest interest and regarding their steadfastness with approval. A voice came down to them from the throne of God: "Be thou faithful unto death, and I will give thee a crown of life." Revelation 2: 10.



In vain were Satan's efforts to destroy the church of Christ by violence. The great controversy in which the disciples of Jesus yielded up their lives did not cease when these faithful standard-bearers fell at their post. By defeat they conquered. God's workmen were slain, but His work went steadily forward. The gospel continued to spread and the number of its adherents to increase. It penetrated into regions that were inaccessible even to the eagles of Rome. Said a Christian, expostulating with the heathen rulers who were urging forward the persecution: You may "kill us, torture us, condemn us. . . . Your injustice is the proof that we are innocent . . . . Nor does your cruelty . . . avail you." It was but a stronger invitation to bring others to their persuasion. "The oftener we are mown down by you, the more in number we grow; the blood of Christians is seed."--Tertullian, Apology, paragraph 50.

Thousands were imprisoned and slain, but others sprang up to fill their places. And those who were martyred for their faith were secured to Christ and accounted of Him as conquerors. They had fought the good fight, and they were to receive the crown of glory when Christ should come. The sufferings which they endured brought Christians nearer to one another and to their Redeemer. Their living example and dying testimony were a constant witness for the truth; and where least expected, the subjects of Satan were leaving his service and enlisting under the banner of Christ.

Satan therefore laid his plans to war more successfully against the government of God by planting his banner in the Christian church. If the followers of Christ could be deceived and led to displease God, then their strength, fortitude, and firmness would fail, and they would fall an easy prey.

The great adversary now endeavored to gain by artifice what he had failed to secure by force. Persecution ceased, and in its stead were substituted the dangerous allurements of temporal prosperity and worldly honor. Idolaters were led to receive a part of the Christian faith, while they rejected other essential truths. They professed to accept Jesus as the Son of God and to believe in His death and resurrection, but they had no conviction of sin and felt no need of repentance or of a change of heart. With some concessions on their part they proposed that Christians should make concessions, that all might unite on the platform of belief in Christ.

Now the church was in fearful peril. Prison, torture, fire, and sword were blessings in comparison with this. Some of the Christians stood firm, declaring that they could make no compromise. Others were in favor of yielding or modifying some features of their faith and uniting with those who had accepted a part of Christianity, urging that this might be the means of their full conversion. That was a time of deep anguish to the faithful followers of Christ. Under a cloak of pretended Christianity, Satan was insinuating himself into the church, to corrupt their faith and turn their minds from the word of truth.

Most of the Christians at last consented to lower their standard, and a union was formed between Christianity and paganism. Although the worshipers of idols professed to be converted, and united with the church, they still clung to their idolatry, only changing the objects of their worship to images of Jesus, and even of Mary and the saints. The foul leaven of idolatry, thus brought into the church, continued its baleful work. Unsound doctrines, superstitious rites, and idolatrous ceremonies were incorporated into her faith and worship. As the followers of Christ united with idolaters, the Christian religion became corrupted, and the church lost her purity and power. There were some, however, who were not misled by

these delusions. They still maintained their fidelity to the Author of truth and worshiped God alone.

There have ever been two classes among those who profess to be followers of Christ. While one class study the Saviour's life and earnestly seek to correct their defects and conform to the Pattern, the other class shun the plain, practical truths which expose their errors. Even in her best estate the church was not composed wholly of the true, pure, and sincere. Our Saviour taught that those who willfully indulge in sin are not to be received into the church; yet He connected with Himself men who were faulty in character, and granted them the benefits of His teachings and example, that they might have an opportunity to see their errors and correct them. Among the twelve apostles was a traitor. Judas was accepted, not because of his defects of character, but notwithstanding them. He was connected with the disciples, that, through the instruction and example of Christ, he might learn what constitutes Christian character, and thus be led to see his errors, to repent, and, by the aid of divine grace, to purify his soul "in obeying the truth." But Judas did not walk in the light so graciously permitted to shine upon him. By indulgence in sin he invited the temptations of Satan. His evil traits of character became predominant. He yielded his mind to the control of the powers of darkness, he became angry when his faults were reproofed, and thus he was led to commit the fearful crime of betraying his Master. So do all who cherish evil under a profession of godliness hate those who disturb their peace by condemning their course of sin. When a favorable opportunity is presented, they will, like Judas, betray those who for their good have sought to reprove them.

The apostles encountered those in the church who professed godliness while they were secretly cherishing iniquity. Ananias and Sapphira acted the part of deceivers, pretending to make an entire sacrifice for God, when they were covetously withholding a portion for themselves. The Spirit of truth revealed to the apostles the real character of these pretenders, and the judgments of God rid the church of this foul blot upon its purity. This signal evidence of the discerning Spirit of Christ in the church was a terror to hypocrites and evildoers. They could not long remain in connection with those who were, in habit and disposition, constant representatives of Christ; and as trials and persecution came upon His followers, those only who were willing to forsake all for the truth's sake desired to become His disciples. Thus, as long as persecution continued, the church remained comparatively pure. But as it ceased, converts were added who were less sincere and devoted, and the way was open for Satan to obtain a foothold.

But there is no union between the Prince of light and the prince of darkness, and there can be no union between their followers. When Christians consented to unite with those who were but half converted from paganism, they entered upon a path which led further and further from the truth. Satan exulted that he had succeeded in deceiving so large a number of the followers of Christ. He then brought his power to bear more fully upon these, and inspired them to persecute those who remained true to God. None understood so well how to oppose the true Christian faith as did those who had once been its defenders; and these apostate Christians, uniting with their half-pagan companions, directed their warfare against the most essential features of the doctrines of Christ.

It required a desperate struggle for those who would be faithful to stand firm against the deceptions and abominations which were disguised in sacerdotal garments and introduced into the church. The Bible was not accepted as the standard of faith. The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed.

After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the word of God. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war.

Well would it be for the church and the world if the principles that actuated those steadfast souls were revived in the hearts of God's professed people. There is an alarming indifference in regard to the doctrines which are the pillars of the Christian faith. The opinion is gaining ground, that, after all, these are not of vital importance. This degeneracy is strengthening the hands of the agents of Satan, so that false theories and fatal delusions which the faithful in ages past imperiled their lives to resist and expose, are now regarded with favor by thousands who claim to be followers of Christ.

The early Christians were indeed a peculiar people. Their blameless deportment and unswerving faith were a continual reproof that disturbed the sinner's peace. Though few in numbers, without wealth, position, or honorary titles, they were a terror to evildoers wherever their character and doctrines were known. Therefore they were hated by the wicked, even as Abel was hated by the ungodly Cain. For the same reason that Cain slew Abel, did those who sought to throw off the restraint of the Holy Spirit, put to death God's people. It was for the same reason that the Jews rejected and crucified the Saviour--because the purity and holiness of His character was a constant rebuke to their selfishness and

corruption. From the days of Christ until now His faithful disciples have excited the hatred and opposition of those who love and follow the ways of sin.

How, then, can the gospel be called a message of peace? When Isaiah foretold the birth of the Messiah, he ascribed to Him the title, "Prince of Peace." When angels announced to the shepherds that Christ was born, they sang above the plains of Bethlehem: "Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 14. There is a seeming contradiction between these prophetic declarations and the words of Christ: "I came not to send peace, but a sword." Matthew 10: 34. But, rightly understood, the two are in perfect harmony. The gospel is a message of peace. Christianity is a system which, received and obeyed, would spread peace, harmony, and happiness throughout the earth. The religion of Christ will unite in close brotherhood all who accept its teachings. It was the mission of Jesus to reconcile men to God, and thus to one another. But the world at large are under the control of Satan, Christ's bitterest foe. The gospel presents to them principles of life which are wholly at variance with their habits and desires, and they rise in rebellion against it. They hate the purity which reveals and condemns their sins, and they persecute and destroy those who would urge upon them its just and holy claims. It is in this sense--because the exalted truths it brings occasion hatred and strife--that the gospel is called a sword.

The mysterious providence which permits the righteous to suffer persecution at the hand of the wicked has been a cause of great perplexity to many who are weak in faith. Some are even ready to cast away their confidence in God because He suffers the basest of men to prosper, while the best and purest are afflicted and tormented by their cruel power. How, it is asked, can One who is just and merciful, and who is also infinite in power, tolerate such injustice and oppression? This is a question with which we have nothing to do. God has given us sufficient evidence of His love, and we are not to doubt His goodness because we cannot understand the workings of His providence. Said the Saviour to His disciples, foreseeing the doubts that would press upon their souls in days of trial and darkness: "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you." John 15: 20. Jesus suffered for us more than any of His followers can be made to suffer through the cruelty of wicked men. Those who are called to endure torture and martyrdom are but following in the steps of God's dear Son.

"The Lord is not slack concerning His promise." 2 Peter 3: 9. He does not forget or neglect His children; but He permits the wicked to reveal their true character, that none who desire to do His will may be deceived concerning them. Again, the righteous are placed in the furnace of affliction, that they themselves may be purified; that their example may convince others of the reality of faith and godliness; and also that their consistent course may condemn the ungodly and unbelieving.

God permits the wicked to prosper and to reveal their enmity against Him, that when they shall have filled up the measure of their iniquity all may see His justice and mercy in their utter destruction. The day of His vengeance hastens, when all who have transgressed His law and oppressed His people will meet the just recompense of their deeds; when every act of cruelty or injustice toward God's faithful ones will be punished as though done to Christ Himself.

There is another and more important question that should engage the attention of the churches of today. The apostle Paul declares that "all that will live godly in Christ Jesus shall suffer persecution." 2 Timothy 3: 12. Why is it, then, that persecution seems in a great degree to slumber? The only reason is that the church has conformed to the world's standard and therefore awakens no opposition. The religion which is current in our day is not of the pure and holy character that marked the Christian faith in the days of Christ and His apostles. It is only because of the spirit of compromise with sin, because the great truths of the word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular with the world. Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled.

To read this in its original source see chapter #2 of [The Great Controversy between Christ and Satan](#) (a .pdf viewer is required)

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# SABBATH TRUTH

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## An Era of Spiritual Darkness

The apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should not come, "except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." And furthermore, the apostle warns his brethren that "the mystery of iniquity doth already work." 2 Thessalonians 2:3, 4, 7. Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy.



Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, "the mystery of iniquity" carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.

This compromise between paganism and Christianity resulted in the development of "the man of sin" foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power--a monument of his efforts to seat himself upon the throne to rule the earth according to his will.

Satan once endeavored to form a compromise with Christ. He came to the Son of God in the wilderness of temptation, and showing Him all the kingdoms of the world and the glory of them, offered to give all into His hands if He would but acknowledge the supremacy of the prince of darkness. Christ rebuked the presumptuous tempter and forced him to depart. But Satan meets with greater success in presenting the same temptations to man. To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was induced to yield allegiance to the representative of Satan--the bishop of Rome.

It is one of the leading doctrines of Romanism that the pope is the visible head of the universal church of Christ, invested with supreme authority over bishops and pastors in all parts of the world. More than this, the pope has been given the very titles of Deity. He has been styled "Lord God the Pope" (see Appendix), and has been declared infallible. He demands the homage of all men. The same claim urged by Satan in the wilderness of temptation is still urged by him through the Church of Rome, and vast numbers are ready to yield him homage.

But those who fear and reverence God meet this heaven-daring assumption as Christ met the solicitations of the wily foe: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Luke 4:8. God has never given a hint in His word that He has appointed any man to

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be the head of the church. The doctrine of papal supremacy is directly opposed to the teachings of the Scriptures. The pope can have no power over Christ's church except by usurpation.

Romanists have persisted in bringing against Protestants the charge of heresy and willful separation from the true church. But these accusations apply rather to themselves. They are the ones who laid down the banner of Christ and departed from "the faith which was once delivered unto the saints." Jude 3.

Satan well knew that the Holy Scriptures would enable men to discern his deceptions and withstand his power. It was by the word that even the Saviour of the world had resisted his attacks. At every assault, Christ presented the shield of eternal truth, saying, "It is written." To every suggestion of the adversary, He opposed the wisdom and power of the word. In order for Satan to maintain his sway over men, and establish the authority of the papal usurper, he must keep them in ignorance of the Scriptures. The Bible would exalt God and place finite men in their true position; therefore its sacred truths must be concealed and suppressed. This logic was adopted by the Roman Church. For hundreds of years the circulation of the Bible was prohibited. The people were forbidden to read it or to have it in their houses, and unprincipled priests and prelates interpreted its teachings to sustain their pretensions. Thus the pope came to be almost universally acknowledged as the vicegerent of God on earth, endowed with authority over church and state.

The detector of error having been removed, Satan worked according to his will. Prophecy had declared that the papacy was to "think to change times and laws." Daniel 7:25. This work it was not slow to attempt. To afford converts from heathenism a substitute for the worship of idols, and thus to promote their nominal acceptance of Christianity, the adoration of images and relics was gradually introduced into the Christian worship. The decree of a general council (see Appendix) finally established this system of idolatry. To complete the sacrilegious work, Rome presumed to expunge from the law of God the second commandment, forbidding image worship, and to divide the tenth commandment, in order to preserve the number.

The spirit of concession to paganism opened the way for a still further disregard of Heaven's authority. Satan, working through unconsecrated leaders of the church, tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath, the day which God had blessed and sanctified (Genesis 2:2, 3), and in its stead to exalt the festival observed by the heathen as "the venerable day of the sun." This change was not at first attempted openly. In the first centuries the true Sabbath had been kept by all Christians. They were jealous for the honor of God, and, believing that His law is immutable, they zealously guarded the sacredness of its precepts. But with great subtlety Satan worked through his agents to bring about his object. That the attention of the people might be called to the Sunday, it was made a festival in honor of the resurrection of Christ. Religious services were held upon it; yet it was regarded as a day of recreation, the Sabbath being still sacredly observed.

To prepare the way for the work which he designed to accomplish, Satan had led the Jews, before the advent of Christ, to load down the Sabbath with the most rigorous exactions, making its observance a burden. Now, taking advantage of the false light in which he had thus caused it to be regarded, he cast contempt upon it as a Jewish institution. While Christians generally continued to observe the Sunday as a joyous festival, he led them, in order to show their hatred of Judaism, to make the Sabbath a fast, a day of sadness and gloom.



In the early part of the fourth century the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. (See Appendix.) The day of the sun was revered by his pagan subjects and was honored by Christians; it was the emperor's policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church, who, inspired by ambition and thirst for power, perceived that if the same day was observed by both Christians and heathen, it would promote the nominal acceptance of Christianity by pagans and thus advance the power and glory of the

church. But while many God-fearing Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord and observed it in obedience to the fourth commandment.

The archdeceiver had not completed his work. He was resolved to gather the Christian world under his banner and to exercise his power through his vicegerent, the proud pontiff who claimed to be the representative of Christ. Through half-converted pagans, ambitious prelates, and world-loving churchmen he accomplished his purpose. Vast councils were held from time to time, in which the dignitaries of the church were convened from all the world. In

nearly every council the Sabbath which God had instituted was pressed down a little lower, while the Sunday was correspondingly exalted. Thus the pagan festival came finally to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed.

The great apostate had succeeded in exalting himself "above all that is called God, or that is worshiped." 2 Thessalonians 2:4. He had dared to change the only precept of the divine law that unmistakably points all mankind to the true and living God. In the fourth commandment, God is revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods. It was as a memorial of the work of creation that the seventh day was sanctified as a rest day for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship. Satan strives to turn men from their allegiance to God, and from rendering obedience to His law; therefore he directs his efforts especially against that commandment which points to God as the Creator.

Protestants now urge that the resurrection of Christ on Sunday made it the Christian Sabbath. But Scripture evidence is lacking. No such honor was given to the day by Christ or His apostles. The observance of Sunday as a Christian institution had its origin in that "mystery of lawlessness" (2 Thessalonians 2:7, R.V.) which, even in Paul's day, had begun its work. Where and when did the Lord adopt this child of the papacy? What valid reason can be given for a change which the Scriptures do not sanction?

In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast "his power, and his seat, and great authority." Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5-7. (See Appendix.) Christians were forced to choose either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeons or suffer death by the rack, the fagot, or the headsman's ax. Now were fulfilled the words of Jesus: "Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake." Luke 21:16, 17. Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battlefield. For hundreds of years the church of Christ found refuge in seclusion and obscurity. Thus says the prophet: "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days." Revelation 12:6.

The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. Faith was transferred from Christ, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. They were taught that the pope was their earthly mediator and that none could approach God except through him; and, further, that he stood in the place of God to them and was therefore to be implicitly obeyed. A deviation from his requirements was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. Thus the minds of the people were turned away from God to fallible, erring, and cruel men, nay, more, to the prince of darkness himself, who exercised his power through them. Sin was disguised in a garb of sanctity. When the Scriptures are suppressed, and man comes to regard himself as supreme, we need look only for fraud, deception, and debasing iniquity. With the elevation of human laws and traditions was manifest the corruption that ever results from setting aside the law of God.

Those were days of peril for the church of Christ. The faithful standard-bearers were few indeed. Though the truth was not left without witnesses, yet at times it seemed that error and superstition would wholly prevail, and true religion would be banished from the earth. The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions.

They were taught not only to look to the pope as their mediator, but to trust to works of their own to atone for sin. Long pilgrimages, acts of penance, the worship of relics, the erection of churches, shrines, and altars, the payment of large sums to the church--these and many similar acts were enjoined to appease the wrath of God or to secure His favor; as if God were like men, to be angered at trifles, or pacified by gifts or acts of penance!

Notwithstanding that vice prevailed, even among the leaders of the Roman Church, her influence seemed steadily to increase. About the close of the eighth century, papists put forth the claim that in the first ages of the church the bishops of Rome had possessed the same spiritual power which they now assumed. To establish this claim, some means must be employed to give it a show of authority; and this was readily suggested by the father of lies. Ancient writings were forged by monks. Decrees of councils before unheard of were discovered, establishing the universal supremacy of the pope from the earliest times. And a church that had rejected the truth greedily accepted these deceptions. (See Appendix.)

The few faithful builders upon the true foundation (1 Corinthians 3:10, 11) were perplexed and hindered as the rubbish of false doctrine obstructed the work. Like the builders upon the

wall of Jerusalem in Nehemiah's day, some were ready to say: "The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build." Nehemiah 4: 10. Wearied with the constant struggle against persecution, fraud, iniquity, and every other obstacle that Satan could devise to hinder their progress, some who had been faithful builders became disheartened; and for the sake of peace and security for their property and their lives, they turned away from the true foundation. Others, undaunted by the opposition of their enemies, fearlessly declared: "Be not ye afraid of them: remember the Lord, which is great and terrible" (verse 14); and they proceeded with the work, everyone with his sword girded by his side. Ephesians 6: 17.

The same spirit of hatred and opposition to the truth has inspired the enemies of God in every age, and the same vigilance and fidelity have been required in His servants. The words of Christ to the first disciples are applicable to His followers to the close of time: "What I say unto you I say unto all, Watch." Mark 13: 37.

The darkness seemed to grow more dense. Image worship became more general. Candles were burned before images, and prayers were offered to them. The most absurd and superstitious customs prevailed. The minds of men were so completely controlled by superstition that reason itself seemed to have lost its sway. While priests and bishops were themselves pleasure-loving, sensual, and corrupt, it could only be expected that the people who looked to them for guidance would be sunken in ignorance and vice.

Another step in papal assumption was taken, when, in the eleventh century, Pope Gregory VII proclaimed the perfection of the Roman Church. Among the propositions which he put forth was one declaring that the church had never erred, nor would it ever err, according to the Scriptures. But the Scripture proofs did not accompany the assertion. The proud pontiff also claimed the power to depose emperors, and declared that no sentence which he pronounced could be reversed by anyone, but that it was his prerogative to reverse the decisions of all others. (See Appendix.)

A striking illustration of the tyrannical character of this advocate of infallibility was given in his treatment of the German emperor, Henry IV. For presuming to disregard the pope's authority, this monarch was declared to be excommunicated and dethroned. Terrified by the desertion and threats of his own princes, who were encouraged in rebellion against him by the papal mandate, Henry felt the necessity of making his peace with Rome. In company with his wife and a faithful servant he crossed the Alps in midwinter, that he might humble himself before the pope. Upon reaching the castle whither Gregory had withdrawn, he was conducted, without his guards, into an outer court, and there, in the severe cold of winter, with uncovered head and naked feet, and in a miserable dress, he awaited the pope's permission to come into his presence. Not until he had continued three days fasting and making confession, did the pontiff condescend to grant him pardon. Even then it was only upon condition that the emperor should await the sanction of the pope before resuming the insignia or exercising the power of royalty. And Gregory, elated with his triumph, boasted that it was his duty to pull down the pride of kings.

How striking the contrast between the overbearing pride of this haughty pontiff and the meekness and gentleness of Christ, who represents Himself as pleading at the door of the heart for admittance, that He may come in to bring pardon and peace, and who taught His disciples: "Whosoever will be chief among you, let him be your servant." Matthew 20: 27.

The advancing centuries witnessed a constant increase of error in the doctrines put forth from Rome. Even before the establishment of the papacy the teachings of heathen philosophers had received attention and exerted an influence in the church. Many who professed conversion still clung to the tenets of their pagan philosophy, and not only continued its study themselves, but urged it upon others as a means of extending their influence among the heathen. Serious errors were thus introduced into the Christian faith. Prominent among these was the belief in man's natural immortality and his consciousness in death. This doctrine laid the foundation upon which Rome established the invocation of saints and the adoration of the Virgin Mary. From this sprang also the heresy of eternal torment for the finally impenitent, which was early incorporated into the papal faith.

Then the way was prepared for the introduction of still another invention of paganism, which Rome named purgatory, and employed to terrify the credulous and superstitious multitudes. By this heresy is affirmed the existence of a place of torment, in which the souls of such as have not merited eternal damnation are to suffer punishment for their sins, and from which, when freed from impurity, they are admitted to heaven. (See Appendix.)

Still another fabrication was needed to enable Rome to profit by the fears and the vices of her adherents. This was supplied by the doctrine of indulgences. Full remission of sins, past, present, and future, and release from all the pains and penalties incurred, were promised to all who would enlist in the pontiff's wars to extend his temporal dominion, to punish his enemies, or to exterminate those who dared deny his spiritual supremacy. The people were also taught that by the payment of money to the church they might free themselves from sin, and also release the souls of their deceased friends who were confined in the tormenting flames. By such means did Rome fill her coffers and sustain the magnificence, luxury, and vice of the pretended representatives of Him who had not where to lay His head. (See



## Appendix.)

The Scriptural ordinance of the Lord's Supper had been supplanted by the idolatrous sacrifice of the mass. Papal priests pretended, by their senseless mummary, to convert the simple bread and wine into the actual "body and blood of Christ."--Cardinal Wiseman, *The Real Presence of the Body and Blood of Our Lord Jesus Christ in the Blessed Eucharist, Proved From Scripture*, lecture 8, sec. 3, par. 26. With blasphemous presumption, they openly claimed the power of creating God, the Creator of all things. Christians were required, on pain of death, to avow their faith in this horrible, Heaven-insulting heresy. Multitudes who refused were given to the flames. (See Appendix.)

In the thirteenth century was established that most terrible of all the engines of the papacy--the Inquisition. The prince of darkness wrought with the leaders of the papal hierarchy. In their secret councils Satan and his angels controlled the minds of evil men, while unseen in the midst stood an angel of God, taking the fearful record of their iniquitous decrees and writing the history of deeds too horrible to appear to human eyes. "Babylon the great" was "drunken with the blood of the saints." The mangled forms of millions of martyrs cried to God for vengeance upon that apostate power.

Popery had become the world's despot. Kings and emperors bowed to the decrees of the Roman pontiff. The destinies of men, both for time and for eternity, seemed under his control. For hundreds of years the doctrines of Rome had been extensively and implicitly received, its rites reverently performed, its festivals generally observed. Its clergy were honored and liberally sustained. Never since has the Roman Church attained to greater dignity, magnificence, or power.

But "the noon of the papacy was the midnight of the world."--J. A. Wylie, *The History of Protestantism*, b. 1, ch. 4. The Holy Scriptures were almost unknown, not only to the people, but to the priests. Like the Pharisees of old, the papal leaders hated the light which would reveal their sins. God's law, the standard of righteousness, having been removed, they exercised power without limit, and practiced vice without restraint. Fraud, avarice, and profligacy prevailed. Men shrank from no crime by which they could gain wealth or position. The palaces of popes and prelates were scenes of the vilest debauchery. Some of the reigning pontiffs were guilty of crimes so revolting that secular rulers endeavored to depose these dignitaries of the church as monsters too vile to be tolerated. For centuries Europe had made no progress in learning, arts, or civilization. A moral and intellectual paralysis had fallen upon Christendom.

The condition of the world under the Romish power presented a fearful and striking fulfillment of the words of the prophet Hosea: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee: . . . seeing thou hast forgotten the law of thy God, I will also forget thy children." "There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." Hosea 4:6, 1, 2. Such were the results of banishing the word of God.

To read this in its original source see chapter #3 of [The Great Controversy between Christ and Satan](#) (a [.pdf](#) viewer is required)

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Who Was Saint Patrick - Beyond the Fable

"And they shall turn away their ears from the truth, and shall be turned unto fables." —2 Timothy 4:4

Maewyn Succat's legacy to Ireland is both ironic and inspirational. Born to a Christian family around A.D. 380 on the banks of the Clyde in Scotland, he was kidnapped by a gang of ruffians, smuggled to Ireland, and sold as a slave to a cattle and swine herder.

At the time of his capture, Succat was unconvinced about following Jesus. By the age of 15, the troubled boy was given to the earthly pleasures of lust, hate, and deceit, and he ignored the teachings of his father, a respected church leader. Succat believed this selfish incredulity doomed him, albeit temporarily: "It was according to our deserts, because we drew back from God and kept not His precepts."

But during his six years of harsh captivity, wearing rags for clothing and with minimal shelter from pounding rains and frigid nights, he soon gave his life to God. During long evenings of endless hunger and immense suffering, he would hear the voice of his mother and father urging him to follow Jesus. Finally, he began to listen rather than just hear them. And at last, he realized there was something more to life than just himself.

Gazing into the starry heavens, he said to God on the evening of his conversion, "I will arise, and go to my Father." Soon after, he escaped and at last returned to his homeland, ready to follow heaven's call. Invigorated by his new devotion, Succat found and joined a church whose voice in history is unfortunately, though not surprisingly, silent to the general public.

Against the grain of the day's religious teachings, the Celtic Church not only kept the Sabbath as holy, they followed God's health laws and practiced baptism by immersion. They believed God's Law was paramount, and they would only give their allegiance to Christ. In short, they believed there was no difference between obeying the Law and ultimate morality—faithfully obeying God's Word was the ultimate sign of their love and devotion.

Succat quickly rose in the ranks of this church, fighting against the onset of paganism from the outlying Briton isles and Europe. Sometime in his late twenties, he began to dream of the green island he once regretfully called home. He dreamed of how the heathens there suffered under economic and spiritual poverty—and eventually he believed God was calling him to return to Erin, which once held him prisoner, to set it free with His Word. He followed without hesitation.

The conversion of the island is both baffling and miraculous. Succat led a band of likeminded believers across the isle, establishing churches that would glorify the kingdom of God by expressing their faith through obedience to the Decalogue. Queen Margaret wrote about this and other "peculiar" practices of the growing Celtic Church, complaining "'They are accustomed ... to neglect reverence for [Sundays]."

Though the major religious leaders of the day threatened, cajoled, and attempted to otherwise provoke allegiance to their doctrines, Succat's church continually turned these temptations away. Because of his strict adherence to God's desires, Succat is believed to be directly responsible for the establishment of more than 350 churches and the conversion of over 120,000 converts.

In the centuries to follow, Succat's legacy as a faithful Sabbath-keeper would quickly be shrouded with half-truths and mysticism due to the eventual overthrow of the Celtic Church. (The victors attempted to change history.) Indeed, the ire of all of Europe eventually besieged the tiny, peculiar island until it capitulated and adopted more culturally acceptable norms under force.

Succat is still revered and celebrated as few others—he is as much a cultural icon today as he was when he conquered a nation for Christ. Succat is worthy of remembrance and honor—though he, throughout his writings, directed all the glory to his Savior. Sadly, the truth

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### Amazing Facts about St. Patrick

Patrick believed that Christianity should be founded with the home and the family as its strength. Too often the Christian organizations of that age were centered in celibacy. This was not true of the Irish Church and its Celtic daughters in Great Britain, Scotland, and on the Continent. The Celtic Church, as organized and developed under Patrick, permitted its clergy to marry.<sup>19</sup>

The absence of celibacy in the Celtic Church gives added proof to the fact that the believers had no connection with the church at Rome. Thus Dr. J. H. Todd writes: "He [Patrick] says nothing of Rome, or of having been commissioned by Pope Celestine. He attributed his Irish apostleship altogether to an inward call, which he regarded as a divine command."<sup>20</sup>

One of the strongest proofs that Patrick did not belong to papal Christianity is found in the historical fact that for centuries Rome made every effort to destroy the church Patrick had founded. Jules Michelet writes of Boniface, who was the pope's apostle to the Germans about two hundred years after Patrick: "His chief hatred is to the Scots [the name equally given to the Scotch and Irish], and he especially condemns their allowing priests to marry."<sup>21</sup>

Patrick rejected the union of church and state. More than

behind his powerful work is twisted and dimly lit, but that doesn't mean the real truth can't be told. Ireland prospered in peace for centuries as it obeyed God's commands by Succat's lead. After it incorporated unholy doctrines and practices, it fell into despair and was subjugated by oppression and cruelty. If you haven't guessed it yet, Succat is better known by the name Patrick of Ireland—or even more familiarly, Saint Patrick.

For more information and documentation on this topic read chapter #7 of [Truth Triumphant](#) (a [.pdf](#) viewer is required)

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one hundred years had passed since the first world council at Nicaea had united the church with the empire. Patrick rejected this model. He followed the lesson taught in John's Gospel when Christ refused to be made a king. Jesus said, "My kingdom is not of this world." (John 18: 36.)

For more information and documentation on this topic read chapter #7 of [Truth Triumphant](#) (a [.pdf](#) viewer is required)

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## COLUMBA AND THE CHURCH IN SCOTLAND

*Columba possessed a superior education. He was familiar with Latin and Greek, secular and ecclesiastical history, the principles of jurisprudence, the law of nations, the science of medicine, and the laws of the mind. He was the greatest Irishman of the Celtic race in mental powers; and he founded in Iona, the most learned school in the British Islands, and probably in Western Europe for a long period.<sup>1</sup>*



WHILE the long night of the Dark Ages covered Europe and darkness covered the people, the lamp of truth was shining brightly in Scotland and Ireland. Here arose the commanding figure of Columba. Here, the virile churches, one in faith, but covering two separate islands, proclaimed the truth. Ireland on the western, and Scotland on the northwestern, brink of the known world, stood like a wall to resist the advancing menace of religious tyranny. Scotland in particular, like the Waldenses in northern Italy, found in her rugged mountains strong fortresses to assist her.

Columba, an Irishman, was born in Donegal in 521, and both of his parents were of royal stock. He founded a memorable college on the small island of Iona which was a lighthouse of truth in Europe for centuries. That the Celtic, not the Latin, race populated the British Isles was a determining factor, for the Christian churches in which Patrick had been reared received their doctrine, not from Rome, but from their brethren of the same faith in Asia Minor. Here was the link which connected the faith of Patrick and Columba with primitive Christianity.<sup>2</sup> The farthest lands touching the Atlantic saw the rise of a vigorous apostolic Christianity not connected with the Church of Rome, but independent of it.

The Scottish resistance to the growing European hierarchy had its origins in the work of Columba. About the time he left the schools established by Patrick in Ireland to go to Scotland, the reactionary Council of Constantinople (A.D. 553) was being held. At that council, the churches of the Roman Empire surrendered their freedom to the Papacy. Offended at the unscriptural innovations of medieval European compromises, four large communities in the East - the Armenian, the Coptic, the Jacobite, and the Church of the East (often falsely called the Nestorian Church) - separated from the western hierarchy.<sup>3</sup> The news of these revolutionary happenings had come to the ears of the Celtic believers throughout the British Isles. Scotland and Ireland in the west, with the same spirit of independence which was manifested by these eastern communions toward imperial Christianity, girded themselves to meet the crisis.

In dedicating his life to the spread of Bible religion, Columba, who was of royal descent, is said to have renounced his chance to the Irish throne.<sup>4</sup> He was a descendant of Niall of the Nine Hostages, an Irish king so mighty that it is said of him that he held hostages for the nine kingdoms he had subdued.<sup>5</sup> Columba was also related to the renowned family of Riada who conquered for themselves a principality in northeastern Scotia (the ancient name for Ireland). The new state was Dalriada, from Dal, meaning "inheritance," or the kingdom of the Riadians. This relationship stood Columba well in hand when he decided to make his headquarters in Iona, because a half a century before this, members of the Dalradian clan had crossed over from Ireland and had secured for themselves a goodly portion of west central Caledonia (the former name for Scotland), and called this new kingdom also Dalriada.<sup>6</sup> This act brought the Scots from Ireland, or Scotia. As, in the course of time, the Scots of the second kingdom of Dalriada were to conquer the large kingdom in Caledonia of the Picts to the north and west of them and then the kingdom of the Britons, or Strathclyde, to the immediate south of them, naturally the name Scotland came to ancient Caledonia.<sup>7</sup> For several centuries the two Dalriada kingdoms, one in Ireland and one in Scotland, existed

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contemporaneously. Thus this clan through Columba not only gave the spiritual leadership to Scotland, but later through their warriors also gained the political overlordship of it.

In the providence of God, Columba appeared at this moment to mold these significant revolutions. Iona, the burial ground of kings and nobles, a sacred seat of the heathen Druidic learning and religion, became the center of the Culdee Church and the college of Columba. Here this great apostle developed a new chapter of Bible Christianity among a warlike and cultured pagan people.

### THE EDUCATION OF COLUMBA

At his birth Columba, it is said, was given two names - Crimthann, "wolf," and Colum, "dove."<sup>8</sup> However, in his later days of supreme devotion to Christ and to Bible truth, he was usually known by the second, Colum. In his early youth, the fame of Ireland's colleges, the outgrowth of Patrick's early organization and labors, was known far and wide. Columba, it is usually related, was first taught by Finnian of Moville. After this he removed to Leinster where he placed himself under the instruction of the bard, Gemman.<sup>9</sup>

Probably, the most outstanding of all Columba's teachers was the renowned Finnian of Clonard, widely known for his learning. He was popular, and he placed the Bible at the foundation of all studies. According to Archbishop Ussher, his institute had an enrollment of three thousand pupils and was likened to a university.<sup>10</sup> Many who came there to receive their education gave themselves to the ministry of the gospel.<sup>11</sup> It was at Clonard that Columba became especially skillful in the art of copying and illuminating manuscripts. There he remained several years until the urgency of his spirit to help humanity, to raise up churches, and to plant mission stations sent him upon extensive labors.

### LABORING IN IRELAND

Columba was only twenty-five years of age when he built the church at Derry, in northern Ireland, where later he planted a school. This place is now the well-known Londonderry. The youthful zeal and accomplishments of this missionary greatly impressed the historian Bede who makes special mention of Derry.<sup>12</sup>

During the seven years following the establishment of Derry, Columba founded many churches and Biblical institutes. He is credited with bringing into existence during this period more than three hundred churches. About one-third of these were the so-called "monasteries," or church schools. Happy in his activity for God, he was constantly traveling. The sick and infirm blessed his name, while the poor always felt that in him they had a friend. Tall of stature, he had a powerful voice which could be heard at a great distance. No journey was too great, no labor too arduous for him to undertake while serving the needs of the people. In Ireland, where the chieftains were constantly waging war against one another, Columba commanded respect enough to travel in safety. He was devoted to the study of the Scriptures. His biographer mentions that he spent much time in writing, that is, in transcribing portions of the Bible. He is credited with having copied three hundred New Testaments with his own hands. He was the author, not only of Latin hymns, but also of poems in his native Irish tongue. A careful examination of his writings shows that in many places he uses the Itala version of the Bible. Of him Adamnan says: "He could not pass the space even of a single hour without applying himself either to prayer, or reading, or writing, or else to some manual labor."<sup>13</sup>

### JOURNEYS INTO SCOTLAND

There are probably three reasons why Columba chose Scotland as his mission field. In the first place, a large part of the island, especially the country of the Picts, was still pagan. Columba longed for a mission field and a life of service. Secondly, about fifty years previous to this his own countrymen, the Dalradians, had won a kingdom in the west central portion of what is now called Scotland. Here was a door open in a dark land. Thirdly, Columba saw that he could there establish a center which would be mighty in its influence not only in Scotland, but also in England, Wales, and Ireland.

After he sailed from his beloved Derry, with about two hundred of his companions, he was tempted to locate on a near-by island, when he discovered that from its highlands he could discern the coasts of Ireland. He then gave the word to sail on. He finally chose the small island of Iona, whose native name was Hy, having the large island of Mull lying between it and the mainland.<sup>14</sup> Here he and his company disembarked in 563. In all probability, the lord of the island of Mull, being a relative of his, granted to him ownership of Iona. His followers held the island for six hundred forty-one years, until they were driven out of it in 1204 by the Benedictine monks.<sup>15</sup>

Pioneering in all its aspects was the story of Iona. Dwellings had to be built; crops had to be planted. In the settlement of Iona and of other centers founded by Columba and his disciples, apparently no effort was made for pomp and ostentation. These simple missionaries allowed no entanglements either in politics or worldly affairs to hinder them from obeying the heavenly vision. Although Columba was needed to direct and oversee the establishment of these new ventures for Christ, he found time, nevertheless, to convert many persons on the large neighboring island of Mull.

He founded a Christian school and training institute which later attained the highest reputation for the pursuit of Biblical study and science.<sup>16</sup> His work made this center so



venerated that its abbots had the control of the bordering tribes and churches, and even their pastors (then called bishops), acknowledged the authority of these abbots. He built up in Iona a glorious center of evangelization which has made the island famous for all time. Here are buried not only kings of Scotland, but also kings of Ireland, France, Denmark, and Norway. Even to this day thousands of visitors come annually to this hallowed soil.<sup>17</sup>

### THE MISSION CENTER AT IONA

The spirit of God wrought mightily in Columba, and in humility he chose to dwell in a rude shelter of pioneer construction. The humble abode of his energetic and learned co-workers at Iona proves that in their hearts they had brought into subjection the restless spirit of the age. Even a generation later when one of the renowned apostles of Iona erected another mission station in northwestern England, it is related that, "he built a church after the manner of the Scots, not of stone, but of hewn oak, and covered it with reeds."<sup>18</sup> Unlike the ambassadors of imperial Christianity, who loved the associations of capitals and courts, these missionaries chose the wilderness if it might be their happy lot to serve God.

Much ground was required to support the Iona mission. Many acres of land, orchards, and meadows were maintained by the students and faculty who combined manual labor with study. A considerable portion of the day was spent in gathering and winnowing the grain, feeding the lambs and the calves, working in the gardens, in the bakehouse, and in mechanical pursuits. These duties were alternated with classes of instruction by learned teachers and also by spending hours in prayer and in singing psalms. The care with which these theological students were trained to be the guardians of learning as well as the teachers of the gospel may be gathered from the fact that frequently eighteen years of study were required of them before they were ordained.<sup>19</sup> In other words, Iona was not a monastery, but a great mission institute. It can be likened to the schools of the prophets of the Old Testament, or to the wonderful training centers of the Church of the East.

### DOCTRINES OF THE CHURCH IN SCOTLAND

The fact that Ireland lay outside the bounds of the Roman Empire kept it from the saint worship, image worship, and relic worship which flooded the state church at that time. And at Iona there is no record of the theological students' digging for relics, or sending to Rome for relics which were reputed to have belonged to some martyred Christian. There were no processions in which relics were displayed, no burning of incense or candles before a tomb. In fact, at the time when the apostle to the Picts had erected his spiritual lighthouse in Scottish Dalriada, England had yet been untouched by papal monasteries of the continental type.

Happily, Columba had more than a generation in which to work before the influence of rulers on the Continent brought another type of Christianity to the shores of England. He built his church on the Bible and the Bible only. He could look to the authentic copy of the Confession of Patrick, his great predecessor, who in this short document had used twenty-five quotations from the Holy Scriptures.<sup>20</sup> Columba taught his followers never to receive as religious truth any doctrine not sustained by proofs drawn from the Sacred Writings. Bede expressly declares that Columba sailed away from Ireland to Scotland for the definite purpose of converting heathen to the word of God.<sup>21</sup> It is said of Baithen, the successor of Columba at Iona, that he had no equal this side of the Alps in his knowledge of the Sacred Scriptures and in his understanding of science.<sup>22</sup> The Columban system of institutions was a confederation of spiritual centers held together by invisible bonds of grace and truth, each locality looking to the brotherhood as the final source of authority. It had no pope, and it had no descending steps of clergy like archbishop, bishop, priest, and deacon. The headman of each locality was generally the abbot of the mission institute.<sup>23</sup> These centers of spiritual life and training grew into well-organized institutions splendidly adapted to the spreading of Bible truths.

For many centuries Iona was recognized as the leading center, whose chief officer besides being called an abbot, was also known as the coarb, or spiritual successor, of Columba.<sup>24</sup> While there was a term resembling the word "bishop" sometimes used to designate the clergy, it did not mean a bishop in the twentieth-century acceptance of the term.<sup>25</sup> The word "Culdee," meaning "man of God," was later used to designate the Columban church.

Maclauchlan states that, generally speaking, most of the features which can be shown to have characterized the Scottish Church, even at the later period, were such that no Protestant could censure them.<sup>26</sup> Success attended these consecrated men as they pioneered in the conversion of the northern and western parts of Scotland, and Christianized the center of Scotland and the eastern portion of England by Iona's colonies. The remains of places of worship, which still stand in the north and are found to extend to the farthest distance of the Hebrides, testify to the all-pervading influence of the Culdee Church.<sup>27</sup>

There was a continual stream of missionaries from the churches of Ireland and Scotland flowing toward the continental church, of which we have ample evidence in the numerous Gaelic MSS. belonging to these churches found in continental monasteries."<sup>28</sup>

### BIBLE MANUSCRIPTS AND BIBLE STUDIES

If it be true that Columba with his own hand copied three hundred New Testaments, as well as portions of the Old Testament, what must have been the output of Iona when all the workers assigned to the making of manuscripts produced their contribution? It must not be forgotten that Columba, while supervising the institutions in Scotland, never relinquished the

care of the many training centers he had established in Ireland during the first forty years of his life. It is small wonder that the Irish and Scottish Churches covered the British Isles and the continent of Europe with their thousands of missionary centers in a short period. Lucy Menzies, in her life of Columba, gives the following excellent presentation of the copying done by the Scottish Church:

In this as in everything connected with the spread of Christianity in Scotland, we have to look to Ireland for the history and development of the art. Letters were known in Ireland before St. Patrick's day; he used to instruct his disciples in the art of writing. The characters and designs used by these early scribes were probably of Byzantine origin and would come to Ireland from Ravenna through Gaul. The Irish adapted them to their own idea of beauty, but though early Irish manuscripts have features peculiar to Ireland, similar interlacings are found in early Italian churches, especially in those of Ravenna. These interlacings symbolized life and immortality, having neither beginning nor end. Designs of interlaced ribbon work, plaited rushes, bands, cords, and knots are common to the earliest art of various peoples, and when the first missionaries came to Ireland bringing copies of the Gospels, they naturally brought this art with them. The object of the writing was, of course, to multiply copies of the Scriptures.... There must have been at Iona a separate room or hut where the writing materials were kept, a library where those engaged in transcribing the Scriptures might work, where the polaires containing the finished copies hung on the walls and where the valuable manuscripts were kept."<sup>29</sup>

The youth in the Culdee schools clung to the fundamental Christian doctrines, such as the divinity of Christ, baptism, the atonement, inspiration of the Scriptures, and the prophecies connected with the last days. They did not accept the doctrines of infallibility, celibacy, transubstantiation, the confessional, the mass, relic worship, image adoration, and the primacy of Peter. As Killen says:

The monastery was, in fact, a college where all the branches of learning then known were diligently cultivated; where astronomy was studied; where Greek as well as Latin literature entered into the curriculum; where the sons of kings and nobles received tuition; and where pious and promising youths were training up for the sacred office.... But theology was the subject with which the attention of the teachers of the monastery was chiefly occupied; the Bible was their daily textbook; their pupils were required to commit much of it to memory.<sup>30</sup>

The last hours of Columba are recorded as follows:

"Having continued his labors in Scotland thirty-four years, he clearly and openly foretold his death, and on Saturday, the ninth of June, said to his disciple Diermit: "This day is called the Sabbath, that is, the day of rest, and such will it truly be to me; for it will put an end to my labors."<sup>31</sup>

#### **THE CENTURY AFTER COLUMBA'S DEATH**

It is written of Saul in the divine word that "them went with him a band of men, whose hearts God had touched." In like manner some members of the noble galaxy surrounding Columba were so filled with the flame of living fire that they subdued unconquerable warriors of that northern land for Christ. Standing first among these contemporaries of Columba was Baithen. Unwilling always to be sheltered under the wing of Iona, the parent institution, he obtained leave to sail westward to the island of Tiree where he built a subordinate training center. Then, after having spread the influence of Iona over northwestern Scotland, he returned to the original center to become its head after Columba died. Although privileged to occupy the abbot's seat for only four years prior to his death, he obtained widespread fame for remarkable learning and courageous labors.

It would be thrilling to read how Kenneth, Ciaran, Colmonnel, Donnan, Molaise, and others pushed their way southward into the promontories of Kintyre; to the Western Isles, or Hebrides; to the beautiful counties of Fife, Forfarshire, Aberdeen, which look out toward the waters of Norway; and above all, to northern Scotland, especially the counties of Caithness, Sutherland, and Ross. Here the members of the Celtic Church converted the heathen and built churches; they founded institutions copied after the model of Iona; they distributed Bibles, taught the people to read, and fired their converts with their own missionary zeal. If Iona was the center of the northern Picts, so Abemethy became the same to the southern Picts. They pushed farther south into the Anglo-Saxon kingdom of Northumbria. As early as the middle of the seventh century, or about one hundred years after the founding of Iona, several large and influential mission schools had sprung up in the British Isles.<sup>32</sup> Probably next to Iona in fame is Lindisfarne on the northeastern coast of England. This spiritual center is prominently connected with Aidan whose work is considered in Chapter 12.

**BATTLING AGAINST THE NORTHMEN AND THE PAPACY** The four hundred years following the establishment of Iona are noted for three events in England and Scotland. First, there was intense rivalry and warfare between the seven kingdoms of England, known as the Heptarchy, and the three kingdoms of Scotland. Second, all three countries-England, Ireland, and Scotland, harassed, invaded, and in the case of England and Ireland, conquered by the Northmen, especially the Danes. Third, and probably the most far-reaching event, was the intense struggle waged between the Papacy and the Celtic Church. In Scotland the kingdoms of the Picts and the Britons were finally absorbed by the ever-increasing Scots. If England

suffered such serious consequences at the hands of the Normans, and Ireland at the hands of the Danes, it can readily be seen how difficult must have been the struggle of the Celtic Church to hold its own against the power of the Papacy when backed by the all-powerful states of the Continent.

Within the one hundred twenty-five years after the death of Columba, the Picts had been swayed enough by the mighty influence of Rome to adopt the Roman Easter. Nevertheless, the change in Easter did not represent a complete surrender to the Papacy. About the same time Nechtan, the Pietish king, expelled the Columban clergy. When, however, the conquering Kenneth MacAlpine, king of the Scots, in 846, united under the one crown the Scots and the Picts, he brought the Columban clergy back in honor. He was the king who removed the seat of the government from Iona to Forteviot, the ancient capital of the Pictish kingdom. In his day the Danes were furiously assaulting the coasts, making inroads among the Western Isles, while they practically seized supreme power in both Ireland and England. Fierce warriors as they were, they soon learned that they were no match for the Scots. Scotland must have been a wealthy country at this time because, in those northern latitudes, it attracted the century-long invasion of the Northmen. It is interesting to add that in the midst of these commotions Andrew became the patron saint of Scotland, while the thistle was chosen for its national emblem. The latter was selected because of a historic incident: When the Danes were about to make a surprise attack, a warrior planting his foot on the thistle uttered a cry of pain loud enough to be heard by the fighting Scots.

Although the Danes frequently burned and pillaged Iona, the veneration for it was so great and the pilgrimages made to it so many that it could not long remain in a devastated condition. It was a learned and righteous clergy which directed the Culdee Church, and they were so beloved by the people that this communion was deeply rooted in the affections of all. It must be kept in mind that through the two centuries that the Northmen fought to plant themselves in Scotland, the Danes were still heathen. It is repeatedly recorded how devout kings, warriors, and people would seize the remains of Columba and carry them to a place of safety, sometimes in Ireland, and sometimes further east in Scotland. For some time the bishop of Armagh in Ireland stood forth as the successor of both Columba and Patrick, the two offices often being united in the same person. Through these years as one kingdom sought to conquer another, the warring powers would naturally call for allies. Here was the chance of the Papacy. As the centuries passed, the Celtic Church and the civil rulers who were pro-Celtic would look across to the Continent, but they could discern no great nation which had not made an alliance with Rome.

The dates, 1058 and 1066, stand for startling changes. There were only eight years between the time when Malcolm III became king of Scotland, and the year that William the Norman conquered England. By the time Malcolm III had reached the throne, the aggressive Scots had succeeded in absorbing Strathclyde, the northwest kingdom of the Britons. Vigorously they had extended their territory southward to the River Tweed. As the Northmen were still in possession of the Western Isles, they had driven a wedge between Ireland and Scotland. Since it was the Papacy that abetted the Norman invasion of England by William, the church of Columba in Scotland found herself alone without any strong political backing in Ireland, England, or on the Continent.

Moreover, Malcolm III, or Malcolm Canmore (that is, "large head"), had been educated in England in company with the Roman Catholic king, Edward the Confessor. When he came to the throne of Scotland he was the least imbued with the Celtic atmosphere and Celtic ideas of any of his predecessors. Yet as late as 1058, the Scottish Church remained largely as it had been modeled by its early teachers. But the crowning of Malcolm brought these believers in early Christianity into a fierce struggle. Malcolm III took Margaret as his second wife, a girl who had been determined to enter a nunnery. She was a member of one of the former royal houses of England. In exile in Hungary, she and her brothers. were brought up in a strong Catholic atmosphere. Malcolm III was passionately devoted to her because she had renounced her plan to become a nun to marry him. However, in return she took charge of religious affairs and, instructed by some of the ablest men of the papal church from England and the Continent, set in motion the force which for three centuries placed the church of Columba in the shadows.

#### **QUEEN MARGARET AND THE SCOTTISH CHURCH**

Margaret found the Scottish Church a church of the people; she determined to make it the church of the monarch. The passion of her life might be summed up in one word - Rome. As Dr. Barnett writes: "Hungary was a strongly Roman Catholic country.... Here we touch the first vital source from which Queen Margaret drew her passionate attachment to the Roman Church."<sup>33</sup> And again he writes, "Zeal for the church literally consumed her."<sup>34</sup> What her purposes were in marrying Malcolm III, king of Scotland, this same writer states further, "Margaret very soon after her marriage is setting about a movement to Romanize and Anglicize the ancient Celtic Church in Scotland."<sup>35</sup> Still another quotation from the same author helps to clarify the vast and determined purpose of this queen:

"It will be readily understood, therefore, that this saintly queen who had been brought up among the comparative magnificence of monastic religion, first in Hungary, and then in England where buildings like Westminster Abbey were being conceived, would be anxious to bring the church in the land of her adoption into line with all-powerful Rome."<sup>36</sup>



The contest which now opened was a strife between the throne and the people. In herself the queen possessed the weapon of a keen intellect, a strong memory, a readiness in subtle expression, and a polemic training in the defense of papal doctrines. She also brought to the battle a group of monastic scholars who could both prompt and protect her in her attacks on the Celtic Church. When Margaret landed on the shores of Fife with her retinue, the people witnessed the largest vessels ever seen on Caledonian shores. The inhabitants of these rural glades beheld the beauty of the Saxon princess. However, they placed a greater value upon the grace of God than upon the queen's rubies and diamonds. Both the Scriptures and the life and deeds of Columba had taught them the love of the spiritual.

To destroy the glory of Columba was impossible. Margaret might as well attempt to degrade the apostle Paul. In five hundred years the love of Scotland for Columba had not dulled. A more feasible avenue to success would be to legislate against the religious customs of the Celtic Church. Margaret never hesitated to unite church and state. Like Constantine, she joined together that which Christ had put asunder. Beginning with a Sunday law, she proceeded to the demolition of the Celtic Church. How little does the public suspect that religious legislation to enforce Easter and Sunday has often been the method of choking the life out of a liberty-loving church.

This procedure was used by Margaret. The queen called an ecclesiastical congress, and for three days she sat in the chair. She argued, cajoled, commanded, and within a soft glove manipulated an iron hand. The blunt, impatient, warlike king stood by her side with his hand on the hilt of the sword. Did not the emperor Constantine support the episcopal chair at the great Council of Nicaea, in 325, when a pompous church became the spouse of the Roman Empire? Did not King Oswy preside in northern England at the Council of Whitby (A.D. 664), when a terrible blow was struck at the Celtic Church amid the Anglo-Saxons? And so Malcolm's fervent love for his consort led him to place the full power of the state behind the queen.

#### **PROBLEMS OF THE COUNCIL**

Though details are lacking, it is not difficult to picture the leaders of Columba's church in Scotland as, for three days, they were obliged to listen to the proceedings of Margaret's council. There were points of difference as is recorded in her Life, written by her priestly confessor, Turgot.<sup>37</sup> The first two points were relative to the age long controversy about Easter. It was all a matter of religious opinion, with which the government had no right to concern itself. As to the third point, on the celebration of the mass, some authorities think this was an indignant threat, because the Culdees conducted the services of the Lord's Supper not in Latin, as Rome did, but in the native language.

The question of Sabbath and Sunday was particularly contested. As shown previously in quotations from Drs. Flick and Barnett,<sup>38</sup> the traditional practice of the Celtic Church was to observe Saturday instead of Sunday as the day of rest. This position is supported by a host of authors. The Roman Catholic historian, Bellesheim, gives the claim of the queen and describes the practice of the Scots as follows:

The queen further protested against the prevailing abuse of Sunday desecration. "Let us," she said, "venerate the Lord's day, inasmuch as upon it our Savior rose from the dead: let us do not servile work on that day."...The Scots in this matter had no doubt kept up the traditional practice of the ancient monastic Church of Ireland, which observed Saturday rather than Sunday as a day of rest."<sup>39</sup> Andrew Lang writing upon the general practice of the Celtic Church says: "They worked on Sunday, but kept Saturday in a sabbatical manner."<sup>40</sup> Another author states:

It seems to have been customary in the Celtic churches of early times, in Ireland as well as Scotland, to keep Saturday the Jewish Sabbath, as a day of rest from labor. They obeyed the fourth commandment literally upon the seventh day of the week."<sup>41</sup> The historian Skene in commenting upon the work of Queen Margaret also reveals the prominence of the Sabbath question as follows:

Her next point was that they did not duly reverence the Lord's day, but in this latter instance they seemed to have followed a custom of which we find traces in the early monastic Church of Ireland, by which they held Saturday to be the Sabbath on which they rested from all their labors, and on Sunday on the Lord's day, they celebrated the resurrection."<sup>42</sup>

As pointed out in the story of Patrick, the opposition to the Ten Commandments failed to recognize that the culminating reason for the death of Christ upon the cross was that while becoming man's substitute He was to uphold the moral law. The papal church denies that it was as man's substitute and surety that Christ died on the cross.<sup>43</sup> Columba, however, did recognize this truth. A verse from the poem by him addressed to his Redeemer reads as follows:

As Thou didst suffer on the cross  
To save a guilty race  
Show me Thy power, with Thy love  
And glory grant, with grace <sup>44</sup>

Nothing so quickly leads to persecution as Sunday laws. In a land like Scotland there could be the Anglo-Saxon sect observing Sunday, the Celtic Church consecrating Saturday from the days of the apostles, Moslems observing Friday, and unbelievers celebrating no day. A law which would single out any one certain day of the week and exalt it to sacredness would be sectarian legislation. Soon the favored sect would indulge in feelings of superiority and point the finger of scorn at those conscientiously observing another day. Bitterness would set in speedily, followed by persecution.

In this way the Culdees were ordered to conform or to depart. When King David, the son of Margaret, had confiscated their Loch Leven lands, he ordered them to conform to the rites of the Sunday-keeping monks, on whom he had conferred the dispossessed property, or to be expelled.<sup>45</sup> Needless to say, they were expelled. This was in the year 1130.

#### SCOTLAND SUBSEQUENT TO THE PAPAL PENETRATION

The unscrupulousness of the victors in destroying or in misrepresenting the records of the past has placed a false face over the true story of the Celtic Church.<sup>46</sup> The gulf between that church and the Papacy was great even as late as 1120. A severe difference arose between King Alexander, another son of Margaret, and Eadmer, a newly appointed head to the bishopric of Saint Andrews. When he asked counsel of two Canterbury monks, they made a remarkable statement, "For they say that Eadmer cannot accommodate himself to the usages of the Scottish Church without dishonoring his character and hazarding his salvation."<sup>47</sup> Although Rome admits that as late as 1120 the usages of the Culdees were so far from those of Rome that a bishop would endanger his eternal salvation to follow them, yet at the same time she did to Scotland's hero as she had done to Patrick - enrolled Columba as a Roman Saint.

It is a remarkable fact that those very regions in which the Iro-Scottish mission work was most successful during the sixth and seventh centuries were precisely the regions in which the evangelical sects of the later times flourished most.<sup>48</sup>

The transformations in character and practices wrought by Columba and his successors elevated the condition of women, brought loving attention to the children, produced Bible-loving believers, brought proper relations between church and state, and breathed an enduring missionary life into a vigorous western people. In Scotland the seeds were sown plentifully and deep. There was a rich evangelical subsoil. This enrichment endured long, although the growth was later covered by a layer of papal practices and traditions. When the Reformation came to this realm, it was to a large extent a reversal of the royal establishment of popery in Scotland. The Papacy had been unable to wholly exterminate the faith and simpler system of the ancient Culdees, especially in those districts which were the earliest abodes and latest retreats of primitive Christianity. As there were reformers in nearly every country in Europe before the Reformation, it could not be far wrong to conclude that they also continued to exist in that country which was the last to register its public protest against the usurpation of the Church of Rome.

"No religion ever has been destroyed by persecution if the people confessing it were not destroyed." The ancient faith of Columba was handed down from father to son enshrouded in lasting love and affection. The sufferings which the Scots underwent at the hand of the usurping religion also deepened their faith even as expression deepens impression. Encroachments of the Romanists were firmly resisted. As appears later, individuals of the Waldensian communion as well as followers of Wycliffe were found in Scotland during the days of papal supremacy there. The final and permanent uprising against religious tyranny came when the Reformation secured this land as one of her greatest allies. It is not an injustice to history to say that Scotland twice saved the world for the Reformation. At length the Church in the Wilderness triumphed, due in no small degree to the impetus given it by the wonderful organization and godly life of Columba.

To see the footnotes or read this in its original source see chapter #8 of [The Truth Triumphant](#) (a [.pdf](#) viewer is required)

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Waldenses - A reflection of the church of the first centuries

Amid the gloom that settled upon the earth during the long period of papal supremacy, the light of truth could not be wholly extinguished. In every age there were witnesses for God--men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come.



The history of God's people during the ages of darkness that followed upon Rome's supremacy is written in heaven, but they have little place in human records. Few traces of their existence can be found, except in the accusations of their persecutors. It was the policy of Rome to obliterate every trace of dissent from her doctrines or decrees. Everything heretical, whether persons or writings, she sought to destroy. Expressions of doubt, or questions as to the authority of papal dogmas, were enough to forfeit the life of rich or poor, high or low. Rome endeavored also to destroy every record of her cruelty toward dissenters. Papal councils decreed that books and writings containing such records should be committed to the flames. Before the invention of printing, books were few in number, and in a form not favorable for preservation; therefore there was little to prevent the Romanists from carrying out their purpose.

No church within the limits of Romish jurisdiction was long left undisturbed in the enjoyment of freedom of conscience. No sooner had the papacy obtained power than she stretched out her arms to crush all that refused to acknowledge her sway, and one after another the churches submitted to her dominion.

In Great Britain primitive Christianity had very early taken root. The gospel received by the Britons in the first centuries was then uncorrupted by Romish apostasy. Persecution from pagan emperors, which extended even to these far-off shores, was the only gift that the first churches of Britain received from Rome. Many of the Christians, fleeing from persecution in England, found refuge in Scotland; thence the truth was carried to Ireland, and in all these countries it was received with gladness.

When the Saxons invaded Britain, heathenism gained control. The conquerors disdained to be instructed by their slaves, and the Christians were forced to retreat to the mountains and the wild moors. Yet the light, hidden for a time, continued to burn. In Scotland, a century later, it shone out with a brightness that extended to far-distant lands. From Ireland came the pious Columba and his collaborators, who, gathering about them the scattered believers on the lonely island of Iona, made this the center of their missionary labors. Among these evangelists was an observer of the Bible Sabbath, and thus this truth was introduced among the people. A school was established at Iona, from which missionaries went out, not only to Scotland and England, but to Germany, Switzerland, and even Italy.

But Rome had fixed her eyes on Britain, and resolved to bring it under her supremacy. In the sixth century her missionaries undertook the conversion of the heathen Saxons. They were received with favor by the proud barbarians, and they induced many thousands to profess the Romish faith. As the work progressed, the papal leaders and their converts encountered the primitive Christians. A striking contrast was presented. The latter were simple, humble, and Scriptural in character, doctrine, and manners, while the former

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### "History of the Waldenses"

Their theology included the atoning death and justifying

righteousness

of Christ, the trinity, the fall of man, the incarnation of the Son, the perpetual authority of the decalogue as given by God, the need of divine grace in order to good works, the necessity of holiness, the institution of the ministry, the resurrection of the body, and the eternal bliss of heaven.

They also held that "the Pope's pardons were a cheat; that purgatory was a fable; that relics were simply rotten bones which had belonged to one knew not whom; that to go on a pilgrimage served no end, save to empty one's purse; that flesh might be eaten any day if one's appetite served him; that holy water was not a whit more efficacious than rain water; and that prayer in a barn was just as effectual as if offered in a church. They were accused, moreover, of having scoffed at the doctrine of transubstantiation, and of having spoken blasphemously of Rome as the harlot of the Apocalypse." (page 17) They were labled by the inquisition as "the most dangerous of all heretics, because the most ancient." (Page 10)

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manifested the superstition, pomp, and arrogance of popery. The emissary of Rome demanded that these Christian churches acknowledge the supremacy of the sovereign pontiff. The Britons meekly replied that they desired to love all men, but that the pope was not entitled to supremacy in the church, and they could render to him only that submission which was due to every follower of Christ. Repeated attempts were made to secure their allegiance to Rome; but these humble Christians, amazed at the pride displayed by her emissaries, steadfastly replied that they knew no other master than Christ. Now the true spirit of the papacy was revealed. Said the Romish leader: "If you will not receive brethren who bring you peace, you shall receive enemies who will bring you war. If you will not unite with us in showing the Saxons the way of life, you shall receive from them the stroke of death."--J. H. Merle D'Aubigne, *History of the Reformation of the Sixteenth Century*, b. 17, ch. 2. These were no idle threats. War, intrigue, and deception were employed against these witnesses for a Bible faith, until the churches of Britain were destroyed, or forced to submit to the authority of the pope.

In lands beyond the jurisdiction of Rome there existed for many centuries bodies of Christians who remained almost wholly free from papal corruption. They were surrounded by heathenism and in the lapse of ages were affected by its errors; but they continued to regard the Bible as the only rule of faith and adhered to many of its truths. These Christians believed in the perpetuity of the law of God and observed the Sabbath of the fourth commandment. Churches that held to this faith and practice existed in Central Africa and among the Armenians of Asia. 64

But of those who resisted the encroachments of the papal power, the Waldenses stood foremost. In the very land where popery had fixed its seat, there its falsehood and corruption were most steadfastly resisted. For centuries the churches of Piedmont maintained their independence; but the time came at last when Rome insisted upon their submission. After ineffectual struggles against her tyranny, the leaders of these churches reluctantly acknowledged the supremacy of the power to which the whole world seemed to pay homage. There were some, however, who refused to yield to the authority of pope or prelate. They were determined to maintain their allegiance to God and to preserve the purity and simplicity of their faith. A separation took place. Those who adhered to the ancient faith now withdrew; some, forsaking their native Alps, raised the banner of truth in foreign lands; others retreated to the secluded glens and rocky fastnesses of the mountains, and there preserved their freedom to worship God.

The faith which for centuries was held and taught by the Waldensian Christians was in marked contrast to the false doctrines put forth from Rome. Their religious belief was founded upon the written word of God, the true system of Christianity. But those humble peasants, in their obscure retreats, shut away from the world, and bound to daily toil among their flocks and their vineyards, had not by themselves arrived at the truth in opposition to the dogmas and heresies of the apostate church. Theirs was not a faith newly received. Their religious belief was their inheritance from their fathers. They contended for the faith of the apostolic church,--"the faith which was once delivered unto the saints." Jude 3. "The church in the wilderness," and not the proud hierarchy enthroned in the world's great capital, was the true church of Christ, the guardian of the treasures of truth which God has committed to His people to be given to the world. 65

Among the leading causes that had led to the separation of the true church from Rome was the hatred of the latter toward the Bible Sabbath. As foretold by prophecy, the papal power cast down the truth to the ground. The law of God was trampled in the dust, while the traditions and customs of men were exalted. The churches that were under the rule of the papacy were early compelled to honor the Sunday as a holy day. Amid the prevailing error and superstition, many, even of the true people of God, became so bewildered that while they observed the Sabbath, they refrained from labor also on the Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned; and they denounced in the strongest language those who dared to show it honor. It was only by fleeing from the power of Rome that any could obey God's law in peace. (See Appendix.)

The Waldenses were among the first of the peoples of Europe to obtain a translation of the Holy Scriptures. (See Appendix.) Hundreds of years before the Reformation they possessed the Bible in manuscript in their native tongue. They had the truth unadulterated, and this rendered them the special objects of hatred and persecution. They declared the Church of Rome to be the apostate Babylon of the Apocalypse, and at the peril of their lives they stood up to resist her corruptions. While, under the pressure of long-continued persecution, some compromised their faith, little by little yielding its distinctive principles, others held fast the truth. Through ages of darkness and apostasy there were Waldenses who denied the supremacy of Rome, who rejected image worship as idolatry, and who kept the true Sabbath. Under the fiercest tempests of opposition they maintained their faith. Though gashed by the Savoyard spear, and scorched by the Romish fagot, they stood unflinchingly for God's word and His honor.

Behind the lofty bulwarks of the mountains--in all ages the refuge of the persecuted and oppressed--the Waldenses 66 found a hiding place. Here the light of truth was kept burning amid the darkness of the Middle Ages. Here, for a thousand years, witnesses for the truth



maintained the ancient faith.

God had provided for His people a sanctuary of awful grandeur, befitting the mighty truths committed to their trust. To those faithful exiles the mountains were an emblem of the immutable righteousness of Jehovah. They pointed their children to the heights towering above them in unchanging majesty, and spoke to them of Him with whom there is no variableness nor shadow of turning, whose word is as enduring as the everlasting hills. God had set fast the mountains and girded them with strength; no arm but that of Infinite Power could move them out of their place. In like manner He had established His law, the foundation of His government in heaven and upon earth. The arm of man might reach his fellow men and destroy their lives; but that arm could as readily uproot the mountains from their foundations, and hurl them into the sea, as it could change one precept of the law of Jehovah, or blot out one of His promises to those who do His will. In their fidelity to His law, God's servants should be as firm as the unchanging hills.

The mountains that girded their lowly valleys were a constant witness to God's creative power, and a never-failing assurance of His protecting care. Those pilgrims learned to love the silent symbols of Jehovah's presence. They indulged no repining because of the hardships of their lot; they were never lonely amid the mountain solitudes. They thanked God that He had provided for them an asylum from the wrath and cruelty of men. They rejoiced in their freedom to worship before Him. Often when pursued by their enemies, the strength of the hills proved a sure defense. From many a lofty cliff they chanted the praise of God, and the armies of Rome could not silence their songs of thanksgiving. 67

Pure, simple, and fervent was the piety of these followers of Christ. The principles of truth they valued above houses and lands, friends, kindred, even life itself. These principles they earnestly sought to impress upon the hearts of the young. From earliest childhood the youth were instructed in the Scriptures and taught to regard sacredly the claims of the law of God. Copies of the Bible were rare; therefore its precious words were committed to memory. Many were able to repeat large portions of both the Old and the New Testament. Thoughts of God were associated alike with the sublime scenery of nature and with the humble blessings of daily life. Little children learned to look with gratitude to God as the giver of every favor and every comfort.

Parents, tender and affectionate as they were, loved their children too wisely to accustom them to self-indulgence. Before them was a life of trial and hardship, perhaps a martyr's death. They were educated from childhood to endure hardness, to submit to control, and yet to think and act for themselves. Very early they were taught to bear responsibilities, to be guarded in speech, and to understand the wisdom of silence. One indiscreet word let fall in the hearing of their enemies might imperil not only the life of the speaker, but the lives of hundreds of his brethren; for as wolves hunting their prey did the enemies of truth pursue those who dared to claim freedom of religious faith.

The Waldenses had sacrificed their worldly prosperity for the truth's sake, and with persevering patience they toiled for their bread. Every spot of tillable land among the mountains was carefully improved; the valleys and the less fertile hillsides were made to yield their increase. Economy and severe self-denial formed a part of the education which the children received as their only legacy. They were taught that God designs life to be a discipline, and that their wants could be supplied only by personal labor, by forethought, care, and faith. The process was laborious and wearisome, but it was 68 wholesome, just what man needs in his fallen state, the school which God has provided for his training and development. While the youth were inured to toil and hardship, the culture of the intellect was not neglected. They were taught that all their powers belonged to God, and that all were to be improved and developed for His service.

The Vaudois churches, in their purity and simplicity, resembled the church of apostolic times. Rejecting the supremacy of the pope and prelate, they held the Bible as the only supreme, infallible authority. Their pastors, unlike the lordly priests of Rome, followed the example of their Master, who "came not to be ministered unto, but to minister." They fed the flock of God, leading them to the green pastures and living fountains of His holy word. Far from the monuments of human pomp and pride the people assembled, not in magnificent churches or grand cathedrals, but beneath the shadow of the mountains, in the Alpine valleys, or, in time of danger, in some rocky stronghold, to listen to the words of truth from the servants of Christ. The pastors not only preached the gospel, but they visited the sick, catechized the children, admonished the erring, and labored to settle disputes and promote harmony and brotherly love. In times of peace they were sustained by the freewill offerings of the people; but, like Paul the tentmaker, each learned some trade or profession by which, if necessary, to provide for his own support.

From their pastors the youth received instruction. While attention was given to branches of general learning, the Bible was made the chief study. The Gospels of Matthew and John were committed to memory, with many of the Epistles. They were employed also in copying the Scriptures. Some manuscripts contained the whole Bible, others only brief selections, to which some simple explanations of the text were added by those who were able to expound the Scriptures. Thus were brought forth the treasures of truth so long 69 concealed by those who sought to exalt themselves above God.

By patient, untiring labor, sometimes in the deep, dark caverns of the earth, by the light of torches, the Sacred Scriptures were written out, verse by verse, chapter by chapter. Thus the work went on, the revealed will of God shining out like pure gold; how much brighter, clearer, and more powerful because of the trials undergone for its sake only those could realize who were engaged in the work. Angels from heaven surrounded these faithful workers.

Satan had urged on the papal priests and prelates to bury the word of truth beneath the rubbish of error, heresy, and superstition; but in a most wonderful manner it was preserved uncorrupted through all the ages of darkness. It bore not the stamp of man, but the impress of God. Men have been unwearied in their efforts to obscure the plain, simple meaning of the Scriptures, and to make them contradict their own testimony; but like the ark upon the billowy deep, the word of God outrides the storms that threaten it with destruction. As the mine has rich veins of gold and silver hidden beneath the surface, so that all must dig who would discover its precious stores, so the Holy Scriptures have treasures of truth that are revealed only to the earnest, humble, prayerful seeker. God designed the Bible to be a lessonbook to all mankind, in childhood, youth, and manhood, and to be studied through all time. He gave His word to men as a revelation of Himself. Every new truth discerned is a fresh disclosure of the character of its Author. The study of the Scriptures is the means divinely ordained to bring men into closer connection with their Creator and to give them a clearer knowledge of His will. It is the medium of communication between God and man.

While the Waldenses regarded the fear of the Lord as the beginning of wisdom, they were not blind to the importance of a contact with the world, a knowledge of men and of 70 active life, in expanding the mind and quickening the perceptions. From their schools in the mountains some of the youth were sent to institutions of learning in the cities of France or Italy, where was a more extended field for study, thought, and observation than in their native Alps. The youth thus sent forth were exposed to temptation, they witnessed vice, they encountered Satan's wily agents, who urged upon them the most subtle heresies and the most dangerous deceptions. But their education from childhood had been of a character to prepare them for all this.

In the schools whither they went, they were not to make confidants of any. Their garments were so prepared as to conceal their greatest treasure--the precious manuscripts of the Scriptures. These, the fruit of months and years of toil, they carried with them, and whenever they could do so without exciting suspicion, they cautiously placed some portion in the way of those whose hearts seemed open to receive the truth. From their mother's knee the Waldensian youth had been trained with this purpose in view; they understood their work and faithfully performed it. Converts to the true faith were won in these institutions of learning, and frequently its principles were found to be permeating the entire school; yet the papal leaders could not, by the closest inquiry, trace the so-called corrupting heresy to its source.

The spirit of Christ is a missionary spirit. The very first impulse of the renewed heart is to bring others also to the Saviour. Such was the spirit of the Vaudois Christians. They felt that God required more of them than merely to preserve the truth in its purity in their own churches; that a solemn responsibility rested upon them to let their light shine forth to those who were in darkness; by the mighty power of God's word they sought to break the bondage which Rome had imposed. The Vaudois ministers were trained as missionaries, everyone who expected to enter the ministry being required first to gain an experience as an evangelist. Each 71 was to serve three years in some mission field before taking charge of a church at home. This service, requiring at the outset self-denial and sacrifice, was a fitting introduction to the pastor's life in those times that tried men's souls. The youth who received ordination to the sacred office saw before them, not the prospect of earthly wealth and glory, but a life of toil and danger, and possibly a martyr's fate. The missionaries went out two and two, as Jesus sent forth His disciples. With each young man was usually associated a man of age and experience, the youth being under the guidance of his companion, who was held responsible for his training, and whose instruction he was required to heed. These colaborers were not always together, but often met for prayer and counsel, thus strengthening each other in the faith.

To have made known the object of their mission would have ensured its defeat; therefore they carefully concealed their real character. Every minister possessed a knowledge of some trade or profession, and the missionaries prosecuted their work under cover of a secular calling. Usually they chose that of merchant or peddler. "They carried silks, jewelry, and other articles, at that time not easily purchasable save at distant marts; and they were welcomed as merchants where they would have been spurned as missionaries."-- Wylie, b. 1, ch. 7. All the while their hearts were uplifted to God for wisdom to present a treasure more precious than gold or gems. They secretly carried about with them copies of the Bible, in whole or in part; and whenever an opportunity was presented, they called the attention of their customers to these manuscripts. Often an interest to read God's word was thus awakened, and some portion was gladly left with those who desired to receive it.

The work of these missionaries began in the plains and valleys at the foot of their own mountains, but it extended far beyond these limits. With naked feet and in garments coarse and travel-stained as were those of their Master, 72 they passed through great cities and

penetrated to distant lands. Everywhere they scattered the precious seed. Churches sprang up in their path, and the blood of martyrs witnessed for the truth. The day of God will reveal a rich harvest of souls garnered by the labors of these faithful men. Veiled and silent, the word of God was making its way through Christendom and meeting a glad reception in the homes and hearts of men.

To the Waldenses the Scriptures were not merely a record of God's dealings with men in the past, and a revelation of the responsibilities and duties of the present, but an unfolding of the perils and glories of the future. They believed that the end of all things was not far distant, and as they studied the Bible with prayer and tears they were the more deeply impressed with its precious utterances and with their duty to make known to others its saving truths. They saw the plan of salvation clearly revealed in the sacred pages, and they found comfort, hope, and peace in believing in Jesus. As the light illuminated their understanding and made glad their hearts, they longed to shed its beams upon those who were in the darkness of papal error.

They saw that under the guidance of pope and priest, multitudes were vainly endeavoring to obtain pardon for afflicting their bodies for the sin of their souls. Taught to trust to their good works to save them, they were ever looking to themselves, their minds dwelling upon their sinful condition, seeing themselves exposed to the wrath of God, afflicting soul and body, yet finding no relief. Thus conscientious souls were bound by the doctrines of Rome. Thousands abandoned friends and kindred, and spent their lives in convent cells. By oft-repeated fasts and cruel scourgings, by midnight vigils, by prostration for weary hours upon the cold, damp stones of their dreary abode, by long pilgrimages, by humiliating penance and fearful torture, thousands vainly sought to obtain peace of conscience. Oppressed with a sense of sin, and haunted with the fear of God's avenging wrath, many suffered on, until exhausted nature gave way, and without one ray of light or hope they sank into the tomb.

The Waldenses longed to break to these starving souls the bread of life, to open to them the messages of peace in the promises of God, and to point them to Christ as their only hope of salvation. The doctrine that good works can atone for the transgression of God's law they held to be based upon falsehood. Reliance upon human merit intercepts the view of Christ's infinite love. Jesus died as a sacrifice for man because the fallen race can do nothing to recommend themselves to God. The merits of a crucified and risen Saviour are the foundation of the Christian's faith. The dependence of the soul upon Christ is as real, and its connection with Him must be as close, as that of a limb to the body, or of a branch to the vine.

The teachings of popes and priests had led men to look upon the character of God, and even of Christ, as stern, gloomy, and forbidding. The Saviour was represented as so far devoid of sympathy with man in his fallen state that the mediation of priests and saints must be invoked. Those whose minds had been enlightened by the word of God longed to point these souls to Jesus as their compassionate, loving Saviour, standing with outstretched arms, inviting all to come to Him with their burden of sin, their care and weariness. They longed to clear away the obstructions which Satan had piled up that men might not see the promises, and come directly to God, confessing their sins, and obtaining pardon and peace.

Eagerly did the Vaudois missionary unfold to the inquiring mind the precious truths of the gospel. Cautiously he produced the carefully written portions of the Holy Scriptures. It was his greatest joy to give hope to the conscientious, sin-stricken soul, who could see only a God of vengeance, waiting to execute justice. With quivering lip and tearful eye did he, often on bended knees, open to his brethren the 74 precious promises that reveal the sinner's only hope. Thus the light of truth penetrated many a darkened mind, rolling back the cloud of gloom, until the Sun of Righteousness shone into the heart with healing in His beams. It was often the case that some portion of Scripture was read again and again, the hearer desiring it to be repeated, as if he would assure himself that he had heard aright. Especially was the repetition of these words eagerly desired: "The blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." John 3:14, 15.

Many were undeceived in regard to the claims of Rome. They saw how vain is the mediation of men or angels in behalf of the sinner. As the true light dawned upon their minds they exclaimed with rejoicing: "Christ is my priest; His blood is my sacrifice; His altar is my confessional." They cast themselves wholly upon the merits of Jesus, repeating the words, "Without faith it is impossible to please Him." Hebrews 11:6. "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

The assurance of a Saviour's love seemed too much for some of these poor tempest-tossed souls to realize. So great was the relief which it brought, such a flood of light was shed upon them, that they seemed transported to heaven. Their hands were laid confidently in the hand of Christ; their feet were planted upon the Rock of Ages. All fear of death was banished. They could now covet the prison and the fagot if they might thereby honor the name of their Redeemer.

In secret places the word of God was thus brought forth and read, sometimes to a single soul, sometimes to a little company who were longing for light and truth. Often the entire

night was spent in this manner. So great would be the wonder and admiration of the listeners that the messenger of mercy was not infrequently compelled to cease his reading 75 until the understanding could grasp the tidings of salvation. Often would words like these be uttered: "Will God indeed accept my offering? Will He smile upon me? Will He pardon me?" The answer was read: "Come unto Me, all ye that labor and are heavy-laden, and I will give your rest." Matthew 11:28.

Faith grasped the promise, and the glad response was heard: "No more long pilgrimages to make; no more painful journeys to holy shrines. I may come to Jesus just as I am, sinful and unholy, and He will not spurn the penitential prayer. 'Thy sins be forgiven thee.' Mine, even mine, may be forgiven!"

A tide of sacred joy would fill the heart, and the name of Jesus would be magnified by praise and thanksgiving. Those happy souls returned to their homes to diffuse light, to repeat to others, as well as they could, their new experience; that they had found the true and living Way. There was a strange and solemn power in the words of Scripture that spoke directly to the hearts of those who were longing for the truth. It was the voice of God, and it carried conviction to those who heard.

The messenger of truth went on his way; but his appearance of humility, his sincerity, his earnestness and deep fervor, were subjects of frequent remark. In many instances his hearers had not asked him whence he came or whither he went. They had been so overwhelmed, at first with surprise, and afterward with gratitude and joy, that they had not thought to question him. When they had urged him to accompany them to their homes, he had replied that he must visit the lost sheep of the flock. Could he have been an angel from heaven? they queried.

In many cases the messenger of truth was seen no more. He had made his way to other lands, or he was wearing out his life in some unknown dungeon, or perhaps his bones were whitening on the spot where he had witnessed for the 76 truth. But the words he had left behind could not be destroyed. They were doing their work in the hearts of men; the blessed results will be fully known only in the judgment.

The Waldensian missionaries were invading the kingdom of Satan, and the powers of darkness aroused to greater vigilance. Every effort to advance the truth was watched by the prince of evil, and he excited the fears of his agents. The papal leaders saw a portent of danger to their cause from the labors of these humble itinerants. If the light of truth were allowed to shine unobstructed, it would sweep away the heavy clouds of error that enveloped the people. It would direct the minds of men to God alone and would eventually destroy the supremacy of Rome.

The very existence of this people, holding the faith of the ancient church, was a constant testimony to Rome's apostasy, and therefore excited the most bitter hatred and persecution. Their refusal to surrender the Scriptures was also an offense that Rome could not tolerate. She determined to blot them from the earth. Now began the most terrible crusades against God's people in their mountain homes. Inquisitors were put upon their track, and the scene of innocent Abel falling before the murderous Cain was often repeated.

Again and again were their fertile lands laid waste, their dwellings and chapels swept away, so that where once were flourishing fields and the homes of an innocent, industrious people, there remained only a desert. As the ravenous beast is rendered more furious by the taste of blood, so the rage of the papists was kindled to greater intensity by the sufferings of their victims. Many of these witnesses for a pure faith were pursued across the mountains and hunted down in the valleys where they were hidden, shut in by mighty forests and pinnacles of rock.

No charge could be brought against the moral character of this proscribed class. Even their enemies declared them to be a peaceable, quiet, pious people. Their grand offense was that they would not worship God according to the will 77 of the pope. For this crime every humiliation, insult, and torture that men or devils could invent was heaped upon them.

When Rome at one time determined to exterminate the hated sect, a bull was issued by the pope, condemning them as heretics, and delivering them to slaughter. (See Appendix.) They were not accused as idlers, or dishonest, or disorderly; but it was declared that they had an appearance of piety and sanctity that seduced "the sheep of the true fold." Therefore the pope ordered "that malicious and abominable sect of malignants," if they "refuse to abjure, to be crushed like venomous snakes."--Wylie, b. 16, ch. 1. Did this haughty potentate expect to meet those words again? Did he know that they were registered in the books of heaven, to confront him at the judgment? "Inasmuch as ye have done it unto one of the least of these My brethren," said Jesus, "ye have done it unto Me." Matthew 25:40.

This bull called upon all members of the church to join the crusade against the heretics. As an incentive to engage in this cruel work, it "absolved from all ecclesiastical pains and penalties, general and particular; it released all who joined the crusade from any oaths they might have taken; it legitimized their title to any property they might have illegally acquired; and promised remission of all their sins to such as should kill any heretic. It annulled all contracts made in favor of Vaudois, ordered their domestics to abandon them, forbade all persons to



give them any aid whatever, and empowered all persons to take possession of their property."--Wyllie, b. 16, ch. 1. This document clearly reveals the master spirit behind the scenes. It is the roar of the dragon, and not the voice of Christ, that is heard therein.

The papal leaders would not conform their characters to the great standard of God's law, but erected a standard to suit themselves, and determined to compel all to conform to this because Rome willed it. The most horrible tragedies were enacted. Corrupt and blasphemous priests and popes were doing the work which Satan appointed them. Mercy had no place in their natures. The same spirit that crucified Christ and slew the apostles, the same that moved the blood-thirsty Nero against the faithful in his day, was at work to rid the earth of those who were beloved of God.

The persecutions visited for many centuries upon this God-fearing people were endured by them with a patience and constancy that honored their Redeemer. Notwithstanding the crusades against them, and the inhuman butchery to which they were subjected, they continued to send out their missionaries to scatter the precious truth. They were hunted to death; yet their blood watered the seed sown, and it failed not of yielding fruit. Thus the Waldenses witnessed for God centuries before the birth of Luther. Scattered over many lands, they planted the seeds of the Reformation that began in the time of Wycliffe, grew broad and deep in the days of Luther, and is to be carried forward to the close of time by those who also are willing to suffer all things for "the word of God, and for the testimony of Jesus Christ." Revelation 1:9.

To read this in its original source see chapter #4 of [The Great Controversy](#) (a [.pdf](#) viewer is required)

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## John Wycliffe - The Morning Star of the Reformation

Before the Reformation there were at times but very few copies of the Bible in existence, but God had not suffered His word to be wholly destroyed. Its truths were not to be forever hidden. He could as easily unchain the words of life as He could open prison doors and unbolt iron gates to set His servants free. In the different countries of Europe men were moved by the Spirit of God to search for the truth as for hid treasures. Providentially guided to the Holy Scriptures, they studied the sacred pages with intense interest. They were willing to accept the light at any cost to themselves. Though they did not see all things clearly, they were enabled to perceive many long-buried truths. As Heaven-sent messengers they went forth, rending asunder the chains of error and superstition, and calling upon those who had been so long enslaved, to arise and assert their liberty.



Except among the [Waldenses](#), the word of God had for ages been locked up in languages known only to the learned; but the time had come for the Scriptures to be translated and given to the people of different lands in their native tongue. The world had passed its midnight. The hours of darkness were wearing away, and in many lands appeared tokens of the coming dawn.

In the fourteenth century arose in England the "morning star of the Reformation." John Wycliffe was the herald of reform, not for England alone, but for all Christendom. The great protest against Rome which it was permitted him to utter was never to be silenced. That protest opened the struggle which was to result in the emancipation of individuals, of churches, and of nations.

Wycliffe received a liberal education, and with him the fear of the Lord was the beginning of wisdom. He was noted at college for his fervent piety as well as for his remarkable talents and sound scholarship. In his thirst for knowledge he sought to become acquainted with every branch of learning. He was educated in the scholastic philosophy, in the canons of the church, and in the civil law, especially that of his own country. In his after labors the value of this early training was apparent. A thorough acquaintance with the speculative philosophy of his time enabled him to expose its errors; and by his study of national and ecclesiastical law he was prepared to engage in the great struggle for civil and religious liberty. While he could wield the weapons drawn from the word of God, he had acquired the intellectual discipline of the schools, and he understood the tactics of the schoolmen. The power of his genius and the extent and thoroughness of his knowledge commanded the respect of both friends and foes. His adherents saw with satisfaction that their champion stood foremost among the leading minds of the nation; and his enemies were prevented from casting contempt upon the cause of reform by exposing the ignorance or weakness of its supporter.

While Wycliffe was still at college, he entered upon the study of the Scriptures. In those early times, when the Bible existed only in the ancient languages, scholars were enabled to find their way to the fountain of truth, which was closed to the uneducated classes. Thus already the way had been prepared for Wycliffe's future work as a Reformer. Men of learning had studied the word of God and had found the great truth of His free grace there revealed. In their teachings they had spread a knowledge of this truth, and had led others to turn to the living oracles.

When Wycliffe's attention was directed to the Scriptures, he entered upon their investigation with the same thoroughness which had enabled him to master the learning of the schools. Heretofore he had felt a great want, which neither his scholastic studies nor the teaching of

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### John Wyclif (1324-1384)



John Wycliffe completed the 1st English translation of the Bible. For additional significant statements made by John Wycliffe see the document entitled: [Reformers Reveal the Beast](#)



### "John Wicliffe The Morning Star of the Reformation"

His faithfulness to the Word of God and his courage in opposing the ecclesiastical powers of thirteenth century England had such an effect on those who followed, that he is often referred to as the Morning Star of the Reformation.

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the church could satisfy. In the word of God he found that which he had before sought in vain. Here he saw the plan of salvation revealed and Christ set forth as the only advocate for man. He gave himself to the service of Christ and determined to proclaim the truths he had discovered.

Like after Reformers, Wycliffe did not, at the opening of his work, foresee whither it would lead him. He did not set himself deliberately in opposition to Rome. But devotion to truth could not but bring him in conflict with falsehood. The more clearly he discerned the errors of the papacy, the more earnestly he presented the teaching of the Bible. He saw that Rome had forsaken the word of God for human tradition; he fearlessly accused the priesthood of having banished the Scriptures, and demanded that the Bible be restored to the people and that its authority be again established in the church. He was an able and earnest teacher and an eloquent preacher, and his daily life was a demonstration of the truths he preached. His knowledge of the Scriptures, the force of his reasoning, the purity of his life, and his unbending courage and integrity won for him general esteem and confidence. Many of the people had become dissatisfied with their former faith as they saw the iniquity that prevailed in the Roman Church, and they hailed with unconcealed joy the truths brought to view by Wycliffe; but the papal leaders were filled with rage when they perceived that this Reformer was gaining an influence greater than their own.

Wycliffe was a keen detector of error, and he struck fearlessly against many of the abuses sanctioned by the authority of Rome. While acting as chaplain for the king, he took a bold stand against the payment of tribute claimed by the pope from the English monarch and showed that the papal assumption of authority over secular rulers was contrary to both reason and revelation. The demands of the pope had excited great indignation, and Wycliffe's teachings exerted an influence upon the leading minds of the nation. The king and the nobles united in denying the pontiff's claim to temporal authority and in refusing the payment of the tribute. Thus an effectual blow was struck against the papal supremacy in England.

Another evil against which the Reformer waged long and resolute battle was the institution of the orders of mendicant friars. These friars swarmed in England, casting a blight upon the greatness and prosperity of the nation. Industry, education, morals, all felt the withering influence. The monk's life of idleness and beggary was not only a heavy drain upon the resources of the people, but it brought useful labor into contempt. The youth were demoralized and corrupted. By the influence of the friars many were induced to enter a cloister and devote themselves to a monastic life, and this not only without the consent of their parents, but even without their knowledge and contrary to their commands. One of the early Fathers of the Roman Church, urging the claims of monasticism above the obligations of filial love and duty, had declared: "Though thy father should lie before thy door weeping and lamenting, and thy mother should show the body that bore thee and the breasts that nursed thee, see that thou trample them underfoot, and go onward straightway to Christ." By this "monstrous inhumanity," as Luther afterward styled it, "savoring more of the wolf and the tyrant than of the Christian and the man," were the hearts of children steeled against their parents.--Barnas Sears, *The Life of Luther*, pages 70, 69. Thus did the papal leaders, like the Pharisees of old, make the commandment of God of none effect by their tradition. Thus homes were made desolate and parents were deprived of the society of their sons and daughters.

Even the students in the universities were deceived by the false representations of the monks and induced to join their orders. Many afterward repented this step, seeing that they had blighted their own lives and had brought sorrow upon their parents; but once fast in the snare it was impossible for them to obtain their freedom. Many parents, fearing the influence of the monks, refused to send their sons to the universities. There was a marked falling off in the number of students in attendance at the great centers of learning. The schools languished, and ignorance prevailed.

The pope had bestowed on these monks the power to hear confessions and to grant pardon. This became a source of great evil. Bent on enhancing their gains, the friars were so ready to grant absolution that criminals of all descriptions resorted to them, and, as a result, the worst vices rapidly increased. The sick and the poor were left to suffer, while the gifts that should have relieved their wants went to the monks, who with threats demanded the alms of the people, denouncing the impiety of those who should withhold gifts from their orders. Notwithstanding their profession of poverty, the wealth of the friars was constantly increasing, and their magnificent edifices and luxurious tables made more apparent the growing poverty of the nation. And while spending their time in luxury and pleasure, they sent out in their stead ignorant men, who could only recount marvelous tales, legends, and jests to amuse the people and make them still more completely the dupes of the monks. Yet the friars continued to maintain their hold on the superstitious multitudes and led them to believe that all religious duty was comprised in acknowledging the supremacy of the pope, adoring the saints, and making gifts to the monks, and that this was sufficient to secure them a place in heaven.

Men of learning and piety had labored in vain to bring about a reform in these monastic orders; but Wycliffe, with clearer insight, struck at the root of the evil, declaring that the system itself was false and that it should be abolished. Discussion and inquiry were awakening. As the monks traversed the country, vending the pope's pardons, many were led

to doubt the possibility of purchasing forgiveness with money, and they questioned whether they should not seek pardon from God rather than from the pontiff of Rome. (See Appendix note for page 59.) Not a few were alarmed at the rapacity of the friars, whose greed seemed never to be satisfied. "The monks and priests of Rome," said they, "are eating us away like a cancer. God must deliver us, or the people will perish."--D'Aubigne, b. 17, ch. 7. To cover their avarice, these begging monks claimed that they were following the Saviour's example, declaring that Jesus and His disciples had been supported by the charities of the people. This claim resulted in injury to their cause, for it led many to the Bible to learn the truth for themselves--a result which of all others was least desired by Rome. The minds of men were directed to the Source of truth, which it was her object to conceal.

Wycliffe began to write and publish tracts against the friars, not, however, seeking so much to enter into dispute with them as to call the minds of the people to the teachings of the Bible and its Author. He declared that the power of pardon or of excommunication is possessed by the pope in no greater degree than by common priests, and that no man can be truly excommunicated unless he has first brought upon himself the condemnation of God. In no more effectual way could he have undertaken the overthrow of that mammoth fabric of spiritual and temporal dominion which the pope had erected and in which the souls and bodies of millions were held captive.

Again Wycliffe was called to defend the rights of the English crown against the encroachments of Rome; and being appointed a royal ambassador, he spent two years in the Netherlands, in conference with the commissioners of the pope. Here he was brought into communication with ecclesiastics from France, Italy, and Spain, and he had an opportunity to look behind the scenes and gain a knowledge of many things which would have remained hidden from him in England. He learned much that was to give point to his after labors. In these representatives from the papal court he read the true character and aims of the hierarchy. He returned to England to repeat his former teachings more openly and with greater zeal, declaring that covetousness, pride, and deception were the gods of Rome.

In one of his tracts he said, speaking of the pope and his collectors: "They draw out of our land poor men's livelihood, and many thousand marks, by the year, of the king's money, for sacraments and spiritual things, that is cursed heresy of simony, and maketh all Christendom assent and maintain this heresy. And certes though our realm had a huge hill of gold, and never other man took thereof but only this proud worldly priest's collector, by process of time this hill must be spende; for he taketh ever money out of our land, and sendeth nought again but God's curse for his simony." --John Lewis, History of the Life and Sufferings of J. Wiclif, page 37.

Soon after his return to England, Wycliffe received from the king the appointment to the rectory of Lutterworth. This was an assurance that the monarch at least had not been displeased by his plain speaking. Wycliffe's influence was felt in shaping the action of the court, as well as in molding the belief of the nation.

The papal thunders were soon hurled against him. Three bulls were dispatched to England,--to the university, to the king, and to the prelates,--all commanding immediate and decisive measures to silence the teacher of heresy. (Augustus Neander, General History of the Christian Religion and Church, period 6, sec. 2, pt. 1, par. 8. See also Appendix.) Before the arrival of the bulls, however, the bishops, in their zeal, had summoned Wycliffe before them for trial. But two of the most powerful princes in the kingdom accompanied him to the tribunal; and the people, surrounding the building and rushing in, so intimidated the judges that the proceedings were for the time suspended, and he was allowed to go his way in peace. A little later, Edward III, whom in his old age the prelates were seeking to influence against the Reformer, died, and Wycliffe's former protector became regent of the kingdom.

But the arrival of the papal bulls laid upon all England a peremptory command for the arrest and imprisonment of the heretic. These measures pointed directly to the stake. It appeared certain that Wycliffe must soon fall a prey to the vengeance of Rome. But He who declared to one of old, "Fear not: . . . I am thy shield" (Genesis 15:1), again stretched out His hand to protect His servant. Death came, not to the Reformer, but to the pontiff who had decreed his destruction. Gregory XI died, and the ecclesiastics who had assembled for Wycliffe's trial, dispersed.

God's providence still further overruled events to give opportunity for the growth of the Reformation. The death of Gregory was followed by the election of two rival popes. Two conflicting powers, each professedly infallible, now claimed obedience. (See Appendix notes for pages 50 and 86.) Each called upon the faithful to assist him in making war upon the other, enforcing his demands by terrible anathemas against his adversaries, and promises of rewards in heaven to his supporters. This occurrence greatly weakened the power of the papacy. The rival factions had all they could do to attack each other, and Wycliffe for a time had rest. Anathemas and recriminations were flying from pope to pope, and torrents of blood were poured out to support their conflicting claims. Crimes and scandals flooded the church. Meanwhile the Reformer, in the quiet retirement of his parish of Lutterworth, was laboring diligently to point men from the contending popes to Jesus, the Prince of Peace.

The schism, with all the strife and corruption which it caused, prepared the way for the Reformation by enabling the people to see what the papacy really was. In a tract which he



published, On the Schism of the Popes, Wycliffe called upon the people to consider whether these two priests were not speaking the truth in condemning each other as the anti-christ. "God," said he, "would no longer suffer the fiend to reign in only one such priest, but . . . made division among two, so that men, in Christ's name, may the more easily overcome them both."--R. Vaughan, Life and Opinions of John de Wycliffe, vol. 2, p. 6.

Wycliffe, like his Master, preached the gospel to the poor. Not content with spreading the light in their humble homes in his own parish of Lutterworth, he determined that it should be carried to every part of England. To accomplish this he organized a body of preachers, simple, devout men, who loved the truth and desired nothing so much as to extend it. These men went everywhere, teaching in the market places, in the streets of the great cities, and in the country lanes. They sought out the aged, the sick, and the poor, and opened to them the glad tidings of the grace of God.

As a professor of theology at Oxford, Wycliffe preached the word of God in the halls of the university. So faithfully did he present the truth to the students under his instruction, that he received the title of "the gospel doctor." But the greatest work of his life was to be the translation of the Scriptures into the English language. In a work, On the Truth and Meaning of Scripture, he expressed his intention to translate the Bible, so that every man in England might read, in the language in which he was born, the wonderful works of God.

But suddenly his labors were stopped. Though not yet sixty years of age, unceasing toil, study, and the assaults of his enemies had told upon his strength and made him prematurely old. He was attacked by a dangerous illness. The tidings brought great joy to the friars. Now they thought he would bitterly repent the evil he had done the church, and they hurried to his chamber to listen to his confession. Representatives from the four religious orders, with four civil officers, gathered about the supposed dying man. "You have death on your lips," they said; "be touched by your faults, and retract in our presence all that you have said to our injury." The Reformer listened in silence; then he bade his attendant raise him in his bed, and, gazing steadily upon them as they stood waiting for his recantation, he said, in the firm, strong voice which had so often caused them to tremble: "I shall not die, but live; and again declare the evil deeds of the friars."--D'Aubigne, b. 17, ch. 7. Astonished and abashed, the monks hurried from the room.

Wycliffe's words were fulfilled. He lived to place in the hands of his countrymen the most powerful of all weapons against Rome--to give them the Bible, the Heaven-appointed agent to liberate, enlighten, and evangelize the people. There were many and great obstacles to surmount in the accomplishment of this work. Wycliffe was weighed down with infirmities; he knew that only a few years for labor remained for him; he saw the opposition which he must meet; but, encouraged by the promises of God's word, he went forward nothing daunted. In the full vigor of his intellectual powers, rich in experience, he had been preserved and prepared by God's special providence for this, the greatest of his labors. While all Christendom was filled with tumult, the Reformer in his rectory at Lutterworth, unheeding the storm that raged without, applied himself to his chosen task.

At last the work was completed--the first English translation of the Bible ever made. The word of God was opened to England. The Reformer feared not now the prison or the stake. He had placed in the hands of the English people a light which should never be extinguished. In giving the Bible to his countrymen, he had done more to break the fetters of ignorance and vice, more to liberate and elevate his country, than was ever achieved by the most brilliant victories on fields of battle.

The art of printing being still unknown, it was only by slow and wearisome labor that copies of the Bible could be multiplied. So great was the interest to obtain the book, that many willingly engaged in the work of transcribing it, but it was with difficulty that the copyists could supply the demand. Some of the more wealthy purchasers desired the whole Bible. Others bought only a portion. In many cases, several families united to purchase a copy. Thus Wycliffe's Bible soon found its way to the homes of the people.

The appeal to men's reason aroused them from their passive submission to papal dogmas. Wycliffe now taught the distinctive doctrines of Protestantism--salvation through faith in Christ, and the sole infallibility of the Scriptures. The preachers whom he had sent out circulated the Bible, together with the Reformer's writings, and with such success that the new faith was accepted by nearly one half of the people of England.

The appearance of the Scriptures brought dismay to the authorities of the church. They had now to meet an agency more powerful than Wycliffe--an agency against which their weapons would avail little. There was at this time no law in England prohibiting the Bible, for it had never before been published in the language of the people. Such laws were afterward enacted and rigorously enforced. Meanwhile, notwithstanding the efforts of the priests, there was for a season opportunity for the circulation of the word of God.

Again the papal leaders plotted to silence the Reformer's voice. Before three tribunals he was successively summoned for trial, but without avail. First a synod of bishops declared his writings heretical, and, winning the young king, Richard II, to their side, they obtained a royal decree consigning to prison all who should hold the condemned doctrines.

Wycliffe appealed from the synod to Parliament; he fearlessly arraigned the hierarchy before the national council and demanded a reform of the enormous abuses sanctioned by the church. With convincing power he portrayed the usurpation and corruptions of the papal see. His enemies were brought to confusion. The friends and supporters of Wycliffe had been forced to yield, and it had been confidently expected that the Reformer himself, in his old age, alone and friendless, would bow to the combined authority of the crown and the miter. But instead of this the papists saw themselves defeated. Parliament, roused by the stirring appeals of Wycliffe, repealed the persecuting edict, and the Reformer was again at liberty.

A third time he was brought to trial, and now before the highest ecclesiastical tribunal in the kingdom. Here no favor would be shown to heresy. Here at last Rome would triumph, and the Reformer's work would be stopped. So thought the papists. If they could but accomplish their purpose, Wycliffe would be forced to abjure his doctrines, or would leave the court only for the flames.

But Wycliffe did not retract; he would not dissemble. He fearlessly maintained his teachings and repelled the accusations of his persecutors. Losing sight of himself, of his position, of the occasion, he summoned his hearers before the divine tribunal, and weighed their sophistries and deceptions in the balances of eternal truth. The power of the Holy Spirit was felt in the council room. A spell from God was upon the hearers. They seemed to have no power to leave the place. As arrows from the Lord's quiver, the Reformer's words pierced their hearts. The charge of heresy, which they had brought against him, he with convincing power threw back upon themselves. Why, he demanded, did they dare to spread their errors? For the sake of gain, to make merchandise of the grace of God?

"With whom, think you," he finally said, "are ye contending? with an old man on the brink of the grave? No! with Truth--Truth which is stronger than you, and will overcome you."--Wyllie, b. 2, ch. 13. So saying, he withdrew from the assembly, and not one of his adversaries attempted to prevent him.

Wycliffe's work was almost done; the banner of truth which he had so long borne was soon to fall from his hand; but once more he was to bear witness for the gospel. The truth was to be proclaimed from the very stronghold of the kingdom of error. Wycliffe was summoned for trial before the papal tribunal at Rome, which had so often shed the blood of the saints. He was not blind to the danger that threatened him, yet he would have obeyed the summons had not a shock of palsy made it impossible for him to perform the journey. But though his voice was not to be heard at Rome, he could speak by letter, and this he determined to do. From his rectory the Reformer wrote to the pope a letter, which, while respectful in tone and Christian in spirit, was a keen rebuke to the pomp and pride of the papal see.

"Verily I do rejoice," he said, "to open and declare unto every man the faith which I do hold, and especially unto the bishop of Rome: which, forasmuch as I do suppose to be sound and true, he will most willingly confirm my said faith, or if it be erroneous, amend the same.

"First, I suppose that the gospel of Christ is the whole body of God's law. . . . I do give and hold the bishop of Rome, forasmuch as he is the vicar of Christ here on earth, to be most bound, of all other men, unto that law of the gospel. For the greatness among Christ's disciples did not consist in worldly dignity or honors, but in the near and exact following of Christ in His life and manners.... Christ, for the time of His pilgrimage here, was a most poor man, abjecting and casting off all worldly rule and honor. . . .

"No faithful man ought to follow either the pope himself or any of the holy men, but in such points as he hath followed the Lord Jesus Christ; for Peter and the sons of Zebedee, by desiring worldly honor, contrary to the following of Christ's steps, did offend, and therefore in those errors they are not to be followed. . . .

"The pope ought to leave unto the secular power all temporal dominion and rule, and thereunto effectually to move and exhort his whole clergy; for so did Christ, and especially by His apostles. Wherefore, if I have erred in any of these points, I will most humbly submit myself unto correction, even by death, if necessity so require; and if I could labor according to my will or desire in mine own person, I would surely present myself before the bishop of Rome; but the Lord hath otherwise visited me to the contrary, and hath taught me rather to obey God than men."

In closing he said: "Let us pray unto our God, that He will so stir up our Pope Urban VI, as he began, that he with his clergy may follow the Lord Jesus Christ in life and manners; and that they may teach the people effectually, and that they, likewise, may faithfully follow them in the same."--John Foxe, Acts and Monuments, vol. 3, pp. 49, 50.

Thus Wycliffe presented to the pope and his cardinals the meekness and humility of Christ, exhibiting not only to themselves but to all Christendom the contrast between them and the Master whose representatives they professed to be.

Wycliffe fully expected that his life would be the price of his fidelity. The king, the pope, and the bishops were united to accomplish his ruin, and it seemed certain that a few months at most would bring him to the stake. But his courage was unshaken. "Why do you talk of seeking the crown of martyrdom afar?" he said. "Preach the gospel of Christ to haughty

prelates, and martyrdom will not fail you. What! I should live and be silent? . . . Never! Let the blow fall, I await its coming."--D'Aubigne, b. 17, ch. 8.

But God's providence still shielded His servant. The man who for a whole lifetime had stood boldly in defense of the truth, in daily peril of his life, was not to fall a victim of the hatred of its foes. Wycliffe had never sought to shield himself, but the Lord had been his protector; and now, when his enemies felt sure of their prey, God's hand removed him beyond their reach. In his church at Lutterworth, as he was about to dispense the communion, he fell, stricken with palsy, and in a short time yielded up his life.

God had appointed to Wycliffe his work. He had put the word of truth in his mouth, and He set a guard about him that this word might come to the people. His life was protected, and his labors were prolonged, until a foundation was laid for the great work of the Reformation.

Wycliffe came from the obscurity of the Dark Ages. There were none who went before him from whose work he could shape his system of reform. Raised up like John the Baptist to accomplish a special mission, he was the herald of a new era. Yet in the system of truth which he presented there was a unity and completeness which Reformers who followed him did not exceed, and which some did not reach, even a hundred years later. So broad and deep was laid the foundation, so firm and true was the framework, that it needed not to be reconstructed by those who came after him.

The great movement that Wycliffe inaugurated, which was to liberate the conscience and the intellect, and set free the nations so long bound to the triumphal car of Rome, had its spring in the Bible. Here was the source of that stream of blessing, which, like the water of life, has flowed down the ages since the fourteenth century. Wycliffe accepted the Holy Scriptures with implicit faith as the inspired revelation of God's will, a sufficient rule of faith and practice. He had been educated to regard the Church of Rome as the divine, infallible authority, and to accept with unquestioning reverence the established teachings and customs of a thousand years; but he turned away from all these to listen to God's holy word. This was the authority which he urged the people to acknowledge. Instead of the church speaking through the pope, he declared the only true authority to be the voice of God speaking through His word. And he taught not only that the Bible is a perfect revelation of God's will, but that the Holy Spirit is its only interpreter, and that every man is, by the study of its teachings, to learn his duty for himself. Thus he turned the minds of men from the pope and the Church of Rome to the word of God.

Wycliffe was one of the greatest of the Reformers. In breadth of intellect, in clearness of thought, in firmness to maintain the truth, and in boldness to defend it, he was equaled by few who came after him. Purity of life, unwearying diligence in study and in labor, incorruptible integrity, and Christlike love and faithfulness in his ministry, characterized the first of the Reformers. And this notwithstanding the intellectual darkness and moral corruption of the age from which he emerged.

The character of Wycliffe is a testimony to the educating, transforming power of the Holy Scriptures. It was the Bible that made him what he was. The effort to grasp the great truths of revelation imparts freshness and vigor to all the faculties. It expands the mind, sharpens the perceptions, and ripens the judgment. The study of the Bible will ennoble every thought, feeling, and aspiration as no other study can. It gives stability of purpose, patience, courage, and fortitude; it refines the character and sanctifies the soul. An earnest, reverent study of the Scriptures, bringing the mind of the student in direct contact with the infinite mind, would give to the world men of stronger and more active intellect, as well as of nobler principle, than has ever resulted from the ablest training that human philosophy affords. "The entrance of Thy words," says the psalmist, "giveth light; it giveth understanding." Psalm 119:130.

The doctrines which had been taught by Wycliffe continued for a time to spread; his followers, known as Wycliffites and Lollards, not only traversed England, but scattered to other lands, carrying the knowledge of the gospel. Now that their leader was removed, the preachers labored with even greater zeal than before, and multitudes flocked to listen to their teachings. Some of the nobility, and even the wife of the king, were among the converts. In many places there was a marked reform in the manners of the people, and the idolatrous symbols of Romanism were removed from the churches. But soon the pitiless storm of persecution burst upon those who had dared to accept the Bible as their guide. The English monarchs, eager to strengthen their power by securing the support of Rome, did not hesitate to sacrifice the Reformers. For the first time in the history of England the stake was decreed against the disciples of the gospel. Martyrdom succeeded martyrdom. The advocates of truth, proscribed and tortured, could only pour their cries into the ear of the Lord of Sabaoth. Hunted as foes of the church and traitors to the realm, they continued to preach in secret places, finding shelter as best they could in the humble homes of the poor, and often hiding away even in dens and caves.

Notwithstanding the rage of persecution, a calm, devout, earnest, patient protest against the prevailing corruption of religious faith continued for centuries to be uttered. The Christians of that early time had only a partial knowledge of the truth, but they had learned to love and obey God's word, and they patiently suffered for its sake. Like the disciples in apostolic days, many sacrificed their worldly possessions for the cause of Christ. Those who were permitted to dwell in their homes gladly sheltered their banished brethren, and when they too were

driven forth they cheerfully accepted the lot of the outcast. Thousands, it is true, terrified by the fury of their persecutors, purchased their freedom at the sacrifice of their faith, and went out of their prisons, clothed in penitents' robes, to publish their recantation. But the number was not small--and among them were men of noble birth as well as the humble and lowly--who bore fearless testimony to the truth in dungeon cells, in "Lollard towers," and in the midst of torture and flame, rejoicing that they were counted worthy to know "the fellowship of His sufferings."

The papists had failed to work their will with Wycliffe during his life, and their hatred could not be satisfied while his body rested quietly in the grave. By the decree of the Council of Constance, more than forty years after his death his bones were exhumed and publicly burned, and the ashes were thrown into a neighboring brook. "This brook," says an old writer, "hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed all the world over."-- T. Fuller, Church History of Britain, b. 4, sec. 2, par. 54. Little did his enemies realize the significance of their malicious act.

It was through the writings of Wycliffe that John Huss, of Bohemia, was led to renounce many of the errors of Romanism and to enter upon the work of reform. Thus in these two countries, so widely separated, the seed of truth was sown. From Bohemia the work extended to other lands. The minds of men were directed to the long-forgotten word of God. A divine hand was preparing the way for the Great Reformation.

To read this in its original source see chapter #5 of [The Great Controversy](#) (a [.pdf](#) viewer is required)

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Martin Luther - The man for his time

Foremost among those who were called to lead the church from the darkness of popery into the light of a purer faith, stood Martin Luther. Zealous, ardent, and devoted, knowing no fear but the fear of God, and acknowledging no foundation for religious faith but the Holy Scriptures, Luther was the man for his time; through him God accomplished a great work for the reformation of the church and the enlightenment of the world.

Like the first heralds of the gospel, Luther sprang from the ranks of poverty. His early years were spent in the humble home of a German peasant. By daily toil as a miner his father earned the means for his education. He intended him for a lawyer; but God purposed to make him a builder in the great temple that was rising so slowly through the centuries. Hardship, privation, and severe discipline were the school in which Infinite Wisdom prepared Luther for the important mission of his life.



Luther's father was a man of strong and active mind and great force of character, honest, resolute, and straightforward. He was true to his convictions of duty, let the consequences be what they might. His sterling good sense led him to regard the monastic system with distrust. He was highly displeased when Luther, without his consent, entered a monastery; and it was two years before the father was reconciled to his son, and even then his opinions remained the same.

Luther's parents bestowed great care upon the education and training of their children. They endeavored to instruct them in the knowledge of God and the practice of Christian virtues. The father's prayer often ascended in the hearing of his son that the child might remember the name of the Lord and one day aid in the advancement of His truth. Every advantage for moral or intellectual culture which their life of toil permitted them to enjoy was eagerly improved by these parents. Their efforts were earnest and persevering to prepare their children for a life of piety and usefulness. With their firmness and strength of character they sometimes exercised too great severity; but the Reformer himself, though conscious that in some respects they had erred, found in their discipline more to approve than to condemn.

At school, where he was sent at an early age, Luther was treated with harshness and even violence. So great was the poverty of his parents that upon going from home to school in another town he was for a time obliged to obtain his food by singing from door to door, and he often suffered from hunger. The gloomy, superstitious ideas of religion then prevailing filled him with fear. He would lie down at night with a sorrowful heart, looking forward with trembling to the dark future and in constant terror at the thought of God as a stern, unrelenting judge, a cruel tyrant, rather than a kind heavenly Father.

Yet under so many and so great discouragements Luther pressed resolutely forward toward the high standard of moral and intellectual excellence which attracted his soul. He thirsted for knowledge, and the earnest and practical character of his mind led him to desire the solid and useful rather than the showy and superficial.

When, at the age of eighteen, he entered the University of Erfurt, his situation was more favorable and his prospects were brighter than in his earlier years. His parents having by thrift and industry acquired a competence, they were able to render him all needed assistance. And the influence of judicious friends had somewhat lessened the gloomy effects of his former training. He applied himself to the study of the best authors, diligently treasuring their most weighty thoughts and making the wisdom of the wise his own. Even under the harsh discipline of his former instructors he had early given promise of distinction,

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### ➤ Martin Luther (1483-1546)



The Roman Church had made merchandise of the grace of God. The tables of the money-changers (Matthew 21:12) were set up beside her altars, and the air resounded with the shouts of buyers and sellers. Under the plea of raising funds for the erection of St. Peter's Church at Rome, indulgences for sin were publicly offered for sale by the authority of the pope. By the price of crime a temple was to be built up for God's worship--the cornerstone laid with the wages of iniquity! But the very means adopted for Rome's aggrandizement provoked the deadliest blow to her power and greatness. It was this that aroused the most determined and successful of the enemies of popery, and led to the battle which shook the papal throne and jostled the triple crown upon the pontiff's head.

The fear of the Lord dwelt in the heart of Luther, enabling him to maintain his steadfastness of purpose and leading him to deep humility before God.

For significant statements made by Martin Luther see the document entitled: [Reformers Reveal the Beast](#)

and with favorable influences his mind rapidly developed. A retentive memory, a lively imagination, strong reasoning powers, and untiring application soon placed him in the foremost rank among his associates. Intellectual discipline ripened his understanding and aroused an activity of mind and a keenness of perception that were preparing him for the conflicts of his life.

The fear of the Lord dwelt in the heart of Luther, enabling him to maintain his steadfastness of purpose and leading him to deep humility before God. He had an abiding sense of his dependence upon divine aid, and he did not fail to begin each day with prayer, while his heart was continually breathing a petition for guidance and support. "To pray well," he often said, "is the better half of study."-- D'Aubigne, b. 2, ch. 2.

While one day examining the books in the library of the university, Luther discovered a Latin Bible. Such a book he had never before seen. He was ignorant even of its existence. He had heard portions of the Gospels and Epistles, which were read to the people at public worship, and he supposed that these were the entire Bible. Now, for the first time, he looked upon the whole of God's word. With mingled awe and wonder he turned the sacred pages; with quickened pulse and throbbing heart he read for himself the words of life, pausing now and then to exclaim: "O that God would give me such a book for myself!"--Ibid., b. 2, ch. 2. Angels of heaven were by his side, and rays of light from the throne of God revealed the treasures of truth to his understanding. He had ever feared to offend God, but now the deep conviction of his condition as a sinner took hold upon him as never before.

An earnest desire to be free from sin and to find peace with God led him at last to enter a cloister and devote himself to a monastic life. Here he was required to perform the lowest drudgery and to beg from house to house. He was at an age when respect and appreciation are most eagerly craved, and these menial offices were deeply mortifying to his natural feelings; but he patiently endured this humiliation, believing that it was necessary because of his sins.

Every moment that could be spared from his daily duties he employed in study, robbing himself of sleep and grudging even the time spent at his scanty meals. Above everything else he delighted in the study of God's word. He had found a Bible chained to the convent wall, and to this he often repaired. As his convictions of sin deepened, he sought by his own works to obtain pardon and peace. He led a most rigorous life, endeavoring by fasting, vigils, and scourgings to subdue the evils of his nature, from which the monastic life had brought no release. He shrank from no sacrifice by which he might attain to that purity of heart which would enable him to stand approved before God. "I was indeed a pious monk," he afterward said, "and followed the rules of my order more strictly than I can express. If ever monk could obtain heaven by his monkish works, I should certainly have been entitled to it. . . . If it had continued much longer, I should have carried my mortifications even to death."--Ibid., b. 2, ch. 3. As the result of this painful discipline he lost strength and suffered from fainting spasms, from the effects of which he never fully recovered. But with all his efforts his burdened soul found no relief. He was at last driven to the verge of despair.

When it appeared to Luther that all was lost, God raised up a friend and helper for him. The pious Staupitz opened the word of God to Luther's mind and bade him look away from himself, cease the contemplation of infinite punishment for the violation of God's law, and look to Jesus, his sin-pardoning Saviour. "Instead of torturing yourself on account of your sins, throw yourself into the Redeemer's arms. Trust in Him, in the righteousness of His life, in the atonement of His death. . . . Listen to the Son of God. He became man to give you the assurance of divine favor." "Love Him who first loved you."--Ibid., b. 2, ch. 4. Thus spoke this messenger of mercy. His words made a deep impression upon Luther's mind. After many a struggle with long-cherished errors, he was enabled to grasp the truth, and peace came to his troubled soul.

Luther was ordained a priest and was called from the cloister to a professorship in the University of Wittenberg. Here he applied himself to the study of the Scriptures in the original tongues. He began to lecture upon the Bible; and the book of Psalms, the Gospels, and the Epistles were opened to the understanding of crowds of delighted listeners. Staupitz, his friend and superior, urged him to ascend the pulpit and preach the word of God. Luther hesitated, feeling himself unworthy to speak to the people in Christ's stead. It was only after a long struggle that he yielded to the solicitations of his friends. Already he was mighty in the Scriptures, and the grace of God rested upon him. His eloquence captivated his hearers, the clearness and power with which he presented the truth convinced their understanding, and his fervor touched their hearts.

Luther was still a true son of the papal church and had no thought that he would ever be anything else. In the providence of God he was led to visit Rome. He pursued his journey on foot, lodging at the monasteries on the way. At a convent in Italy he was filled with wonder at the wealth, magnificence, and luxury that he witnessed. Endowed with a princely revenue, the monks dwelt in splendid apartments, attired themselves in the richest and most costly robes, and feasted at a sumptuous table. With painful misgivings Luther contrasted this scene with the self-denial and hardship of his own life. His mind was becoming perplexed.

At last he beheld in the distance the seven-hilled city. With deep emotion he prostrated himself upon the earth, exclaiming: "Holy Rome, I salute thee!"--Ibid., b. 2, ch. 6. He

entered the city, visited the churches, listened to the marvelous tales repeated by priests and monks, and performed all the ceremonies required. Everywhere he looked upon scenes that filled him with astonishment and horror. He saw that iniquity existed among all classes of the clergy. He heard indecent jokes from prelates, and was filled with horror at their awful profanity, even during mass. As he mingled with the monks and citizens he met dissipation, debauchery. Turn where he would, in the place of sanctity he found profanation. "No one can imagine," he wrote, "what sins and infamous actions are committed in Rome; they must be seen and heard to be believed. Thus they are in the habit of saying, 'If there is a hell, Rome is built over it: it is an abyss whence issues every kind of sin.'"--Ibid., b. 2, ch. 6.

By a recent decretal an indulgence had been promised by the pope to all who should ascend upon their knees "Pilate's staircase," said to have been descended by our Saviour on leaving the Roman judgment hall and to have been miraculously conveyed from Jerusalem to Rome. Luther was one day devoutly climbing these steps, when suddenly a voice like thunder seemed to say to him: "The just shall live by faith." Romans 1:17. He sprang to his feet and hastened from the place in shame and horror. That text never lost its power upon his soul. From that time he saw more clearly than ever before the fallacy of trusting to human works for salvation, and the necessity of constant faith in the merits of Christ. His eyes had been opened, and were never again to be closed, to the delusions of the papacy. When he turned his face from Rome he had turned away also in heart, and from that time the separation grew wider, until he severed all connection with the papal church.

After his return from Rome, Luther received at the University of Wittenberg the degree of doctor of divinity. Now he was at liberty to devote himself, as never before, to the Scriptures that he loved. He had taken a solemn vow to study carefully and to preach with fidelity the word of God, not the sayings and doctrines of the popes, all the days of his life. He was no longer the mere monk or professor, but the authorized herald of the Bible. He had been called as a shepherd to feed the flock of God, that were hungering and thirsting for the truth. He firmly declared that Christians should receive no other doctrines than those which rest on the authority of the Sacred Scriptures. These words struck at the very foundation of papal supremacy. They contained the vital principle of the Reformation.

Luther saw the danger of exalting human theories above the word of God. He fearlessly attacked the speculative infidelity of the schoolmen and opposed the philosophy and theology which had so long held a controlling influence upon the people. He denounced such studies as not only worthless but pernicious, and sought to turn the minds of his hearers from the sophistries of philosophers and theologians to the eternal truths set forth by prophets and apostles.

Precious was the message which he bore to the eager crowds that hung upon his words. Never before had such teachings fallen upon their ears. The glad tidings of a Saviour's love, the assurance of pardon and peace through His atoning blood, rejoiced their hearts and inspired within them an immortal hope. At Wittenberg a light was kindled whose rays should extend to the uttermost parts of the earth, and which was to increase in brightness to the close of time.

But light and darkness cannot harmonize. Between truth and error there is an irrepressible conflict. To uphold and defend the one is to attack and overthrow the other. Our Saviour Himself declared: "I came not to send peace, but a sword." Matthew 10:34. Said Luther, a few years after the opening of the Reformation: "God does not guide me, He pushes me forward. He carries me away. I am not master of myself. I desire to live in repose; but I am thrown into the midst of tumults and revolutions."--D'Aubigne, b. 5, ch. 2. He was now about to be urged into the contest.

The Roman Church had made merchandise of the grace of God. The tables of the money-changers (Matthew 21:12) were set up beside her altars, and the air resounded with the shouts of buyers and sellers. Under the plea of raising funds for the erection of St. Peter's Church at Rome, indulgences for sin were publicly offered for sale by the authority of the pope. By the price of crime a temple was to be built up for God's worship--the cornerstone laid with the wages of iniquity! But the very means adopted for Rome's aggrandizement provoked the deadliest blow to her power and greatness. It was this that aroused the most determined and successful of the enemies of popery, and led to the battle which shook the papal throne and jostled the triple crown upon the pontiff's head.

The official appointed to conduct the sale of indulgences in Germany--Tetzel by name--had been convicted of the basest offenses against society and against the law of God; but having escaped the punishment due for his crimes, he was employed to further the mercenary and unscrupulous projects of the pope. With great effrontery he repeated the most glaring falsehoods and related marvelous tales to deceive an ignorant, credulous, and superstitious people. Had they possessed the word of God they would not have been thus deceived. It was to keep them under the control of the papacy, in order to swell the power and wealth of her ambitious leaders, that the Bible had been withheld from them. (See John C. L. Gieseler, A Compendium of Ecclesiastical History, per. 4, sec. 1, par. 5.)

As Tetzel entered a town, a messenger went before him, announcing: "The grace of God and of the holy father is at your gates."--D'Aubigne, b. 3, ch. 1. And the people welcomed the

blasphemous pretender as if he were God Himself come down from heaven to them. The infamous traffic was set up in the church, and Tetzel, ascending the pulpit, extolled the indulgences as the most precious gift of God. He declared that by virtue of his certificates of pardon all the sins which the purchaser should afterward desire to commit would be forgiven him, and that "not even repentance is necessary."--Ibid., b. 3, ch. 1. More than this, he assured his hearers that the indulgences had power to save not only the living but the dead; that the very moment the money should clink against the bottom of his chest, the soul in whose behalf it had been paid would escape from purgatory and make its way to heaven. (See K. R. Hagenbach, *History of the Reformation*, vol. 1, p. 96.)

When Simon Magus offered to purchase of the apostles the power to work miracles, Peter answered him: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Acts 8:20. But Tetzel's offer was grasped by eager thousands. Gold and silver flowed into his treasury. A salvation that could be bought with money was more easily obtained than that which requires repentance, faith, and diligent effort to resist and overcome sin. (See Appendix note for page 59.)

The doctrine of indulgences had been opposed by men of learning and piety in the Roman Church, and there were many who had no faith in pretensions so contrary to both reason and revelation. No prelate dared lift his voice against this iniquitous traffic; but the minds of men were becoming disturbed and uneasy, and many eagerly inquired if God would not work through some instrumentality for the purification of His church.

Luther, though still a papist of the strictest sort, was filled with horror at the blasphemous assumptions of the indulgence mongers. Many of his own congregation had purchased certificates of pardon, and they soon began to come to their pastor, confessing their various sins, and expecting absolution, not because they were penitent and wished to reform, but on the ground of the indulgence. Luther refused them absolution, and warned them that unless they should repent and reform their lives, they must perish in their sins. In great perplexity they repaired to Tetzel with the complaint that their confessor had refused his certificates; and some boldly demanded that their money be returned to them. The friar was filled with rage. He uttered the most terrible curses, caused fires to be lighted in the public squares, and declared that he "had received an order from the pope to burn all heretics who presumed to oppose his most holy indulgences."--D'Aubigne, b. 3, ch. 4.

Luther now entered boldly upon his work as a champion of the truth. His voice was heard from the pulpit in earnest, solemn warning. He set before the people the offensive character of sin, and taught them that it is impossible for man, by his own works, to lessen its guilt or evade its punishment. Nothing but repentance toward God and faith in Christ can save the sinner. The grace of Christ cannot be purchased; it is a free gift. He counseled the people not to buy indulgences, but to look in faith to a crucified Redeemer. He related his own painful experience in vainly seeking by humiliation and penance to secure salvation, and assured his hearers that it was by looking away from himself and believing in Christ that he found peace and joy.

As Tetzel continued his traffic and his impious pretensions, Luther determined upon a more effectual protest against these crying abuses. An occasion soon offered. The castle church of Wittenberg possessed many relics, which on certain holy days were exhibited to the people, and full remission of sins was granted to all who then visited the church and made confession. Accordingly on these days the people in great numbers resorted thither. One of the most important of these occasions, the festival of All Saints, was approaching. On the preceding day, Luther, joining the crowds that were already making their way to the church, posted on its door a paper containing ninety-five propositions against the doctrine of indulgences. He declared his willingness to defend these theses next day at the university, against all who should see fit to attack them.

His propositions attracted universal attention. They were read and reread, and repeated in every direction. Great excitement was created in the university and in the whole city. By these theses it was shown that the power to grant the pardon of sin, and to remit its penalty, had never been committed to the pope or to any other man. The whole scheme was a farce,--an artifice to extort money by playing upon the superstitions of the people,--a device of Satan to destroy the souls of all who should trust to its lying pretensions. It was also clearly shown that the gospel of Christ is the most valuable treasure of the church, and that the grace of God, therein revealed, is freely bestowed upon all who seek it by repentance and faith.

Luther's theses challenged discussion; but no one dared accept the challenge. The questions which he proposed had in a few days spread through all Germany, and in a few weeks they had sounded throughout Christendom. Many devoted Romanists, who had seen and lamented the terrible iniquity prevailing in the church, but had not known how to arrest its progress, read the propositions with great joy, recognizing in them the voice of God. They felt that the Lord had graciously set His hand to arrest the rapidly swelling tide of corruption that was issuing from the see of Rome. Princes and magistrates secretly rejoiced that a check was to be put upon the arrogant power which denied the right of appeal from its decisions.

But the sin-loving and superstitious multitudes were terrified as the sophistries that had soothed their fears were swept away. Crafty ecclesiastics, interrupted in their work of



sanctioning crime, and seeing their gains endangered, were enraged, and rallied to uphold their pretensions. The Reformer had bitter accusers to meet. Some charged him with acting hastily and from impulse. Others accused him of presumption, declaring that he was not directed of God, but was acting from pride and forwardness. "Who does not know," he responded, "that a man rarely puts forth any new idea without having some appearance of pride, and without being accused of exciting quarrels? . . . Why were Christ and all the martyrs put to death? Because they seemed to be proud contempters of the wisdom of the time, and because they advanced novelties without having first humbly taken counsel of the oracles of the ancient opinions."

Again he declared: "Whatever I do will be done, not by the prudence of men, but by the counsel of God. If the work be of God, who shall stop it? if it be not, who can forward it? Not my will, nor theirs, nor ours; but Thy will, O holy Father, which art in heaven."--Ibid., b. 3, ch. 6.

Though Luther had been moved by the Spirit of God to begin his work, he was not to carry it forward without severe conflicts. The reproaches of his enemies, their misrepresentation of his purposes, and their unjust and malicious reflections upon his character and motives, came in upon him like an overwhelming flood; and they were not without effect. He had felt confident that the leaders of the people, both in the church and in the schools, would gladly unite with him in efforts for reform. Words of encouragement from those in high position had inspired him with joy and hope. Already in anticipation he had seen a brighter day dawning for the church. But encouragement had changed to reproach and condemnation. Many dignitaries, of both church and state, were convicted of the truthfulness of his theses; but they soon saw that the acceptance of these truths would involve great changes. To enlighten and reform the people would be virtually to undermine the authority of Rome, to stop thousands of streams now flowing into her treasury, and thus greatly to curtail the extravagance and luxury of the papal leaders. Furthermore, to teach the people to think and act as responsible beings, looking to Christ alone for salvation, would overthrow the pontiff's throne and eventually destroy their own authority. For this reason they refused the knowledge tendered them of God and arrayed themselves against Christ and the truth by their opposition to the man whom He had sent to enlighten them.

Luther trembled as he looked upon himself--one man opposed to the mightiest powers of earth. He sometimes doubted whether he had indeed been led of God to set himself against the authority of the church. "Who was I," he writes, "to oppose the majesty of the pope, before whom . . . the kings of the earth and the whole world trembled? . . . No one can know what my heart suffered during these first two years, and into what despondency, I may say into what despair, I was sunk."--Ibid., b. 3, ch. 6. But he was not left to become utterly disheartened. When human support failed, he looked to God alone and learned that he could lean in perfect safety upon that all-powerful arm.

To a friend of the Reformation Luther wrote: "We cannot attain to the understanding of Scripture either by study or by the intellect. Your first duty is to begin by prayer. Entreat the Lord to grant you, of His great mercy, the true understanding of His word. There is no other interpreter of the word of God than the Author of this word, as He Himself has said, 'They shall be all taught of God.' Hope for nothing from your own labors, from your own understanding: trust solely in God, and in the influence of His Spirit. Believe this on the word of a man who has had experience."--Ibid., b. 3, ch. 7. Here is a lesson of vital importance to those who feel that God has called them to present to others the solemn truths for this time. These truths will stir the enmity of Satan and of men who love the fables that he has devised. In the conflict with the powers of evil there is need of something more than strength of intellect and human wisdom.

When enemies appealed to custom and tradition, or to the assertions and authority of the pope, Luther met them with the Bible and the Bible only. Here were arguments which they could not answer; therefore the slaves of formalism and superstition clamored for his blood, as the Jews had clamored for the blood of Christ. "He is a heretic," cried the Roman zealots. "It is high treason against the church to allow so horrible a heretic to live one hour longer. Let the scaffold be instantly erected for him!"--Ibid., b. 3, ch. 9. But Luther did not fall a prey to their fury. God had a work for him to do, and angels of heaven were sent to protect him. Many, however, who had received from Luther the precious light were made the objects of Satan's wrath and for the truth's sake fearlessly suffered torture and death.

Luther's teachings attracted the attention of thoughtful minds throughout all Germany. From his sermons and writings issued beams of light which awakened and illuminated thousands. A living faith was taking the place of the dead formalism in which the church had so long been held. The people were daily losing confidence in the superstitions of Romanism. The barriers of prejudice were giving way. The word of God, by which Luther tested every doctrine and every claim, was like a two-edged sword, cutting its way to the hearts of the people. Everywhere there was awakening a desire for spiritual progress. Everywhere was such a hungering and thirsting after righteousness as had not been known for ages. The eyes of the people, so long directed to human rites and earthly mediators, were now turning in penitence and faith to Christ and Him crucified.

This widespread interest aroused still further the fears of the papal authorities. Luther

received a summons to appear at Rome to answer to the charge of heresy. The command filled his friends with terror. They knew full well the danger that threatened him in that corrupt city, already drunk with the blood of the martyrs of Jesus. They protested against his going to Rome and requested that he receive his examination in Germany.

This arrangement was finally effected, and the pope's legate was appointed to hear the case. In the instructions communicated by the pontiff to this official, it was stated that Luther had already been declared a heretic. The legate was therefore charged "to prosecute and constrain without any delay." If he should remain steadfast, and the legate should fail to gain possession of his person, he was empowered "to proscribe him in every part of Germany; to banish, curse, and excommunicate all those who are attached to him."--Ibid., b. 4, ch. 2. And, further, the pope directed his legate, in order entirely to root out the pestilent heresy, to excommunicate all, of whatever dignity in church or state, except the emperor, who should neglect to seize Luther and his adherents, and deliver them up to the vengeance of Rome.

Here is displayed the true spirit of popery. Not a trace of Christian principle, or even of common justice, is to be seen in the whole document. Luther was at a great distance from Rome; he had had no opportunity to explain or defend his position; yet before his case had been investigated, he was summarily pronounced a heretic, and in the same day, exhorted, accused, judged, and condemned; and all this by the self-styled holy father, the only supreme, infallible authority in church or state!

At this time, when Luther so much needed the sympathy and counsel of a true friend, God's providence sent Melancthon to Wittenberg. Young in years, modest and diffident in his manners, Melancthon's sound judgment, extensive knowledge, and winning eloquence, combined with the purity and uprightness of his character, won universal admiration and esteem. The brilliancy of his talents was not more marked than his gentleness of disposition. He soon became an earnest disciple of the gospel, and Luther's most trusted friend and valued supporter; his gentleness, caution, and exactness serving as a complement to Luther's courage and energy. Their union in the work added strength to the Reformation and was a source of great encouragement to Luther.

Augsburg had been fixed upon as the place of trial, and the Reformer set out on foot to perform the journey thither. Serious fears were entertained in his behalf. Threats had been made openly that he would be seized and murdered on the way, and his friends begged him not to venture. They even entreated him to leave Wittenberg for a time and find safety with those who would gladly protect him. But he would not leave the position where God had placed him. He must continue faithfully to maintain the truth, notwithstanding the storms that were beating upon him. His language was: "I am like Jeremiah, a man of strife and contention; but the more their threats increase, the more my joy is multiplied. . . . They have already destroyed my honor and my reputation. One single thing remains; it is my wretched body: let them take it; they will thus shorten my life by a few hours. But as for my soul, they cannot take that. He who desires to proclaim the word of Christ to the world, must expect death at every moment."--Ibid., b. 4, ch. 4.

The tidings of Luther's arrival at Augsburg gave great satisfaction to the papal legate. The troublesome heretic who was exciting the attention of the whole world seemed now in the power of Rome, and the legate determined that he should not escape. The Reformer had failed to provide himself with a safe-conduct. His friends urged him not to appear before the legate without one, and they themselves undertook to procure it from the emperor. The legate intended to force Luther, if possible, to retract, or, failing in this, to cause him to be conveyed to Rome, to share the fate of Huss and Jerome. Therefore through his agents he endeavored to induce Luther to appear without a safe-conduct, trusting himself to his mercy. This the Reformer firmly declined to do. Not until he had received the document pledging him the emperor's protection, did he appear in the presence of the papal ambassador.

As a matter of policy, the Romanists had decided to attempt to win Luther by an appearance of gentleness. The legate, in his interviews with him, professed great friendliness; but he demanded that Luther submit implicitly to the authority of the church, and yield every point without argument or question. He had not rightly estimated the character of the man with whom he had to deal. Luther, in reply, expressed his regard for the church, his desire for the truth, his readiness to answer all objections to what he had taught, and to submit his doctrines to the decision of certain leading universities. But at the same time he protested against the cardinal's course in requiring him to retract without having proved him in error.

The only response was: "Retract, retract!" The Reformer showed that his position was sustained by the Scriptures and firmly declared that he could not renounce the truth. The legate, unable to reply to Luther's arguments, overwhelmed him with a storm of reproaches, gibes, and flattery, interspersed with quotations from tradition and the sayings of the Fathers, granting the Reformer no opportunity to speak. Seeing that the conference, thus continued, would be utterly futile, Luther finally obtained a reluctant permission to present his answer in writing.

"In so doing," said he, writing to a friend, "the oppressed find double gain; first, what is written may be submitted to the judgment of others; and second, one has a better chance of working on the fears, if not on the conscience, of an arrogant and babbling despot, who would otherwise overpower by his imperious language."--Martyn, *The Life and Times of*

Luther, pages 271, 272.

At the next interview, Luther presented a clear, concise, and forcible exposition of his views, fully supported by many quotations from Scripture. This paper, after reading aloud, he handed to the cardinal, who, however, cast it contemptuously aside, declaring it to be a mass of idle words and irrelevant quotations. Luther, fully aroused, now met the haughty prelate on his own ground--the traditions and teachings of the church--and utterly overthrew his assumptions.

When the prelate saw that Luther's reasoning was unanswerable, he lost all self-control, and in a rage cried out: "Retract! or I will send you to Rome, there to appear before the judges commissioned to take cognizance of your cause. I will excommunicate you and all your partisans, and all who shall at any time countenance you, and will cast them out of the church." And he finally declared, in a haughty and angry tone: "Retract, or return no more."-- D'Aubigne, London ed., b. 4, ch. 8.

The Reformer promptly withdrew with his friends, thus declaring plainly that no retraction was to be expected from him. This was not what the cardinal had purposed. He had flattered himself that by violence he could awe Luther to submission. Now, left alone with his supporters, he looked from one to another in utter chagrin at the unexpected failure of his schemes.

Luther's efforts on this occasion were not without good results. The large assembly present had opportunity to compare the two men, and to judge for themselves of the spirit manifested by them, as well as of the strength and truthfulness of their positions. How marked the contrast! The Reformer, simple, humble, firm, stood up in the strength of God, having truth on his side; the pope's representative, self-important, overbearing, haughty, and unreasonable, was without a single argument from the Scriptures, yet vehemently crying: "Retract, or be sent to Rome for punishment."

Notwithstanding Luther had secured a safe-conduct, the Romanists were plotting to seize and imprison him. His friends urged that as it was useless for him to prolong his stay, he should return to Wittenberg without delay, and that the utmost caution should be observed in order to conceal his intentions. He accordingly left Augsburg before day-break, on horseback, accompanied only by a guide furnished him by the magistrate. With many forebodings he secretly made his way through the dark and silent streets of the city. Enemies, vigilant and cruel, were plotting his destruction. Would he escape the snares prepared for him? Those were moments of anxiety and earnest prayer. He reached a small gate in the wall of the city. It was opened for him, and with his guide he passed through without hindrance. Once safely outside, the fugitives hastened their flight, and before the legate learned of Luther's departure, he was beyond the reach of his persecutors. Satan and his emissaries were defeated. The man whom they had thought in their power was gone, escaped as a bird from the snare of the fowler.

At the news of Luther's escape the legate was overwhelmed with surprise and anger. He had expected to receive great honor for his wisdom and firmness in dealing with this disturber of the church; but his hope was disappointed. He gave expression to his wrath in a letter to Frederick, the elector of Saxony, bitterly denouncing Luther and demanding that Frederick send the Reformer to Rome or banish him from Saxony.

In defense, Luther urged that the legate or the pope show him his errors from the Scriptures, and pledged himself in the most solemn manner to renounce his doctrines if they could be shown to contradict the word of God. And he expressed his gratitude to God that he had been counted worthy to suffer in so holy a cause.

The elector had, as yet, little knowledge of the reformed doctrines, but he was deeply impressed by the candor, force, and clearness of Luther's words; and until the Reformer should be proved to be in error, Frederick resolved to stand as his protector. In reply to the legate's demand he wrote: "Since Dr. Martin has appeared before you at Augsburg, you should be satisfied. We did not expect that you would endeavor to make him retract without having convinced him of his errors. None of the learned men in our principality have informed me that Martin's doctrine is impious, anti-christian, or heretical.' The prince refused, moreover, to send Luther to Rome, or to expel him from his states."-- D'Aubigne, b. 4, ch. 10.

The elector saw that there was a general breaking down of the moral restraints of society. A great work of reform was needed. The complicated and expensive arrangements to restrain and punish crime would be unnecessary if men but acknowledged and obeyed the requirements of God and the dictates of an enlightened conscience. He saw that Luther was laboring to secure this object, and he secretly rejoiced that a better influence was making itself felt in the church.

He saw also that as a professor in the university Luther was eminently successful. Only a year had passed since the Reformer posted his theses on the castle church, yet there was already a great falling off in the number of pilgrims that visited the church at the festival of All Saints. Rome had been deprived of worshipers and offerings, but their place was filled by another class, who now came to Wittenberg, not pilgrims to adore her relics, but students to

fill her halls of learning. The writings of Luther had kindled everywhere a new interest in the Holy Scriptures, and not only from all parts of Germany, but from other lands, students flocked to the university. Young men, coming in sight of Wittenberg for the first time, "raised their hands to heaven, and praised God for having caused the light of truth to shine forth from this city, as from Zion in times of old, and whence it spread even to the most distant countries."--Ibid., b. 4, ch. 10.

Luther was as yet but partially converted from the errors of Romanism. But as he compared the Holy Oracles with the papal decrees and constitutions, he was filled with wonder. "I am reading," he wrote, "the decrees of the pontiffs, and . . . I do not know whether the pope is antichrist himself, or his apostle, so greatly is Christ misrepresented and crucified in them."--Ibid., b. 5, ch. 1. Yet at this time Luther was still a supporter of the Roman Church, and had no thought that he would ever separate from her communion.

The Reformer's writings and his doctrine were extending to every nation in Christendom. The work spread to Switzerland and Holland. Copies of his writings found their way to France and Spain. In England his teachings were received as the word of life. To Belgium and Italy also the truth had extended. Thousands were awakening from their deathlike stupor to the joy and hope of a life of faith.

Rome became more and more exasperated by the attacks of Luther, and it was declared by some of his fanatical opponents, even by doctors in Catholic universities, that he who should kill the rebellious monk would be without sin. One day a stranger, with a pistol hidden under his cloak, approached the Reformer and inquired why he went thus alone. "I am in God's hands," answered Luther. "He is my strength and my shield. What can man do unto me?"--Ibid., b. 6, ch. 2. Upon hearing these words, the stranger turned pale and fled away as from the presence of the angels of heaven.

Rome was bent upon the destruction of Luther; but God was his defense. His doctrines were heard everywhere--"in cottages and convents, . . . in the castles of the nobles, in the universities, and in the palaces of kings;" and noble men were rising on every hand to sustain his efforts.--Ibid., b. 6, ch. 2.

It was about this time that Luther, reading the works of Huss, found that the great truth of justification by faith, which he himself was seeking to uphold and teach, had been held by the Bohemian Reformer. "We have all," said Luther, "Paul, Augustine, and myself, been Hussites without knowing it!" "God will surely visit it upon the world," he continued, "that the truth was preached to it a century ago, and burned!"--Wylie, b. 6, ch. 1

In an appeal to the emperor and nobility of Germany in behalf of the reformation of Christianity, Luther wrote concerning the pope: "It is a horrible thing to behold the man who styles himself Christ's vicegerent, displaying a magnificence that no emperor can equal. Is this being like the poor Jesus, or the humble Peter? He is, say they, the lord of the world! But Christ, whose vicar he boasts of being, has said, 'My kingdom is not of this world.' Can the dominions of a vicar extend beyond those of his superior?"--D'Aubigne, b. 6, ch. 3.

He wrote thus of the universities: "I am much afraid that the universities will prove to be the great gates of hell, unless they diligently labor in explaining the Holy Scriptures, and engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the word of God must become corrupt."--Ibid., b. 6, ch. 3.

This appeal was rapidly circulated throughout Germany and exerted a powerful influence upon the people. The whole nation was stirred, and multitudes were roused to rally around the standard of reform. Luther's opponents, burning with a desire for revenge, urged the pope to take decisive measures against him. It was decreed that his doctrines should be immediately condemned. Sixty days were granted the Reformer and his adherents, after which, if they did not recant, they were all to be excommunicated.

That was a terrible crisis for the Reformation. For centuries Rome's sentence of excommunication had struck terror to powerful monarchs; it had filled mighty empires with woe and desolation. Those upon whom its condemnation fell were universally regarded with dread and horror; they were cut off from intercourse with their fellows and treated as outlaws, to be hunted to extermination. Luther was not blind to the tempest about to burst upon him; but he stood firm, trusting in Christ to be his support and shield. With a martyr's faith and courage he wrote: "What is about to happen I know not, nor do I care to know. . . . Let the blow light where it may, I am without fear. Not so much as a leaf falls, without the will of our Father. How much rather will He care for us! It is a light thing to die for the Word, since the Word which was made flesh hath Himself died. If we die with Him, we shall live with Him; and passing through that which He has passed through before us, we shall be where He is and dwell with Him forever."--Ibid., 3d London ed., Walther, 1840, b. 6, ch. 9.

When the papal bull reached Luther, he said: "I despise and attack it, as impious, false. . . . It is Christ Himself who is condemned therein. . . . I rejoice in having to bear such ills for the best of causes. Already I feel greater liberty in my heart; for at last I know that the pope is antichrist, and that his throne is that of Satan himself."--D'Aubigne, b. 6, ch. 9.



Yet the mandate of Rome was not without effect. Prison, torture, and sword were weapons potent to enforce obedience. The weak and superstitious trembled before the decree of the pope; and while there was general sympathy for Luther, many felt that life was too dear to be risked in the cause of reform. Everything seemed to indicate that the Reformer's work was about to close.

But Luther was fearless still. Rome had hurled her anathemas against him, and the world looked on, nothing doubting that he would perish or be forced to yield. But with terrible power he flung back upon herself the sentence of condemnation and publicly declared his determination to abandon her forever. In the presence of a crowd of students, doctors, and citizens of all ranks Luther burned the pope's bull, with the canon laws, the decretals, and certain writings sustaining the papal power. "My enemies have been able, by burning my books," he said, "to injure the cause of truth in the minds of the common people, and destroy their souls; for this reason I consumed their books in return. A serious struggle has just begun. Hitherto I have been only playing with the pope. I began this work in God's name; it will be ended without me, and by His might." --Ibid., b. 6, ch. 10.

To the reproaches of his enemies who taunted him with the weakness of his cause, Luther answered: "Who knows if God has not chosen and called me, and if they ought not to fear that, by despising me, they despise God Himself? Moses was alone at the departure from Egypt; Elijah was alone in the reign of King Ahab; Isaiah alone in Jerusalem; Ezekiel alone in Babylon. . . . God never selected as a prophet either the high priest or any other great personage; but ordinarily He chose low and despised men, once even the shepherd Amos. In every age, the saints have had to reprove the great, kings, princes, priests, and wise men, at the peril of their lives. . . . I do not say that I am a prophet; but I say that they ought to fear precisely because I am alone and that they are many. I am sure of this, that the word of God is with me, and that it is not with them."--Ibid., b. 6, ch. 10.

Yet it was not without a terrible struggle with himself that Luther decided upon a final separation from the church. It was about this time that he wrote: "I feel more and more every day how difficult it is to lay aside the scruples which one has imbibed in childhood. Oh, how much pain it has caused me, though I had the Scriptures on my side, to justify it to myself that I should dare to make a stand alone against the pope, and hold him forth as antichrist! What have the tribulations of my heart not been! How many times have I not asked myself with bitterness that question which was so frequent on the lips of the papists: 'Art thou alone wise? Can everyone else be mistaken? How will it be, if, after all, it is thyself who art wrong, and who art involving in thy error so many souls, who will then be eternally damned?' 'Twas so I fought with myself and with Satan, till Christ, by His own infallible word, fortified my heart against these doubts."--Martyn, pages 372, 373.

The pope had threatened Luther with excommunication if he did not recant, and the threat was now fulfilled. A new bull appeared, declaring the Reformer's final separation from the Roman Church, denouncing him as accursed of Heaven, and including in the same condemnation all who should receive his doctrines. The great contest had been fully entered upon.

Opposition is the lot of all whom God employs to present truths specially applicable to their time. There was a present truth in the days of Luther,--a truth at that time of special importance; there is a present truth for the church today. He who does all things according to the counsel of His will has been pleased to place men under various circumstances and to enjoin upon them duties peculiar to the times in which they live and the conditions under which they are placed. If they would prize the light given them, broader views of truth would be opened before them. But truth is no more desired by the majority today than it was by the papists who opposed Luther. There is the same disposition to accept the theories and traditions of men instead of the word of God as in former ages. Those who present the truth for this time should not expect to be received with greater favor than were earlier reformers. The great controversy between truth and error, between Christ and Satan, is to increase in intensity to the close of this world's history.

Said Jesus to His disciples: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also." John 15:19, 20. And on the other hand our Lord declared plainly: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." Luke 6:26. The spirit of the world is no more in harmony with the spirit of Christ today than in earlier times, and those who preach the word of God in its purity will be received with no greater favor now than then. The forms of opposition to the truth may change, the enmity may be less open because it is more subtle; but the same antagonism still exists and will be manifested to the end of time.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Zwingli - The Swiss Reformer

In the choice of instrumentalities for the reforming of the church, the same divine plan is seen as in that for the planting of the church. The heavenly Teacher passed by the great men of the earth, the titled and wealthy, who were accustomed to receive praise and homage as leaders of the people. They were so proud and self-confident in their boasted superiority that they could not be molded to sympathize with their fellow men and to become colaborers with the humble Man of Nazareth. To the unlearned, toiling fishermen of Galilee was the call addressed: "Follow Me, and I will make you fishers of men." Matthew 4:19. These disciples were humble and teachable. The less they had been influenced by the false teaching of their time, the more successfully could Christ instruct and train them for His service. So in the days of the Great Reformation. The leading Reformers were men from humble life--men who were most free of any of their time from pride of rank and from the influence of bigotry and priestcraft. It is God's plan to employ humble instruments to accomplish great results. Then the glory will not be given to men, but to Him who works through them to will and to do of His own good pleasure.



A few weeks after the birth of Luther in a miner's cabin in Saxony, Ulric Zwingli was born in a herdsman's cottage among the Alps. Zwingli's surroundings in childhood, and his early training, were such as to prepare him for his future mission. Reared amid scenes of natural grandeur, beauty, and awful sublimity, his mind was early impressed with a sense of the greatness, the power, and the majesty of God. The history of the brave deeds achieved upon his native mountains kindled his youthful aspirations. And at the side of his pious grandmother he listened to the few precious Bible stories which she had gleaned from amid the legends and traditions of the church. With eager interest he heard of the grand deeds of patriarchs and prophets, of the shepherds who watched their flocks on the hills of Palestine where angels talked with them, of the Babe of Bethlehem and the Man of Calvary.

Like John Luther, Zwingli's father desired an education for his son, and the boy was early sent from his native valley. His mind rapidly developed, and it soon became a question where to find teachers competent to instruct him. At the age of thirteen he went to Bern, which then possessed the most distinguished school in Switzerland. Here, however, a danger arose which threatened to blight the promise of his life. Determined efforts were put forth by the friars to allure him into a monastery. The Dominican and Franciscan monks were in rivalry for popular favor. This they endeavored to secure by the showy adornments of their churches, the pomp of their ceremonials, and the attractions of famous relics and miracle-working images.

The Dominicans of Bern saw that if they could win this talented young scholar, they would secure both gain and honor. His extreme youth, his natural ability as a speaker and writer, and his genius for music and poetry, would be more effective than all their pomp and display, in attracting the people to their services and increasing the revenues of their order. By deceit and flattery they endeavored to induce Zwingli to enter their convent. Luther, while a student at school, had buried himself in a convent cell, and he would have been lost to the world had not God's providence released him. Zwingli was not permitted to encounter the same peril. Providentially his father received information of the designs of the friars. He had no intention of allowing his son to follow the idle and worthless life of the monks. He saw that his future usefulness was at stake, and directed him to return home without delay.

The command was obeyed; but the youth could not be long content in his native valley, and he soon resumed his studies, repairing, after a time, to Basel. It was here that Zwingli first

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➤ **Huldreich Zwingli**  
(1484-1531)



The doctrine preached by Zwingli was not received from Luther. It was the doctrine of Christ. "If Luther preaches Christ," said the Swiss Reformer, "he does what I am doing. Those whom he has brought to Christ are more numerous than those whom I have led. But this matters not. I will bear no other name than that of Christ, whose soldier I am, and who alone is my Chief. Never has one single word been written by me to Luther, nor by Luther to me. And why? . . . That it might be shown how much the Spirit of God is in unison with itself, since both of us, without any collusion, teach the doctrine of Christ with such uniformity." --D'Aubigne, b. 8, ch. 9.

For significant statements on prophecy made by Zwingli see the document entitled: [Reformers Reveal the Beast](#)

heard the gospel of God's free grace. Wittenbach, a teacher of the ancient languages, had, while studying Greek and Hebrew, been led to the Holy Scriptures, and thus rays of divine light were shed into the minds of the students under his instruction. He declared that there was a truth more ancient, and of infinitely greater worth, than the theories taught by schoolmen and philosophers. This ancient truth was that the death of Christ is the sinner's only ransom. To Zwingli these words were as the first ray of light that precedes the dawn.

Zwingli was soon called from Basel to enter upon his lifework. His first field of labor was in an Alpine parish, not far distant from his native valley. Having received ordination as a priest, he "devoted himself with his whole soul to the search after divine truth; for he was well aware," says a fellow Reformer, "how much he must know to whom the flock of Christ is entrusted."--Wylie, b. 8, ch. 5. The more he searched the Scriptures, the clearer appeared the contrast between their truths and the heresies of Rome. He submitted himself to the Bible as the word of God, the only sufficient, infallible rule. He saw that it must be its own interpreter. He dared not attempt to explain Scripture to sustain a preconceived theory or doctrine, but held it his duty to learn what is its direct and obvious teaching. He sought to avail himself of every help to obtain a full and correct understanding of its meaning, and he invoked the aid of the Holy Spirit, which would, he declared, reveal it to all who sought it in sincerity and with prayer.

"The Scriptures," said Zwingli, "come from God, not from man, and even that God who enlightens will give thee to understand that the speech comes from God. The word of God . . . cannot fail; it is bright, it teaches itself, it discloses itself, it illumines the soul with all salvation and grace, comforts it in God, humbles it, so that it loses and even forfeits itself, and embraces God." The truth of these words Zwingli himself had proved. Speaking of his experience at this time, he afterward wrote: "When . . . I began to give myself wholly up to the Holy Scriptures, philosophy and theology (scholastic) would always keep suggesting quarrels to me. At last I came to this, that I thought, 'Thou must let all that lie, and learn the meaning of God purely out of His own simple word.' Then I began to ask God for His light, and the Scriptures began to be much easier to me."--Ibid., b. 8, ch. 6.

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In 1516 Zwingli was invited to become a preacher in the convent at Einsiedeln. Here he was to have a closer view of the corruptions of Rome and was to exert an influence as a Reformer that would be felt far beyond his native Alps. Among the chief attractions of Einsiedeln was an image of the Virgin which was said to have the power of working miracles. Above the gateway of the convent was the inscription, "Here a plenary remission of sins may be obtained."--Ibid., b. 8, ch. 5. Pilgrims at all seasons resorted to the shrine of the Virgin; but at the great yearly festival of its consecration multitudes came from all parts of Switzerland, and even from France and Germany. Zwingli, greatly afflicted at the sight, seized the opportunity to proclaim liberty through the gospel to these bondslaves of superstition.

"Do not imagine," he said, "that God is in this temple more than in any other part of creation. Whatever be the country in which you dwell, God is around you, and hears you. . . . Can unprofitable works, long pilgrimages, offerings, images, the invocation of the Virgin or of the saints, secure for you the grace of God? . . . What avails the multitude of words with which we embody our prayers? What efficacy has a glossy cowl, a smooth-shorn head, a long and flowing robe, or gold-embroidered slippers? . . . God looks at the heart, and our hearts are far from Him." "Christ," he said, "who was once offered upon the cross, is the sacrifice and victim, that had made satisfaction for the sins of believers to all eternity."--Ibid., b. 8, ch. 5.

To many listeners these teachings were unwelcome. It was a bitter disappointment to them to be told that their toilsome journey had been made in vain. The pardon freely offered to them through Christ they could not comprehend. They were satisfied with the old way to heaven which Rome had marked out for them. They shrank from the perplexity of searching for anything better. It was easier to trust their salvation to the priests and the pope than to seek for purity of heart.

But another class received with gladness the tidings of redemption through Christ. The observances enjoined by Rome had failed to bring peace of soul, and in faith they accepted the Saviour's blood as their propitiation. These returned to their homes to reveal to others the precious light which they had received. The truth was thus carried from hamlet to hamlet, from town to town, and the number of pilgrims to the Virgin's shrine greatly lessened. There was a falling off in the offerings, and consequently in the salary of Zwingli, which was drawn from them. But this caused him only joy as he saw that the power of fanaticism and superstition was being broken.

The authorities of the church were not blind to the work which Zwingli was accomplishing; but for the present they forbore to interfere. Hoping yet to secure him to their cause, they endeavored to win him by flatteries; and meanwhile the truth was gaining a hold upon the

hearts of the people.

Zwingli's labors at Einsiedeln had prepared him for a wider field, and this he was soon to enter. After three years here he was called to the office of preacher in the cathedral at Zurich. This was then the most important town of the Swiss confederacy, and the influence exerted here would be widely felt. The ecclesiastics by whose invitation he came to Zurich were, however, desirous of preventing any innovations, and they accordingly proceeded to instruct him as to his duties.

"You will make every exertion," they said, "to collect the revenues of the chapter, without overlooking the least. You will exhort the faithful, both from the pulpit and in the confessional, to pay all tithes and dues, and to show by their offerings their affection to the church. You will be diligent in increasing the income arising from the sick, from masses, and in general from every ecclesiastical ordinance." "As for the administration of the sacraments, the preaching, and the care of the flock," added his instructors, "these are also the duties of the chaplain. But for these you may employ a substitute, and particularly in preaching. You should administer the sacraments to none but persons of note, and only when called upon; you are forbidden to do so without distinction of persons."--Ibid., b. 8, ch. 6.

Zwingli listened in silence to this charge, and in reply, after expressing his gratitude for the honor of a call to this important station, he proceeded to explain the course which he proposed to adopt. "The life of Christ," he said, "has been too long hidden from the people. I shall preach upon the whole of the Gospel of St. Matthew, . . . drawing solely from the fountains of Scripture, sounding its depths, comparing one passage with another, and seeking for understanding by constant and earnest prayer. It is to God's glory, to the praise of His only Son, to the real salvation of souls, and to their edification in the true faith, that I shall consecrate my ministry."--Ibid., b. 8, ch. 6. Though some of the ecclesiastics disapproved his plan, and endeavored to dissuade him from it, Zwingli remained steadfast. He declared that he was about to introduce no new method, but the old method employed by the church in earlier and purer times.

Already an interest had been awakened in the truths he taught; and the people flocked in great numbers to listen to his preaching. Many who had long since ceased to attend service were among his hearers. He began his ministry by opening the Gospels and reading and explaining to his hearers the inspired narrative of the life, teachings, and death of Christ. Here, as at Einsiedeln, he presented the word of God as the only infallible authority and the death of Christ as the only complete sacrifice. "It is to Christ," he said, "that I desire to lead you--to Christ, the true source of salvation." --Ibid., b. 8, ch. 6. Around the preacher crowded the people of all classes, from statesmen and scholars to the artisan and the peasant. With deep interest they listened to his words. He not only proclaimed the offer of a free salvation, but fearlessly rebuked the evils and corruptions of the times. Many returned from the cathedral praising God. "This man," they said, "is a preacher of the truth. He will be our Moses, to lead us forth from this Egyptian darkness."--Ibid., b. 8, ch. 6.

But though at first his labors were received with great enthusiasm, after a time opposition arose. The monks set themselves to hinder his work and condemn his teachings. Many assailed him with gibes and sneers; others resorted to insolence and threats. But Zwingli bore all with patience, saying: "If we desire to gain over the wicked to Jesus Christ, we must shut our eyes against many things." --Ibid., b. 8, ch. 6.

About this time a new agency came in to advance the work of reform. One Lucian was sent to Zurich with some of Luther's writings, by a friend of the reformed faith at Basel, who suggested that the sale of these books might be a powerful means of scattering the light. "Ascertain," he wrote to Zwingli, "whether this man possesses sufficient prudence and skill; if so, let him carry from city to city, from town to town, from village to village, and even from house to house, among the Swiss, the works of Luther, and especially his exposition of the Lord's Prayer written for the laity. The more they are known, the more purchasers they will find." --Ibid., b. 8, ch. 6. Thus the light found entrance.

At the time when God is preparing to break the shackles of ignorance and superstition, then it is that Satan works with greatest power to enshroud men in darkness and to bind their fetters still more firmly. As men were rising up in different lands to present to the people forgiveness and justification through the blood of Christ, Rome proceeded with renewed energy to open her market throughout Christendom, offering pardon for money.

Every sin had its price, and men were granted free license for crime if the treasury of the church was kept well filled. Thus the two movements advanced,--one offering forgiveness of sin for money, the other forgiveness through Christ,-- Rome licensing sin and making it her source of revenue; the Reformers condemning sin and pointing to Christ as the propitiation and deliverer.

In Germany the sale of indulgences had been committed to the Dominican friars and was conducted by the infamous Tetzel. In Switzerland the traffic was put into the hands of the Franciscans, under the control of Samson, an Italian monk. Samson had already done good service to the church, having secured immense sums from Germany and Switzerland to fill the papal treasury. Now he traversed Switzerland, attracting great crowds, despoiling the poor peasants of their scanty earnings, and exacting rich gifts from the wealthy classes. But



the influence of the reform already made itself felt in curtailing, though it could not stop, the traffic. Zwingli was still at Einsiedeln when Samson, soon after entering Switzerland, arrived with his wares at a neighboring town. Being apprised of his mission, the Reformer immediately set out to oppose him. The two did not meet, but such was Zwingli's success in exposing the friar's pretensions that he was obliged to leave for other quarters.

At Zurich, Zwingli preached zealously against the pardonmongers; and when Samson approached the place, he was met by a messenger from the council with an intimation that he was expected to pass on. He finally secured an entrance by stratagem, but was sent away without the sale of a single pardon, and he soon after left Switzerland.

A strong impetus was given to the reform by the appearance of the plague, or Great Death, which swept over Switzerland in the year 1519. As men were thus brought face to face with the destroyer, many were led to feel how vain and worthless were the pardons which they had so lately purchased; and they longed for a surer foundation for their faith. Zwingli at Zurich was smitten down; he was brought so low that all hope of his recovery was relinquished, and the report was widely circulated that he was dead. In that trying hour his hope and courage were unshaken. He looked in faith to the cross of Calvary, trusting in the all-sufficient propitiation for sin. When he came back from the gates of death, it was to preach the gospel with greater fervor than ever before; and his words exerted an unwonted power. The people welcomed with joy their beloved pastor, returned to them from the brink of the grave. They themselves had come from attending upon the sick and the dying, and they felt, as never before, the value of the gospel.

Zwingli had arrived at a clearer understanding of its truths, and had more fully experienced in himself its renewing power. The fall of man and the plan of redemption were the subjects upon which he dwelt. "In Adam," he said, "we are all dead, sunk in corruption and condemnation." --Wylie, b. 8, ch. 9. "Christ . . . has purchased for us a never-ending redemption. . . . His passion is . . . an eternal sacrifice, and everlastingly effectual to heal; it satisfies the divine justice forever in behalf of all those who rely upon it with firm and unshaken faith." Yet he clearly taught that men are not, because of the grace of Christ, free to continue in sin. "Wherever there is faith in God, there God is; and wherever God abideth, there a zeal exists urging and impelling men to good works."--D'Aubigne, b. 8, ch. 9.

Such was the interest in Zwingli's preaching that the cathedral was filled to overflowing with the crowds that came to listen to him. Little by little, as they could bear it, he opened the truth to his hearers. He was careful not to introduce, at first, points which would startle them and create prejudice. His work was to win their hearts to the teachings of Christ, to soften them by His love, and keep before them His example; and as they should receive the principles of the gospel, their superstitious beliefs and practices would inevitably be overthrown.

Step by step the Reformation advanced in Zurich. In alarm its enemies aroused to active opposition. One year before, the monk of Wittenberg had uttered his No to the pope and the emperor at Worms, and now everything seemed to indicate a similar withstanding of the papal claims at Zurich. Repeated attacks were made upon Zwingli. In the papal cantons, from time to time, disciples of the gospel were brought to the stake, but this was not enough; the teacher of heresy must be silenced. Accordingly the bishop of Constance dispatched three deputies to the Council of Zurich, accusing Zwingli of teaching the people to transgress the laws of the church, thus endangering the peace and good order of society. If the authority of the church were to be set aside, he urged, universal anarchy would result. Zwingli replied that he had been for four years teaching the gospel in Zurich, "which was more quiet and peaceful than any other town in the confederacy." "Is not, then," he said, "Christianity the best safeguard of the general security?"--Wylie, b. 8, ch. 11.

The deputies had admonished the councilors to continue in the church, out of which, they declared, there was no salvation. Zwingli responded: "Let not this accusation move you. The foundation of the church is the same Rock, the same Christ, that gave Peter his name because he confessed Him faithfully. In every nation whosoever believes with all his heart in the Lord Jesus is accepted of God. Here, truly, is the church, out of which no one can be saved."--D'Aubigne, London ed., b. 8, ch. 11. As a result of the conference, one of the bishop's deputies accepted the reformed faith.

The council declined to take action against Zwingli, and Rome prepared for a fresh attack. The Reformer, when apprised of the plots of his enemies, exclaimed: "Let them come on; I fear them as the beetling cliff fears the waves that thunder at its feet."--Wylie, b. 8, ch. 11. The efforts of the ecclesiastics only furthered the cause which they sought to overthrow. The truth continued to spread. In Germany its adherents, cast down by Luther's disappearance, took heart again, as they saw the progress of the gospel in Switzerland.

As the Reformation became established in Zurich, its fruits were more fully seen in the suppression of vice and the promotion of order and harmony. "Peace has her habitation in our town," wrote Zwingli; "no quarrel, no hypocrisy, no envy, no strife. Whence can such union come but from the Lord, and our doctrine, which fills us with the fruits of peace and piety?"--Ibid., b. 8, ch. 15.

The victories gained by the Reformation stirred the Romanists to still more determined efforts

for its overthrow. Seeing how little had been accomplished by persecution in suppressing Luther's work in Germany, they decided to meet the reform with its own weapons. They would hold a disputation with Zwingli, and having the arrangement of matters, they would make sure of victory by choosing, themselves, not only the place of the combat, but the judges that should decide between the disputants. And if they could once get Zwingli into their power, they would take care that he did not escape them. The leader silenced, the movement could speedily be crushed. This purpose, however, was carefully concealed.

The disputation was appointed to be held at Baden; but Zwingli was not present. The Council of Zurich, suspecting the designs of the papists, and warned by the burning piles kindled in the papal cantons for confessors of the gospel, forbade their pastor to expose himself to this peril. At Zurich he was ready to meet all the partisans that Rome might send; but to go to Baden, where the blood of martyrs for the truth had just been shed, was to go to certain death. Oecolampadius and Haller were chosen to represent the Reformers, while the famous Dr. Eck, supported by a host of learned doctors and prelates, was the champion of Rome.

Though Zwingli was not present at the conference, his influence was felt. The secretaries were all chosen by the papists, and others were forbidden to take notes, on pain of death. Notwithstanding this, Zwingli received daily a faithful account of what was said at Baden. A student in attendance at the disputation made a record each evening of the arguments that day presented. These papers two other students undertook to deliver, with the daily letters of Oecolampadius, to Zwingli at Zurich. The Reformer answered, giving counsel and suggestions. His letters were written by night, and the students returned with them to Baden in the morning. To elude the vigilance of the guard stationed at the city gates, these messengers brought baskets of poultry on their heads, and they were permitted to pass without hindrance.

Thus Zwingli maintained the battle with his wily antagonists. He "has labored more," said Myconius, "by his meditations, his sleepless nights, and the advice which he transmitted to Baden, than he would have done by discussing in person in the midst of his enemies."--D'Aubigne, b. 11, ch. 13.

The Romanists, flushed with anticipated triumph, had come to Baden attired in their richest robes and glittering with jewels. They fared luxuriously, their tables spread with the most costly delicacies and the choicest wines. The burden of their ecclesiastical duties was lightened by gaiety and reveling. In marked contrast appeared the Reformers, who were looked upon by the people as little better than a company of beggars, and whose frugal fare kept them but short time at table. Oecolampadius's landlord, taking occasion to watch him in his room, found him always engaged in study or at prayer, and greatly wondering, reported that the heretic was at least "very pious."

At the conference, "Eck haughtily ascended a pulpit splendidly decorated, while the humble Oecolampadius, meanly clothed, was forced to take his seat in front of his opponent on a rudely carved stool."--Ibid., b. 11, ch. 13. Eck's stentorian voice and unbounded assurance never failed him. His zeal was stimulated by the hope of gold as well as fame; for the defender of the faith was to be rewarded by a handsome fee. When better arguments failed, he had resort to insults, and even to oaths.

Oecolampadius, modest and self-distrustful, had shrunk from the combat, and he entered upon it with the solemn avowal: "I acknowledge no other standard of judgment than the word of God."--Ibid., b. 11, ch. 13. Though gentle and courteous in demeanor, he proved himself able and unflinching. While the Romanists, according to their wont, appealed for authority to the customs of the church, the Reformer adhered steadfastly to the Holy Scriptures. "Custom," he said, "has no force in our Switzerland, unless it be according to the constitution; now, in matters of faith, the Bible is our constitution."--Ibid., b. 11, ch. 13. 184

The contrast between the two disputants was not without effect. The calm, clear reasoning of the Reformer, so gently and modestly presented, appealed to minds that turned in disgust from Eck's boastful and boisterous assumptions.

The discussion continued eighteen days. At its close the papists with great confidence claimed the victory. Most of the deputies sided with Rome, and the Diet pronounced the Reformers vanquished and declared that they, together with Zwingli, their leader, were cut off from the church. But the fruits of the conference revealed on which side the advantage lay. The contest resulted in a strong impetus to the Protestant cause, and it was not long afterward that the important cities of Bern and Basel declared for the Reformation.

To read this in its original source see chapter #9 of [The Great Controversy](#) (a [.pdf](#) viewer is required)

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

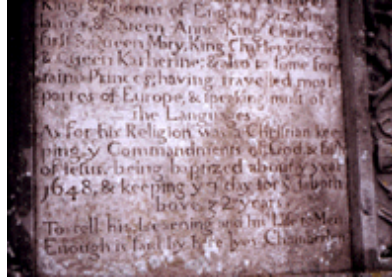
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## Dr. Peter Chamberlen - Woodham Mortimer, Essex, England

St. Margaret's Chapel in Essex, England, contains the tombstone of Puritan Sabbath keeping Dr. Peter Chamberlen, a respected, trusted, and much loved physician to three sets of kings and queens in 17th century England.

The inscription on the tombstone reads as follows:

"The said Peter Chamberlen tooke ye degree of Doctor in Physick, in fever all Universities born att home and abroad and lived such above three score years being physician in ordinary to three Kings and Queens of England. viz. King James & Queen Anne; King Charles ye first & Queen Mary; King Charles ye second & Queen Katherine; & also to some forraigne Princes; having travelled most of partes of Europe & speaking most of the languages.



As for his religion he was a Christian keeping ye Commandments of God & faith of Jesus. being baptized about ye year 1648, & keeping ye 7th day for ye saboth above 32 years.

To tell his Learning and his Life to Men: Enough is said by here Iyes Chamberlen."

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> "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."  
[Revelation 14:12](#)

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Later English Reformers

While Luther was opening a closed Bible to the people of Germany, Tyndale was impelled by the Spirit of God to do the same for England. Wycliffe's Bible had been translated from the Latin text, which contained many errors. It had never been printed, and the cost of manuscript copies was so great that few but wealthy men or nobles could procure it; and, furthermore, being strictly proscribed by the church, it had had a comparatively narrow circulation. In 1516, a year before the appearance of Luther's theses, Erasmus had published his Greek and Latin version of the New Testament. Now for the first time the word of God was printed in the original tongue. In this work many errors of former versions were corrected, and the sense was more clearly rendered. It led many among the educated classes to a better knowledge of the truth, and gave a new impetus to the work of reform. But the common people were still, to a great extent, debarred from God's word. Tyndale was to complete the work of Wycliffe in giving the Bible to his countrymen.



A diligent student and an earnest seeker for truth, he had received the gospel from the Greek Testament of Erasmus. He fearlessly preached his convictions, urging that all doctrines be tested by the Scriptures. To the papist claim that the church had given the Bible, and the church alone could explain it, Tyndale responded: "Do you know who taught the eagles to find their prey? Well, that same God teaches His hungry children to find their Father in His word. Far from having given us the Scriptures, it is you who have hidden them from us; it is you who burn those who teach them, and if you could, you would burn the Scriptures themselves."--D'Aubigne, History of the Reformation of the Sixteenth Century, b. 18, ch. 4.

Tyndale's preaching excited great interest; many accepted the truth. But the priests were on the alert, and no sooner had he left the field than they by their threats and misrepresentations endeavored to destroy his work. Too often they succeeded. "What is to be done?" he exclaimed. "While I am sowing in one place, the enemy ravages the field I have just left. I cannot be everywhere. Oh! if Christians possessed the Holy Scriptures in their own tongue, they could of themselves withstand these sophists. Without the Bible it is impossible to establish the laity in the truth."--Ibid., b. 18, ch. 4.

A new purpose now took possession of his mind. "It was in the language of Israel," said he, "that the psalms were sung in the temple of Jehovah; and shall not the gospel speak the language of England among us? . . . Ought the church to have less light at noonday than at the dawn? . . . Christians must read the New Testament in their mother tongue." The doctors and teachers of the church disagreed among themselves. Only by the Bible could men arrive at the truth. "One holdeth this doctor, another that. . . . Now each of these authors contradicts the other. How then can we distinguish him who says right from him who says wrong? . . . How? . . . Verily by God's word."--Ibid., b. 18, ch. 4.

It was not long after that a learned Catholic doctor, engaging in controversy with him, exclaimed: "We were better to be without God's laws than the pope's." Tyndale replied: "I defy the pope and all his laws; and if God spare my life, ere many years I will cause a boy that driveth the plow to know more of the Scripture than you do."--Anderson, Annals of the English Bible, page 19.

The purpose which he had begun to cherish, of giving to the people the New Testament Scriptures in their own language, was now confirmed, and he immediately applied himself to the work. Driven from his home by persecution, he went to London, and there for a time pursued his labors undisturbed. But again the violence of the papists forced him to flee. All

Enter a description of what you are looking for.

- > John Knox
- > Baxter, Flavel, Alleine
- > Latimer
- > Barnes, Firth, the Ridleys, & Cranmer
- > John Wesley

### > The Reformers Reveal the Beast.



The reformers knew who the symbolic beast of Revelation chapter 13 referred to.

England seemed closed against him, and he resolved to seek shelter in Germany. Here he began the printing of the English New Testament. Twice the work was stopped; but when forbidden to print in one city, he went to another. At last he made his way to Worms, where, a few years before, Luther had defended the gospel before the Diet. In that ancient city were many friends of the Reformation, and Tyndale there prosecuted his work without further hindrance. Three thousand copies of the New Testament were soon finished, and another edition followed in the same year.

With great earnestness and perseverance he continued his labors. Notwithstanding the English authorities had guarded their ports with the strictest vigilance, the word of God was in various ways secretly conveyed to London and thence circulated throughout the country. The papists attempted to suppress the truth, but in vain. The bishop of Durham at one time bought of a bookseller who was a friend of Tyndale his whole stock of Bibles, for the purpose of destroying them, supposing that this would greatly hinder the work. But, on the contrary, the money thus furnished, purchased material for a new and better edition, which, but for this, could not have been published. When Tyndale was afterward made a prisoner, his liberty was offered him on condition that he would reveal the names of those who had helped him meet the expense of printing his Bibles. He replied that the bishop of Durham had done more than any other person; for by paying a large price for the books left on hand, he had enabled him to go on with good courage.

Tyndale was betrayed into the hands of his enemies, and at one time suffered imprisonment for many months. He finally witnessed for his faith by a martyr's death; but the weapons which he prepared have enabled other soldiers to do battle through all the centuries even to our time.

Latimer maintained from the pulpit that the Bible ought to be read in the language of the people. The Author of Holy Scripture, said he, "is God Himself;" and this Scripture partakes of the might and eternity of its Author. "There is no king, emperor, magistrate, and ruler . . . but are bound to obey . . . His holy word." "Let us not take any bywalks, but let God's word direct us: let us not walk after . . . our forefathers, nor seek not what they did, but what they should have done."--Hugh Latimer, "First Sermon Preached Before King Edward VI."

Barnes and Frith, the faithful friends of Tyndale, arose to defend the truth. The Riddleys and Cranmer followed. These leaders in the English Reformation were men of learning, and most of them had been highly esteemed for zeal or piety in the Romish communion. Their opposition to the papacy was the result of their knowledge of the errors of the "holy see." Their acquaintance with the mysteries of Babylon gave greater power to their testimonies against her.

"Now I would ask a strange question," said Latimer. "Who is the most diligent bishop and prelate in all England? . . . I see you listening and hearkening that I should name him. . . . I will tell you: it is the devil. . . . He is never out of his diocese; call for him when you will, he is ever at home; . . . he is ever at his plow. . . . Ye shall never find him idle, I warrant you. . . . Where the devil is resident, . . . there away with books, and up with candles; away with Bibles, and up with beads; away with the light of the gospel, and up with the light of candles, yea, at noondays; . . . down with Christ's cross, up with purgatory pickpurses; . . . away with clothing the naked, the poor, and impotent, up with decking of images and gay garnishing of stocks and stones; up with man's traditions and his laws, down with God's traditions and His most holy word. . . . O that our prelates would be as diligent to sow the corn of good doctrine, as Satan is to sow cockle and darnel!"--Ibid., "Sermon of the Plough."

The grand principle maintained by these Reformers--the same that had been held by the Waldenses, by Wycliffe, by John Huss, by Luther, Zwingli, and those who united with them--was the infallible authority of the Holy Scriptures as a rule of faith and practice. They denied the right of popes, councils, Fathers, and kings, to control the conscience in matters of religion. The Bible was their authority, and by its teaching they tested all doctrines and all claims. Faith in God and His word sustained these holy men as they yielded up their lives at the stake. "Be of good comfort," exclaimed Latimer to his fellow martyr as the flames were about to silence their voices, "we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." --Works of Hugh Latimer, vol. 1, p. xiii.

In Scotland the seeds of truth scattered by Columba and his colaborers had never been wholly destroyed. For hundreds of years after the churches of England submitted to Rome, those of Scotland maintained their freedom. In the twelfth century, however, popery became established here, and in no country did it exercise a more absolute sway. Nowhere was the darkness deeper. Still there came rays of light to pierce the gloom and give promise of the coming day. The Lollards, coming from England with the Bible and the teachings of Wycliffe, did much to preserve the knowledge of the gospel, and every century had its witnesses and martyrs.

With the opening of the Great Reformation came the writings of Luther, and then Tyndale's English New Testament. Unnoticed by the hierarchy, these messengers silently traversed the mountains and valleys, kindling into new life the torch of truth so nearly extinguished in Scotland, and undoing the work which Rome for four centuries of oppression had done.

Then the blood of martyrs gave fresh impetus to the movement. The papist leaders, suddenly

awakening to the danger that threatened their cause, brought to the stake some of the noblest and most honored of the sons of Scotland. They did but erect a pulpit, from which the words of these dying witnesses were heard throughout the land, thrilling the souls of the people with an undying purpose to cast off the shackles of Rome.

Hamilton and Wishart, princely in character as in birth, with a long line of humbler disciples, yielded up their lives at the stake. But from the burning pile of Wishart there came one whom the flames were not to silence, one who under God was to strike the death knell of popery in Scotland.

John Knox had turned away from the traditions and mysticisms of the church, to feed upon the truths of God's word; and the teaching of Wishart had confirmed his determination to forsake the communion of Rome and join himself to the persecuted Reformers.

Urged by his companions to take the office of preacher, he shrank with trembling from its responsibility, and it was only after days of seclusion and painful conflict with himself that he consented. But having once accepted the position, he pressed forward with inflexible determination and undaunted courage as long as life continued. This truehearted Reformer feared not the face of man. The fires of martyrdom, blazing around him, served only to quicken his zeal to greater intensity. With the tyrant's ax held menacingly over his head, he stood his ground, striking sturdy blows on the right hand and on the left to demolish idolatry.

When brought face to face with the queen of Scotland, in whose presence the zeal of many a leader of the Protestants had abated, John Knox bore unswerving witness for the truth. He was not to be won by caresses; he quailed not before threats. The queen charged him with heresy. He had taught the people to receive a religion prohibited by the state, she declared, and had thus transgressed God's command enjoining subjects to obey their princes. Knox answered firmly:

"As right religion took neither original strength nor authority from worldly princes, but from the eternal God alone, so are not subjects bound to frame their religion according to the appetites of their princes. For oft it is that princes are the most ignorant of all others in God's true religion. . . . If all the seed of Abraham had been of the religion of Pharaoh, whose subjects they long were, I pray you, madam, what religion would there have been in the world? Or if all men in the days of the apostles had been of the religion of the Roman emperors, what religion would there have been upon the face of the earth? . . . And so, madam, ye may perceive that subjects are not bound to the religion of their princes, albeit they are commanded to give them obedience."

Said Mary: "Ye interpret the Scriptures in one manner, and they [the Roman Catholic teachers] interpret in another; whom shall I believe, and who shall be judge?"

"Ye shall believe God, that plainly speaketh in His word," answered the Reformer; "and farther than the word teaches you, ye neither shall believe the one nor the other. The word of God is plain in itself; and if there appear any obscurity in one place, the Holy Ghost, which is never contrary to Himself, explains the same more clearly in other places, so that there can remain no doubt but unto such as obstinately remain ignorant."--David Laing, *The Collected Works of John Knox*, vol. 2, pp. 281, 284.

Such were the truths that the fearless Reformer, at the peril of his life, spoke in the ear of royalty. With the same undaunted courage he kept to his purpose, praying and fighting the battles of the Lord, until Scotland was free from popery.

In England the establishment of Protestantism as the national religion diminished, but did not wholly stop, persecution. While many of the doctrines of Rome had been renounced, not a few of its forms were retained. The supremacy of the pope was rejected, but in his place the monarch was enthroned as the head of the church. In the service of the church there was still a wide departure from the purity and simplicity of the gospel. The great principle of religious liberty was not yet understood. Though the horrible cruelties which Rome employed against heresy were resorted to but rarely by Protestant rulers, yet the right of every man to worship God according to the dictates of his own conscience was not acknowledged. All were required to accept the doctrines and observe the forms of worship prescribed by the established church. Dissenters suffered persecution, to a greater or less extent, for hundreds of years.

In the seventeenth century thousands of pastors were expelled from their positions. The people were forbidden, on pain of heavy fines, imprisonment, and banishment, to attend any religious meetings except such as were sanctioned by the church. Those faithful souls who could not refrain from gathering to worship God were compelled to meet in dark alleys, in obscure garrets, and at some seasons in the woods at midnight. In the sheltering depths of the forest, a temple of God's own building, those scattered and persecuted children of the Lord assembled to pour out their souls in prayer and praise. But despite all their precautions, many suffered for their faith. The jails were crowded. Families were broken up. Many were banished to foreign lands. Yet God was with His people, and persecution could not prevail to silence their testimony. Many were driven across the ocean to America and here laid the foundations of civil and religious liberty which have been the bulwark and glory of this country.



Again, as in apostolic days, persecution turned out to the furtherance of the gospel. In a loathsome dungeon crowded with profligates and felons, John Bunyan breathed the very atmosphere of heaven; and there he wrote his wonderful allegory of the pilgrim's journey from the land of destruction to the celestial city. For over two hundred years that voice from Bedford jail has spoken with thrilling power to the hearts of men. Bunyan's Pilgrim's Progress and Grace Abounding to the Chief of Sinners have guided many feet into the path of life.

Baxter, Flavel, Alleine, and other men of talent, education, and deep Christian experience stood up in valiant defense of the faith which was once delivered to the saints. The work accomplished by these men, proscribed and outlawed by the rulers of this world, can never perish. Flavel's Fountain of Life and Method of Grace have taught thousands how to commit the keeping of their souls to Christ. Baxter's Reformed Pastor has proved a blessing to many who desire a revival of the work of God, and his Saints' Everlasting Rest has done its work in leading souls to the "rest" that remaineth for the people of God.

A hundred years later, in a day of great spiritual darkness, Whitefield and the Wesleys appeared as light bearers for God. Under the rule of the established church the people of England had lapsed into a state of religious declension hardly to be distinguished from heathenism. Natural religion was the favorite study of the clergy, and included most of their theology. The higher classes sneered at piety, and prided themselves on being above what they called its fanaticism. The lower classes were grossly ignorant and abandoned to vice, while the church had no courage or faith any longer to support the downfallen cause of truth.

The great doctrine of justification by faith, so clearly taught by Luther, had been almost wholly lost sight of; and the Romish principle of trusting to good works for salvation, had taken its place. Whitefield and the Wesleys, who were members of the established church, were sincere seekers for the favor of God, and this they had been taught was to be secured by a virtuous life and an observance of the ordinances of religion.

When Charles Wesley at one time fell ill, and anticipated that death was approaching, he was asked upon what he rested his hope of eternal life. His answer was: "I have used my best endeavors to serve God." As the friend who had put the question seemed not to be fully satisfied with his answer, Wesley thought: "What! are not my endeavors a sufficient ground of hope? Would he rob me of my endeavors? I have nothing else to trust to."--John Whitehead, Life of the Rev. Charles Wesley, page 102. Such was the dense darkness that had settled down on the church, hiding the atonement, robbing Christ of His glory, and turning the minds of men from their only hope of salvation--the blood of the crucified Redeemer.

Wesley and his associates were led to see that true religion is seated in the heart, and that God's law extends to the thoughts as well as to the words and actions. Convinced of the necessity of holiness of heart, as well as correctness of outward deportment, they set out in earnest upon a new life. By the most diligent and prayerful efforts they endeavored to subdue the evils of the natural heart. They lived a life of self-denial, charity, and humiliation, observing with great rigor and exactness every measure which they thought could be helpful to them in obtaining what they most desired--that holiness which could secure the favor of God. But they did not obtain the object which they sought. In vain were their endeavors to free themselves from the condemnation of sin or to break its power. It was the same struggle which Luther had experienced in his cell at Erfurt. It was the same question which had tortured his soul--"How should man be just before God?" Job 9:2.

The fires of divine truth, well-nigh extinguished upon the altars of Protestantism, were to be rekindled from the ancient torch handed down the ages by the Bohemian Christians. After the Reformation, Protestantism in Bohemia had been trampled out by the hordes of Rome. All who refused to renounce the truth were forced to flee. Some of these, finding refuge in Saxony, there maintained the ancient faith. It was from the descendants of these Christians that light came to Wesley and his associates.

John and Charles Wesley, after being ordained to the ministry, were sent on a mission to America. On board the ship was a company of Moravians. Violent storms were encountered on the passage, and John Wesley, brought face to face with death, felt that he had not the assurance of peace with God. The Germans, on the contrary, manifested a calmness and trust to which he was a stranger.

"I had long before," he says, "observed the great seriousness of their behavior. Of their humility they had given a continual proof, by performing those servile offices for the other passengers which none of the English would undertake; for which they desired and would receive no pay, saying it was good for their proud hearts, and their loving Saviour had done more for them. And every day had given them occasion of showing a meekness which no injury could move. If they were pushed, struck, or thrown about, they rose again and went away; but no complaint was found in their mouth. There was now an opportunity of trying whether they were delivered from the spirit of fear, as well as from that of pride, anger, and revenge. In the midst of the psalm wherewith their service began, the sea broke over, split the mainsail in pieces, covered the ship, and poured in between the decks as if the great deep had already swallowed us up. A terrible screaming began among the English. The Germans calmly sang on. I asked one of them afterwards, 'Were you not afraid?' He answered, 'I thank God, no.' I asked, 'But were not your women and children afraid?' He replied mildly, 'No; our women and children are not afraid to die.'"--Whitehead, Life of the

Rev. John Wesley, page 10.

Upon arriving in Savannah, Wesley for a short time abode with the Moravians, and was deeply impressed with their Christian deportment. Of one of their religious services, in striking contrast to the lifeless formalism of the Church of England, he wrote: "The great simplicity as well as solemnity of the whole almost made me forget the seventeen hundred years between, and imagine myself in one of those assemblies where form and state were not; but Paul, the tentmaker, or Peter, the fisherman, presided; yet with the demonstration of the Spirit and of power."--Ibid., pages 11, 12.

On his return to England, Wesley, under the instruction of a Moravian preacher, arrived at a clearer understanding of Bible faith. He was convinced that he must renounce all dependence upon his own works for salvation and must trust wholly to "the Lamb of God, which taketh away the sin of the world." At a meeting of the Moravian society in London a statement was read from Luther, describing the change which the Spirit of God works in the heart of the believer. As Wesley listened, faith was kindled in his soul. "I felt my heart strangely warmed," he says. "I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death."-- Ibid., page 52.

Through long years of wearisome and comfortless striving-- years of rigorous self-denial, of reproach and humiliation-- Wesley had steadfastly adhered to his one purpose of seeking God. Now he had found Him; and he found that the grace which he had toiled to win by prayers and fasts, by almsdeeds and self-abnegation, was a gift, "without money and without price."

Once established in the faith of Christ, his whole soul burned with the desire to spread everywhere a knowledge of the glorious gospel of God's free grace. "I look upon all the world as my parish," he said; "in whatever part of it I am, I judge it meet, right, and my bounden duty, to declare unto all that are willing to hear, the glad tidings of salvation."-- Ibid., page 74.

He continued his strict and self-denying life, not now as the ground, but the result of faith; not the root, but the fruit of holiness. The grace of God in Christ is the foundation of the Christian's hope, and that grace will be manifested in obedience. Wesley's life was devoted to the preaching of the great truths which he had received--justification through faith in the atoning blood of Christ, and the renewing power of the Holy Spirit upon the heart, bringing forth fruit in a life conformed to the example of Christ.

Whitefield and the Wesleys had been prepared for their work by long and sharp personal convictions of their own lost condition; and that they might be able to endure hardness as good soldiers of Christ, they had been subjected to the fiery ordeal of scorn, derision, and persecution, both in the university and as they were entering the ministry. They and a few others who sympathized with them were contemptuously called Methodists by their ungodly fellow students--a name which is at the present time regarded as honorable by one of the largest denominations in England and America.

As members of the Church of England they were strongly attached to her forms of worship, but the Lord had presented before them in His word a higher standard. The Holy Spirit urged them to preach Christ and Him crucified. The power of the Highest attended their labors. Thousands were convicted and truly converted. It was necessary that these sheep be protected from ravaging wolves. Wesley had no thought of forming a new denomination, but he organized them under what was called the Methodist Connection.

Mysterious and trying was the opposition which these preachers encountered from the established church; yet God, in His wisdom, had overruled events to cause the reform to begin within the church itself. Had it come wholly from without, it would not have penetrated where it was so much needed. But as the revival preachers were churchmen, and labored within the pale of the church wherever they could find opportunity, the truth had an entrance where the doors would otherwise have remained closed. Some of the clergy were roused from their moral stupor and became zealous preachers in their own parishes. Churches that had been petrified by formalism were quickened into life.

In Wesley's time, as in all ages of the church's history, men of different gifts performed their appointed work. They did not harmonize upon every point of doctrine, but all were moved by the Spirit of God, and united in the absorbing aim to win souls to Christ. The differences between Whitefield and the Wesleys threatened at one time to create alienation; but as they learned meekness in the school of Christ, mutual forbearance and charity reconciled them. They had no time to dispute, while error and iniquity were teeming everywhere, and sinners were going down to ruin.

The servants of God trod a rugged path. Men of influence and learning employed their powers against them. After a time many of the clergy manifested determined hostility, and the doors of the churches were closed against a pure faith and those who proclaimed it. The course of the clergy in denouncing them from the pulpit aroused the elements of darkness, ignorance, and iniquity. Again and again did John Wesley escape death by a miracle of God's mercy. When the rage of the mob was excited against him, and there seemed no way of escape, an

angel in human form came to his side, the mob fell back, and the servant of Christ passed in safety from the place of danger.

Of his deliverance from the enraged mob on one of these occasions, Wesley said: "Many endeavored to throw me down while we were going down hill on a slippery path to the town; as well judging that if I was once on the ground, I should hardly rise any more. But I made no stumble at all, nor the least slip, till I was entirely out of their hands. . . . Although many strove to lay hold on my collar or clothes, to pull me down, they could not fasten at all: only one got fast hold of the flap of my waistcoat, which was soon left in his hand; the other flap, in the pocket of which was a bank note, was torn but half off. . . . A lusty man just behind, struck at me several times, with a large oaken stick; with which if he had struck me once on the back part of my head, it would have saved him all further trouble. But every time, the blow was turned aside, I know not how; for I could not move to the right hand or left. . . . Another came rushing through the press, and raising his arm to strike, on a sudden let it drop, and only stroked my head, saying, 'What soft hair he has!' . . . The very first men whose hearts were turned were the heroes of the town, the captains of the rabble on all occasions, one of them having been a prize fighter at the bear gardens. . . .

"By how gentle degrees does God prepare us for His will! Two years ago, a piece of brick grazed my shoulders. It was a year after that the stone struck me between the eyes. Last month I received one blow, and this evening two, one before we came into the town, and one after we were gone out; but both were as nothing: for though one man struck me on the breast with all his might, and the other on the mouth with such force that the blood gushed out immediately, I felt no more pain from either of the blows than if they had touched me with a straw."--John Wesley, Works, vol. 3, pp. 297, 298.

The Methodists of those early days--people as well as preachers--endured ridicule and persecution, alike from church members and from the openly irreligious who were inflamed by their misrepresentations. They were arraigned before courts of justice--such only in name, for justice was rare in the courts of that time. Often they suffered violence from their persecutors. Mobs went from house to house, destroying furniture and goods, plundering whatever they chose, and brutally abusing men, women, and children. In some instances, public notices were posted, calling upon those who desired to assist in breaking the windows and robbing the houses of the Methodists, to assemble at a given time and place. These open violations of both human and divine law were allowed to pass without a reprimand. A systematic persecution was carried on against a people whose only fault was that of seeking to turn the feet of sinners from the path of destruction to the path of holiness.

Said John Wesley, referring to the charges against himself and his associates: "Some allege that the doctrines of these men are false, erroneous, and enthusiastic; that they are new and unheard-of till of late; that they are Quakerism, fanaticism, popery. This whole pretense has been already cut up by the roots, it having been shown at large that every branch of this doctrine is the plain doctrine of Scripture interpreted by our own church. Therefore it cannot be either false or erroneous, provided the Scripture be true." "Others allege, 'Their doctrine is too strict; they make the way to heaven too narrow.' And this is in truth the original objection, (as it was almost the only one for some time,) and is secretly at the bottom of a thousand more, which appear in various forms. But do they make the way to heaven any narrower than our Lord and His apostles made it? Is their doctrine stricter than that of the Bible? Consider only a few plain texts: 'Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength.' 'For every idle word which men shall speak, they shall give an account in the day of judgment.' 'Whether ye eat, or drink, or whatever ye do, do all to the glory of God.'

"If their doctrine is stricter than this, they are to blame; but you know in your conscience it is not. And who can be one jot less strict without corrupting the word of God? Can any steward of the mysteries of God be found faithful if he change any part of that sacred depositum? No. He can abate nothing, he can soften nothing; he is constrained to declare to all men, 'I may not bring down the Scripture to your taste. You must come up to it, or perish forever.' This is the real ground of that other popular cry concerning 'the uncharitableness of these men.' Uncharitable, are they? In what respect? Do they not feed the hungry and clothe the naked? 'No; that is not the thing; they are not wanting in this: but they are so uncharitable in judging! they think none can be saved but those of their own way.'"--Ibid., vol. 3, pp. 152, 153.

The spiritual declension which had been manifest in England just before the time of Wesley was in great degree the result of antinomian teaching. Many affirmed that Christ had abolished the moral law and that Christians are therefore under no obligation to observe it; that a believer is freed from the "bondage of good works." Others, though admitting the perpetuity of the law, declared that it was unnecessary for ministers to exhort the people to obedience of its precepts, since those whom God had elected to salvation would, "by the irresistible impulse of divine grace, be led to the practice of piety and virtue," while those who were doomed to eternal reprobation "did not have power to obey the divine law."

Others, also holding that "the elect cannot fall from grace nor forfeit the divine favor," arrived at the still more hideous conclusion that "the wicked actions they commit are not really sinful, nor to be considered as instances of their violation of the divine law, and that, consequently,

they have no occasion either to confess their sins or to break them off by repentance."--McClintock and Strong, *Cyclopedia*, art. "Antinomians." Therefore, they declared that even one of the vilest of sins, "considered universally an enormous violation of the divine law, is not a sin in the sight of God," if committed by one of the elect, "because it is one of the essential and distinctive characteristics of the elect, that they cannot do anything that is either displeasing to God or prohibited by the law."

These monstrous doctrines are essentially the same as the later teaching of popular educators and theologians--that there is no unchangeable divine law as the standard of right, but that the standard of morality is indicated by society itself, and has constantly been subject to change. All these ideas are inspired by the same master spirit--by him who, even among the sinless inhabitants of heaven, began his work of seeking to break down the righteous restraints of the law of God.

The doctrine of the divine decrees, unalterably fixing the character of men, had led many to a virtual rejection of the law of God. Wesley steadfastly opposed the errors of the antinomian teachers and showed that this doctrine which led to antinomianism was contrary to the Scriptures. "The grace of God that bringeth salvation hath appeared to all men." "This is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all." Titus 2:11; 1 Timothy 2:3-6. The Spirit of God is freely bestowed to enable every man to lay hold upon the means of salvation. Thus Christ, "the true Light," "lighteth every man that cometh into the world." John 1:9. Men fail of salvation through their own willful refusal of the gift of life.

In answer to the claim that at the death of Christ the precepts of the Decalogue had been abolished with the ceremonial law, Wesley said: "The moral law, contained in the Ten Commandments and enforced by the prophets, He did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken, which 'stands fast as the faithful witness in heaven.' . . . This was from the beginning of the world, being 'written not on tables of stone,' but on the hearts of all the children of men, when they came out of the hands of the Creator. And however the letters once wrote by the finger of God are now in a great measure defaced by sin, yet can they not wholly be blotted out, while we have any consciousness of good and evil. Every part of this law must remain in force upon all mankind, and in all ages; as not depending either on time or place, or any other circumstances liable to change, but on the nature of God, and the nature of man, and their unchangeable relation to each other.

"I am not come to destroy, but to fulfill.' . . . Without question, His meaning in this place is (consistently with all that goes before and follows after),--I am come to establish it in its fullness, in spite of all the glosses of men: I am come to place in a full and clear view whatsoever was dark or obscure therein: I am come to declare the true and full import of every part of it; to show the length and breadth, the entire extent, of every commandment contained therein, and the height and depth, the inconceivable purity and spirituality of it in all its branches."--Wesley, sermon 25.

Wesley declared the perfect harmony of the law and the gospel. "There is, therefore, the closest connection that can be conceived, between the law and the gospel. On the one hand, the law continually makes way for, and points us to, the gospel; on the other, the gospel continually leads us to a more exact fulfilling of the law. The law, for instance, requires us to love God, to love our neighbor, to be meek, humble, or holy. We feel that we are not sufficient for these things; yea, that 'with man this is impossible;' but we see a promise of God to give us that love, and to make us humble, meek, and holy: we lay hold of this gospel, of these glad tidings; it is done unto us according to our faith; and 'the righteousness of the law is fulfilled in us,' through faith which is in Christ Jesus. . . .

"In the highest rank of the enemies of the gospel of Christ," said Wesley, "are they who openly and explicitly 'judge the law' itself, and 'speak evil of the law;' who teach men to break (to dissolve, to loose, to untie the obligation of) not one only, whether of the least or of the greatest, but all the commandments at a stroke. . . . The most surprising of all the circumstances that attend this strong delusion, is that they who are given up to it, really believe that they honor Christ by overthrowing His law, and that they are magnifying His office while they are destroying His doctrine! Yea, they honor Him just as Judas did when he said, 'Hail, Master, and kissed Him.' And He may as justly say to every one of them, 'Betrayest thou the Son of man with a kiss?' It is no other than betraying Him with a kiss, to talk of His blood, and take away His crown; to set light by any part of His law, under pretense of advancing His gospel. Nor indeed can anyone escape this charge, who preaches faith in any such a manner as either directly or indirectly tends to set aside any branch of obedience: who preaches Christ so as to disannul, or weaken in any wise, the least of the commandments of God."--Ibid.

To those who urged that "the preaching of the gospel answers all the ends of the law," Wesley replied: "This we utterly deny. It does not answer the very first end of the law, namely, the convincing men of sin, the awakening those who are still asleep on the brink of hell." The apostle Paul declares that "by the law is the knowledge of sin;" "and not until man is convicted of sin, will he truly feel his need of the atoning blood of Christ. . . . 'They that be



whole,' as our Lord Himself observes, 'need not a physician, but they that are sick.' It is absurd, therefore, to offer a physician to them that are whole, or that at least imagine themselves so to be. You are first to convince them that they are sick; otherwise they will not thank you for your labor. It is equally absurd to offer Christ to them whose heart is whole, having never yet been broken."--Ibid., sermon 35.

Thus while preaching the gospel of the grace of God, Wesley, like his Master, sought to "magnify the law, and make it honorable." Faithfully did he accomplish the work given him of God, and glorious were the results which he was permitted to behold. At the close of his long life of more than fourscore years--above half a century spent in itinerant ministry--his avowed adherents numbered more than half a million souls. But the multitude that through his labors had been lifted from the ruin and degradation of sin to a higher and a purer life, and the number who by his teaching had attained to a deeper and richer experience, will never be known till the whole family of the redeemed shall be gathered into the kingdom of God. His life presents a lesson of priceless worth to every Christian. Would that the faith and humility, the untiring zeal, self-sacrifice, and devotion of this servant of Christ might be reflected in the churches of today!

To read this in its original source see chapter #14 of [The Great Controversy between Christ and Satan](#) (a [.pdf](#) viewer is required)

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## The French Revolution

In the sixteenth century the Reformation, presenting an open Bible to the people, had sought admission to all the countries of Europe. Some nations welcomed it with gladness, as a messenger of Heaven. In other lands the papacy succeeded to a great extent in preventing its entrance; and the light of Bible knowledge, with its elevating influences, was almost wholly excluded. In one country, though the light found entrance, it was not comprehended by the darkness. For centuries, truth and error struggled for the mastery. At last the evil triumphed, and the truth of Heaven was thrust out. "This is the condemnation, that light is come into the world, and men loved darkness rather than light." John 3:19. The nation was left to reap the results of the course which she had chosen. The restraint of God's Spirit was removed from a people that had despised the gift of His grace. Evil was permitted to come to maturity. And all the world saw the fruit of willful rejection of the light.



The war against the Bible, carried forward for so many centuries in France, culminated in the scenes of the Revolution. That terrible outbreaking was but the legitimate result of Rome's suppression of the Scriptures. (See Appendix.) It presented the most striking illustration which the world has ever witnessed of the working out of the papal policy-- an illustration of the results to which for more than a thousand years the teaching of the Roman Church had been tending.

The suppression of the Scriptures during the period of papal supremacy was foretold by the prophets; and the Revelator points also to the terrible results that were to accrue especially to France from the domination of the "man of sin."

Said the angel of the Lord: "The holy city shall they tread underfoot forty and two months. And I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. . . . And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. . . . And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." Revelation 11:2-11.

The periods here mentioned--"forty and two months," and "a thousand two hundred and threescore days"--are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. (See Appendix note for page 54.) At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed.

The persecution of the church did not continue throughout the entire period of the 1260

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years. God in mercy to His people cut short the time of their fiery trial. In foretelling the "great tribulation" to befall the church, the Saviour said: "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matthew 24:22. Through the influence of the Reformation the persecution was brought to an end prior to 1798.

Concerning the two witnesses the prophet declares further: "These are the two olive trees, and the two candlesticks standing before the God of the earth." "Thy word," said the psalmist, "is a lamp unto my feet, and a light unto my path." Revelation 11:4; Psalm 119:105. The two witnesses represent the Scriptures of the Old and the New Testament. Both are important testimonies to the origin and perpetuity of the law of God. Both are witnesses also to the plan of salvation. The types, sacrifices, and prophecies of the Old Testament point forward to a Saviour to come. The Gospels and Epistles of the New Testament tell of a Saviour who has come in the exact manner foretold by type and prophecy.

"They shall prophecy a thousand two hundred and three-score days, clothed in sackcloth." During the greater part of this period, God's witnesses remained in a state of obscurity. The papal power sought to hide from the people the word of truth, and set before them false witnesses to contradict its testimony. (See Appendix.) When the Bible was proscribed by religious and secular authority; when its testimony was perverted, and every effort made that men and demons could invent to turn the minds of the people from it; when those who dared proclaim its sacred truths were hunted, betrayed, tortured, buried in dungeon cells, martyred for their faith, or compelled to flee to mountain fastnesses, and to dens and caves of the earth--then the faithful witnesses prophesied in sackcloth. Yet they continued their testimony throughout the entire period of 1260 years. In the darkest times there were faithful men who loved God's word and were jealous for His honor. To these loyal servants were given wisdom, power, and authority to declare His truth during the whole of this time.

"And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed." Revelation 11:5. Men cannot with impunity trample upon the word of God. The meaning of this fearful denunciation is set forth in the closing chapter of the Revelation: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Revelation 22:18, 19.

Such are the warnings which God has given to guard men against changing in any manner that which He has revealed or commanded. These solemn denunciations apply to all who by their influence lead men to regard lightly the law of God. They should cause those to fear and tremble who flippantly declare it a matter of little consequence whether we obey God's law or not. All who exalt their own opinions above divine revelation, all who would change the plain meaning of Scripture to suit their own convenience, or for the sake of conforming to the world, are taking upon themselves a fearful responsibility. The written word, the law of God, will measure the character of every man and condemn all whom this unerring test shall declare wanting.

"When they shall have finished [are finishing] their testimony." The period when the two witnesses were to prophesy clothed in sackcloth, ended in 1798. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as "the beast that ascendeth out of the bottomless pit." In many of the nations of Europe the powers that ruled in church and state had for centuries been controlled by Satan through the medium of the papacy. But here is brought to view a new manifestation of satanic power.

It had been Rome's policy, under a profession of reverence for the Bible, to keep it locked up in an unknown tongue and hidden away from the people. Under her rule the witnesses prophesied "clothed in sackcloth." But another power --the beast from the bottomless pit-- was to arise to make open, avowed war upon the word of God.

"The great city" in whose streets the witnesses are slain, and where their dead bodies lie, is "spiritually" Egypt. Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God and resisted His commands. No monarch ever ventured upon more open and highhanded rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: "Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." Exodus 5:2, A.R.V. This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance. "The great city" is also compared, "spiritually," to Sodom. The corruption of Sodom in breaking the law of God was especially manifested in licentiousness. And this sin was also to be a pre-eminent characteristic of the nation that should fulfill the specifications of this scripture.

According to the words of the prophet, then, a little before the year 1798 some power of satanic origin and character would rise to make war upon the Bible. And in the land where

the testimony of God's two witnesses should thus be silenced, there would be manifest the atheism of the Pharaoh and the licentiousness of Sodom.

This prophecy has received a most exact and striking fulfillment in the history of France. During the Revolution, in 1793, "the world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of a Deity."--Sir Walter Scott, *Life of Napoleon*, vol. 1, ch. 17. "France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as the single state which, by the decree of her Legislative Assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement."--Blackwood's Magazine, November, 1870.

France presented also the characteristics which especially distinguished Sodom. During the Revolution there was manifest a state of moral debasement and corruption similar to that which brought destruction upon the cities of the plain. And the historian presents together the atheism and the licentiousness of France, as given in the prophecy: "Intimately connected with these laws affecting religion, was that which reduced the union of marriage--the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society--to the state of a mere civil contract of a transitory character, which any two persons might engage in and cast loose at pleasure. . . . If fiends had set themselves to work to discover a mode of most effectually destroying whatever is venerable, graceful, or permanent in domestic life, and of obtaining at the same time an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation of marriage. . . . Sophie Arnoult, an actress famous for the witty things she said, described the republican marriage as 'the sacrament of adultery.'"--Scott, vol. 1, ch. 17.

"Where also our Lord was crucified." This specification of the prophecy was also fulfilled by France. In no land had the spirit of enmity against Christ been more strikingly displayed. In no country had the truth encountered more bitter and cruel opposition. In the persecution which France had visited upon the confessors of the gospel, she had crucified Christ in the person of His disciples.

Century after century the blood of the saints had been shed. While the Waldenses laid down their lives upon the mountains of Piedmont "for the word of God, and for the testimony of Jesus Christ," similar witness to the truth had been borne by their brethren, the Albigenses of France. In the days of the Reformation its disciples had been put to death with horrible tortures. King and nobles, highborn women and delicate maidens, the pride and chivalry of the nation, had feasted their eyes upon the agonies of the martyrs of Jesus. The brave Huguenots, battling for those rights which the human heart holds most sacred, had poured out their blood on many a hard-fought field. The Protestants were counted as outlaws, a price was set upon their heads, and they were hunted down like wild beasts.

The "Church in the Desert," the few descendants of the ancient Christians that still lingered in France in the eighteenth century, hiding away in the mountains of the south, still cherished the faith of their fathers. As they ventured to meet by night on mountainside or lonely moor, they were chased by dragoons and dragged away to lifelong slavery in the galleys. The purest, the most refined, and the most intelligent of the French were chained, in horrible torture, amidst robbers and assassins. (See Wylie, b. 22, ch. 6.) Others, more mercifully dealt with, were shot down in cold blood, as, unarmed and helpless, they fell upon their knees in prayer. Hundreds of aged men, defenseless women, and innocent children were left dead upon the earth at their place of meeting. In traversing the mountainside or the forest, where they had been accustomed to assemble, it was not unusual to find "at every four paces, dead bodies dotting the sward, and corpses hanging suspended from the trees." Their country, laid waste with the sword, the ax, the fagot, "was converted into one vast, gloomy wilderness." "These atrocities were enacted . . . in no dark age, but in the brilliant era of Louis XIV. Science was then cultivated, letters flourished, the divines of the court and of the capital were learned and eloquent men, and greatly affected the graces of meekness and charity."--Ibid., b. 22, ch. 7.

But blackest in the black catalogue of crime, most horrible among the fiendish deeds of all the dreadful centuries, was the St. Bartholomew Massacre. The world still recalls with shuddering horror the scenes of that most cowardly and cruel onslaught. The king of France, urged on by Romish priests and prelates, lent his sanction to the dreadful work. A bell, tolling at dead of night, was a signal for the slaughter. Protestants by thousands, sleeping quietly





in their homes, trusting to the plighted honor of their king, were dragged forth without a warning and murdered in cold blood.



As Christ was the invisible leader of His people from Egyptian bondage, so was Satan the unseen leader of his subjects in this horrible work of multiplying martyrs. For seven days the massacre was continued in Paris, the first three with inconceivable fury. And it was not confined to the city itself, but by special order of the king was extended to all the provinces and towns where Protestants were found. Neither age nor sex was respected. Neither the innocent babe nor the man of gray hairs was spared. Noble and peasant, old and young, mother and child, were cut down together. Throughout France the butchery continued for two months. Seventy thousand of the very flower of the nation perished.

"When the news of the massacre reached Rome, the exultation among the clergy knew no bounds. The cardinal of Lorraine rewarded the messenger with a thousand crowns; the cannon of St. Angelo thundered forth a joyous salute; and bells rang out from every steeple; bonfires turned night into day; and Gregory XIII, attended by the cardinals and other ecclesiastical dignitaries, went in long procession to the church of St. Louis, where the cardinal of Lorraine chanted a Te Deum. . . . A medal was struck to commemorate the massacre, and in the Vatican may still be seen three frescoes of Vasari, describing the attack upon the admiral, the king in council plotting the massacre, and the massacre itself. Gregory sent Charles the Golden Rose; and four months after the massacre, . . . he listened complacently to the sermon of a French priest, . . . who spoke of 'that day so full of happiness and joy, when the most holy father received the news, and went in solemn state to render thanks to God and St. Louis.'"--Henry White, *The Massacre of St. Bartholomew*, ch. 14, par. 34.

The same master spirit that urged on the St. Bartholomew Massacre led also in the scenes of the Revolution. Jesus Christ was declared to be an impostor, and the rallying cry of the French infidels was, "Crush the Wretch," meaning Christ. Heaven-daring blasphemy and abominable wickedness went hand in hand, and the basest of men, the most abandoned monsters of cruelty and vice, were most highly exalted. In all this, supreme homage was paid to Satan; while Christ, in His characteristics of truth, purity, and unselfish love, was crucified.

"The beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." The atheistical power that ruled in France during the Revolution and the Reign of Terror, did wage such a war against God and His holy word as the world had never witnessed. The worship of the Deity was abolished by the National Assembly. Bibles were collected and publicly burned with every possible manifestation of scorn. The law of God was trampled underfoot. The institutions of the Bible were abolished. The weekly rest day was set aside, and in its stead every tenth day was devoted to reveling and blasphemy. Baptism and the Communion were prohibited. And announcements posted conspicuously over the burial places declared death to be an eternal sleep.

The fear of God was said to be so far from the beginning of wisdom that it was the beginning of folly. All religious worship was prohibited, except that of liberty and the country. The "constitutional bishop of Paris was brought forward to play the principal part in the most impudent and scandalous farce ever acted in the face of a national representation. . . . He was brought forward in full procession, to declare to the Convention that the religion which he had taught so many years was, in every respect, a piece of priestcraft, which had no foundation either in history or sacred truth. He disowned, in solemn and explicit terms, the existence of the Deity to whose worship he had been consecrated, and devoted himself in future to the homage of liberty, equality, virtue, and morality. He then laid on the table his episcopal decorations, and received a fraternal embrace from the president of the Convention. Several apostate priests followed the example of this prelate."--Scott, vol. 1, ch. 17.

"And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth." Infidel France had silenced the reproving voice of God's two witnesses. The word of truth lay dead in her streets, and those who hated the restrictions and requirements of God's law were jubilant. Men publicly defied the King of heaven. Like the sinners of old, they cried: "How doth God know? and is there knowledge in the Most High?" Psalm 73:11.

With blasphemous boldness almost beyond belief, one of the priests of the new order said: "God, if You exist, avenge Your injured name. I bid You defiance! You remain silent; You dare not launch Your thunders. Who after this will believe in Your existence?"--Lacretelle, *History*, vol. 11, p. 309; in Sir Archibald Alison, *History of Europe*, vol. 1, ch. 10. What an echo is this of the Pharaoh's demand: "Who is Jehovah, that I should obey His voice?" "I know not Jehovah!"

"The fool hath said in his heart, There is no God." Psalm 14:1. And the Lord declares concerning the perverters of the truth: "Their folly shall be manifest unto all." 2 Timothy 3:9. After France had renounced the worship of the living God, "the high and lofty One that inhabiteth eternity," it was only a little time till she descended to degrading idolatry, by the worship of the Goddess of Reason, in the person of a profligate woman. And this in the

representative assembly of the nation, and by its highest civil and legislative authorities! Says the historian: "One of the ceremonies of this insane time stands unrivaled for absurdity combined with impiety. The doors of the Convention were thrown open to a band of musicians, preceded by whom, the members of the municipal body entered in solemn procession, singing a hymn in praise of liberty, and escorting, as the object of their future worship, a veiled female, whom they termed the Goddess of Reason. Being brought within the bar, she was unveiled with great form, and placed on the right of the president, when she was generally recognized as a dancing girl of the opera. . . . To this person, as the fittest representative of that reason whom they worshiped, the National Convention of France rendered public homage.

"This impious and ridiculous mummery had a certain fashion; and the installation of the Goddess of Reason was renewed and imitated throughout the nation, in such places where the inhabitants desired to show themselves equal to all the heights of the Revolution."-- Scott, vol. 1, ch. 17.

Said the orator who introduced the worship of Reason: "Legislators! Fanaticism has given way to reason. Its bleared eyes could not endure the brilliancy of the light. This day an immense concourse has assembled beneath those gothic vaults, which, for the first time, re-echoed the truth. There the French have celebrated the only true worship,--that of Liberty, that of Reason. There we have formed wishes for the prosperity of the arms of the Republic. There we have abandoned inanimate idols for Reason, for that animated image, the masterpiece of nature."--M. A. Thiers, History of the French Revolution, vol. 2, pp. 370, 371.

When the goddess was brought into the Convention, the orator took her by the hand, and turning to the assembly said: "Mortals, cease to tremble before the powerless thunders of a God whom your fears have created. Henceforth acknowledge no divinity but Reason. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this. . . . Fall before the august Senate of Freedom, oh! Veil of Reason!"

"The goddess, after being embraced by the president, was mounted on a magnificent car, and conducted, amid an immense crowd, to the cathedral of Notre Dame, to take the place of the Deity. There she was elevated on the high altar, and received the adoration of all present."--Alison, vol. 1, ch. 10.

This was followed, not long afterward, by the public burning of the Bible. On one occasion "the Popular Society of the Museum" entered the hall of the municipality, exclaiming, "Vive la Raison!" and carrying on the top of a pole the half-burned remains of several books, among others breviaries, missals, and the Old and New Testaments, which "expiated in a great fire," said the president, "all the fooleries which they have made the human race commit."--Journal of Paris, 1793, No. 318. Quoted in Buchez-Roux, Collection of Parliamentary History, vol. 30, pp. 200, 201.

It was popery that had begun the work which atheism was completing. The policy of Rome had wrought out those conditions, social, political, and religious, that were hurrying France on to ruin. Writers, in referring to the horrors of the Revolution, say that these excesses are to be charged upon the throne and the church. (See Appendix.) In strict justice they are to be charged upon the church. Popery had poisoned the minds of kings against the Reformation, as an enemy to the crown, an element of discord that would be fatal to the peace and harmony of the nation. It was the genius of Rome that by this means inspired the direst cruelty and the most galling oppression which proceeded from the throne.

The spirit of liberty went with the Bible. Wherever the gospel was received, the minds of the people were awakened. They began to cast off the shackles that had held them bondslaves of ignorance, vice, and superstition. They began to think and act as men. Monarchs saw it and trembled for their despotism.

Rome was not slow to inflame their jealous fears. Said the pope to the regent of France in 1525: "This mania [Protestantism] will not only confound and destroy religion, but all principalities, nobility, laws, orders, and ranks besides."-- G. de Felice, History of the Protestants of France, b. 1, ch. 2, par. 8. A few years later a papal nuncio warned the king: "Sire, be not deceived. The Protestants will upset all civil as well as religious order. . . . The throne is in as much danger as the altar. . . . The introduction of a new religion must necessarily introduce a new government."--D'Aubigne, History of the Reformation in Europe in the Time of Calvin, b. 2, ch. 36. And theologians appealed to the prejudices of the people by declaring that the Protestant doctrine "entices men away to novelties and folly; it robs the king of the devoted affection of his subjects, and devastates both church and state." Thus Rome succeeded in arraying France against the Reformation. "It was to uphold the throne, preserve the nobles, and maintain the laws, that the sword of persecution was first unsheathed in France."--Wylie, b. 13, ch. 4.

Little did the rulers of the land foresee the results of that fateful policy. The teaching of the Bible would have implanted in the minds and hearts of the people those principles of justice, temperance, truth, equity, and benevolence which are the very cornerstone of a nation's prosperity. "Righteousness exalteth a nation." Thereby "the throne is established."

Proverbs 14:34; 16:12. "The work of righteousness shall be peace;" and the effect,

"quietness and assurance forever." Isaiah 32:17. He who obeys the divine law will most truly respect and obey the laws of his country. He who fears God will honor the king in the exercise of all just and legitimate authority. But unhappy France prohibited the Bible and banned its disciples. Century after century, men of principle and integrity, men of intellectual acuteness and moral strength, who had the courage to avow their convictions and the faith to suffer for the truth--for centuries these men toiled as slaves in the galleys, perished at the stake, or rotted in dungeon cells. Thousands upon thousands found safety in flight; and this continued for two hundred and fifty years after the opening of the Reformation.

"Scarcely was there a generation of Frenchmen during the long period that did not witness the disciples of the gospel fleeing before the insane fury of the persecutor, and carrying with them the intelligence, the arts, the industry, the order, in which, as a rule, they pre-eminently excelled, to enrich the lands in which they found an asylum. And in proportion as they replenished other countries with these good gifts, did they empty their own of them. If all that was now driven away had been retained in France; if, during these three hundred years, the industrial skill of the exiles had been cultivating her soil; if, during these three hundred years, their artistic bent had been improving her manufactures; if, during these three hundred years, their creative genius and analytic power had been enriching her literature and cultivating her science; if their wisdom had been guiding her councils, their bravery fighting her battles, their equity framing her laws, and the religion of the Bible strengthening the intellect and governing the conscience of her people, what a glory would at this day have encompassed France! What a great, prosperous, and happy country--a pattern to the nations--would she have been!

"But a blind and inexorable bigotry chased from her soil every teacher of virtue, every champion of order, every honest defender of the throne; it said to the men who would have made their country a 'renown and glory' in the earth, Choose which you will have, a stake or exile. At last the ruin of the state was complete; there remained no more conscience to be proscribed; no more religion to be dragged to the stake; no more patriotism to be chased into banishment."--Wylie, b. 13, ch. 20. And the Revolution, with all its horrors, was the dire result.

"With the flight of the Huguenots a general decline settled upon France. Flourishing manufacturing cities fell into decay; fertile districts returned to their native wildness; intellectual dullness and moral declension succeeded a period of unwonted progress. Paris became one vast almshouse, and it is estimated that, at the breaking out of the Revolution, two hundred thousand paupers claimed charity from the hands of the king. The Jesuits alone flourished in the decaying nation, and ruled with dreadful tyranny over churches and schools, the prisons and the galleys."

The gospel would have brought to France the solution of those political and social problems that baffled the skill of her clergy, her king, and her legislators, and finally plunged the nation into anarchy and ruin. But under the domination of Rome the people had lost the Saviour's blessed lessons of self-sacrifice and unselfish love. They had been led away from the practice of self-denial for the good of others. The rich had found no rebuke for their oppression of the poor, the poor no help for their servitude and degradation. The selfishness of the wealthy and powerful grew more and more apparent and oppressive. For centuries the greed and profligacy of the noble resulted in grinding extortion toward the peasant. The rich wronged the poor, and the poor hated the rich.

In many provinces the estates were held by the nobles, and the laboring classes were only tenants; they were at the mercy of their landlords and were forced to submit to their exorbitant demands. The burden of supporting both the church and the state fell upon the middle and lower classes, who were heavily taxed by the civil authorities and by the clergy. "The pleasure of the nobles was considered the supreme law; the farmers and the peasants might starve, for aught their oppressors cared. . . . The people were compelled at every turn to consult the exclusive interest of the landlord. The lives of the agricultural laborers were lives of incessant work and unrelieved misery; their complaints, if they ever dared to complain, were treated with insolent contempt. The courts of justice would always listen to a noble as against a peasant; bribes were notoriously accepted by the judges; and the merest caprice of the aristocracy had the force of law, by virtue of this system of universal corruption. Of the taxes wrung from the commonalty, by the secular magnates on the one hand, and the clergy on the other, not half ever found its way into the royal or episcopal treasury; the rest was squandered in profligate self-indulgence. And the men who thus impoverished their fellow subjects were themselves exempt from taxation, and entitled by law or custom to all the appointments of the state. The privileged classes numbered a hundred and fifty thousand, and for their gratification millions were condemned to hopeless and degrading lives." (See Appendix.)

The court was given up to luxury and profligacy. There was little confidence existing between the people and the rulers. Suspicion fastened upon all the measures of the government as designing and selfish. For more than half a century before the time of the Revolution the throne was occupied by Louis XV, who, even in those evil times, was distinguished as an indolent, frivolous, and sensual monarch. With a depraved and cruel aristocracy and an impoverished and ignorant lower class, the state financially embarrassed and the people exasperated, it needed no prophet's eye to foresee a terrible impending outbreak. To the

warnings of his counselors the king was accustomed to reply: "Try to make things go on as long as I am likely to live; after my death it may be as it will." It was in vain that the necessity of reform was urged. He saw the evils, but had neither the courage nor the power to meet them. The doom awaiting France was but too truly pictured in his indolent and selfish answer, "After me, the deluge!"

By working upon the jealousy of the kings and the ruling classes, Rome had influenced them to keep the people in bondage, well knowing that the state would thus be weakened, and purposing by this means to fasten both rulers and people in her thrall. With farsighted policy she perceived that in order to enslave men effectually, the shackles must be bound upon their souls; that the surest way to prevent them from escaping their bondage was to render them incapable of freedom. A thousandfold more terrible than the physical suffering which resulted from her policy, was the moral degradation. Deprived of the Bible, and abandoned to the teachings of bigotry and selfishness, the people were shrouded in ignorance and superstition, and sunken in vice, so that they were wholly unfitted for self-government.

But the outworking of all this was widely different from what Rome had purposed. Instead of holding the masses in a blind submission to her dogmas, her work resulted in making them infidels and revolutionists. Romanism they despised as priestcraft. They beheld the clergy as a party to their oppression. The only god they knew was the god of Rome; her teaching was their only religion. They regarded her greed and cruelty as the legitimate fruit of the Bible, and they would have none of it.

Rome had misrepresented the character of God and perverted His requirements, and now men rejected both the Bible and its Author. She had required a blind faith in her dogmas, under the pretended sanction of the Scriptures. In the reaction, Voltaire and his associates cast aside God's word altogether and spread everywhere the poison of infidelity. Rome had ground down the people under her iron heel; and now the masses, degraded and brutalized, in their recoil from her tyranny, cast off all restraint. Enraged at the glittering cheat to which they had so long paid homage, they rejected truth and falsehood together; and mistaking license for liberty, the slaves of vice exulted in their imagined freedom.

At the opening of the Revolution, by a concession of the king, the people were granted a representation exceeding that of the nobles and the clergy combined. Thus the balance of power was in their hands; but they were not prepared to use it with wisdom and moderation. Eager to redress the wrongs they had suffered, they determined to undertake the reconstruction of society. An outraged populace, whose minds were filled with bitter and long-treasured memories of wrong, resolved to revolutionize the state of misery that had grown unbearable and to avenge themselves upon those whom they regarded as the authors of their sufferings. The oppressed wrought out the lesson they had learned under tyranny and became the oppressors of those who had oppressed them.

Unhappy France reaped in blood the harvest she had sown. Terrible were the results of her submission to the controlling power of Rome. Where France, under the influence of Romanism, had set up the first stake at the opening of the Reformation, there the Revolution set up its first guillotine. On the very spot where the first martyrs to the Protestant faith were burned in the sixteenth century, the first victims were guillotined in the eighteenth. In repelling the gospel, which would have brought her healing, France had opened the door to infidelity and ruin. When the restraints of God's law were cast aside, it was found that the laws of man were inadequate to hold in check the powerful tides of human passion; and the nation swept on to revolt and anarchy. The war against the Bible inaugurated an era which stands in the world's history as the Reign of Terror. Peace and happiness were banished from the homes and hearts of men. No one was secure. He who triumphed today was suspected, condemned, tomorrow. Violence and lust held undisputed sway.

King, clergy, and nobles were compelled to submit to the atrocities of an excited and maddened people. Their thirst for vengeance was only stimulated by the execution of the king; and those who had decreed his death soon followed him to the scaffold. A general slaughter of all suspected of hostility to the Revolution was determined. The prisons were crowded, at one time containing more than two hundred thousand captives. The cities of the kingdom were filled with scenes of horror. One party of revolutionists was against another party, and France became a vast field for contending masses, swayed by the fury of their passions. "In Paris one tumult succeeded another, and the citizens were divided into a medley of factions, that seemed intent on nothing but mutual extermination." And to add to the general misery, the nation became involved in a prolonged and devastating war with the great powers of Europe. "The country was nearly bankrupt, the armies were clamoring for arrears of pay, the Parisians were starving, the provinces were laid waste by brigands, and civilization was almost extinguished in anarchy and license."

All too well the people had learned the lessons of cruelty and torture which Rome had so diligently taught. A day of retribution at last had come. It was not now the disciples of Jesus that were thrust into dungeons and dragged to the stake. Long ago these had perished or been driven into exile. Unsparing Rome now felt the deadly power of those whom she had trained to delight in deeds of blood. "The example of persecution which the clergy of France had exhibited for so many ages, was now retorted upon them with signal vigor. The scaffolds ran red with the blood of the priests. The galleys and the prisons, once crowded with



Huguenots, were now filled with their persecutors. Chained to the bench and toiling at the oar, the Roman Catholic clergy experienced all those woes which their church had so freely inflicted on the gentle heretics." (See Appendix.)



"Then came those days when the most barbarous of all codes was administered by the most barbarous of all tribunals; when no man could greet his neighbors or say his prayers . . . without danger of committing a capital crime; when spies lurked in every corner; when the guillotine was long and hard at work every morning; when the jails were filled as close as the holds of a slave ship; when the gutters ran foaming with blood into the Seine. . . . While the daily wagonloads of victims were carried to their doom through the streets of Paris, the proconsuls, whom the sovereign committee had sent forth to the departments, reveled in

an extravagance of cruelty unknown even in the capital. The knife of the deadly machine rose and fell too slow for their work of slaughter. Long rows of captives were mowed down with grapeshot. Holes were made in the bottom of crowded barges. Lyons was turned into a desert. At Arras even the cruel mercy of a speedy death was denied to the prisoners. All down the Loire, from Saumur to the sea, great flocks of crows and kites feasted on naked corpses, twined together in hideous embraces. No mercy was shown to sex or age. The number of young lads and of girls of seventeen who were murdered by that execrable government, is to be reckoned by hundreds. Babies torn from the breast were tossed from pike to pike along the Jacobin ranks." (See Appendix.) In the short space of ten years, multitudes of human beings perished.

All this was as Satan would have it. This was what for ages he had been working to secure. His policy is deception from first to last, and his steadfast purpose is to bring woe and wretchedness upon men, to deface and defile the workmanship of God, to mar the divine purposes of benevolence and love, and thus cause grief in heaven. Then by his deceptive arts he blinds the minds of men, and leads them to throw back the blame of his work upon God, as if all this misery were the result of the Creator's plan. In like manner, when those who have been degraded and brutalized through his cruel power achieve their freedom, he urges them on to excesses and atrocities. Then this picture of unbridled license is pointed out by tyrants and oppressors as an illustration of the results of liberty.

When error in one garb has been detected, Satan only masks it in a different disguise, and multitudes receive it as eagerly as at the first. When the people found Romanism to be a deception, and he could not through this agency lead them to transgression of God's law, he urged them to regard all religion as a cheat, and the Bible as a fable; and, casting aside the divine statutes, they gave themselves up to unbridled iniquity.

The fatal error which wrought such woe for the inhabitants of France was the ignoring of this one great truth: that true freedom lies within the proscriptions of the law of God. "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." "There is no peace, saith the Lord, unto the wicked." "But whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil." Isaiah 48: 18, 22; Proverbs 1:33.

Atheists, infidels, and apostates oppose and denounce God's law; but the results of their influence prove that the well-being of man is bound up with his obedience of the divine statutes. Those who will not read the lesson from the book of God are bidden to read it in the history of nations.

When Satan wrought through the Roman Church to lead men away from obedience, his agency was concealed, and his work was so disguised that the degradation and misery which resulted were not seen to be the fruit of transgression. And his power was so far counteracted by the working of the Spirit of God that his purposes were prevented from reaching their full fruition. The people did not trace the effect to its cause and discover the source of their miseries. But in the Revolution the law of God was openly set aside by the National Council. And in the Reign of Terror which followed, the working of cause and effect could be seen by all.

When France publicly rejected God and set aside the Bible, wicked men and spirits of darkness exulted in their attainment of the object so long desired--a kingdom free from the restraints of the law of God. Because sentence against an evil work was not speedily executed, therefore the heart of the sons of men was "fully set in them to do evil." Ecclesiastes 8: 11. But the transgression of a just and righteous law must inevitably result in misery and ruin. Though not visited at once with judgments, the wickedness of men was nevertheless surely working out their doom. Centuries of apostasy and crime had been treasuring up wrath against the day of retribution; and when their iniquity was full, the despisers of God learned too late that it is a fearful thing to have worn out the divine

patience. The restraining Spirit of God, which imposes a check upon the cruel power of Satan, was in a great measure removed, and he whose only delight is the wretchedness of men was permitted to work his will. Those who had chosen the service of rebellion were left to reap its fruits until the land was filled with crimes too horrible for pen to trace. From devastated provinces and ruined cities a terrible cry was heard--a cry of bitterest anguish. France was shaken as if by an earthquake. Religion, law, social order, the family, the state, and the church--all were smitten down by the impious hand that had been lifted against the law of God. Truly spoke the wise man: "The wicked shall fall by his own wickedness."

"Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him: but it shall not be well with the wicked." Proverbs 11:5; Ecclesiastes 8:12, 13. "They hated knowledge, and did not choose the fear of the Lord;" "therefore shall they eat of the fruit of their own way, and be filled with their own devices." Proverbs 1:29, 31.

God's faithful witnesses, slain by the blasphemous power that "ascendeth out of the bottomless pit," were not long to remain silent. "After three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." Revelation 11:11. It was in 1793 that the decrees which abolished the Christian religion and set aside the Bible passed the French Assembly. Three years and a half later a resolution rescinding these decrees, thus granting toleration to the Scriptures, was adopted by the same body. The world stood aghast at the enormity of guilt which had resulted from a rejection of the Sacred Oracles, and men recognized the necessity of faith in God and His word as the foundation of virtue and morality. Saith the Lord: "Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel," Isaiah 37:23. "Therefore, behold, I will cause them to know, this once will I cause them to know My hand and My might; and they shall know that My name is Jehovah." Jeremiah 16:21, A.R.V.

Concerning the two witnesses the prophet declares further: "And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." Revelation 11:12. Since France made war upon God's two witnesses, they have been honored as never before. In 1804 the British and Foreign Bible Society was organized. This was followed by similar organizations, with numerous branches, upon the continent of Europe. In 1816 the American Bible Society was founded. When the British Society was formed, the Bible had been printed and circulated in fifty tongues. It has since been translated into many hundreds of languages and dialects. (See Appendix.)

For the fifty years preceding 1792, little attention was given to the work of foreign missions. No new societies were formed, and there were but few churches that made any effort for the spread of Christianity in heathen lands. But toward the close of the eighteenth century a great change took place. Men became dissatisfied with the results of rationalism and realized the necessity of divine revelation and experimental religion. From this time the work of foreign missions attained an unprecedented growth. (See Appendix.)

The improvements in printing have given an impetus to the work of circulating the Bible. The increased facilities for communication between different countries, the breaking down of ancient barriers of prejudice and national exclusiveness, and the loss of secular power by the pontiff of Rome have opened the way for the entrance of the word of God. For some years the Bible has been sold without restraint in the streets of Rome, and it has now been carried to every part of the habitable globe.

The infidel Voltaire once boastingly said: "I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man may suffice to overthrow it." Generations have passed since his death. Millions have joined in the war upon the Bible. But it is so far from being destroyed, that where there were a hundred in Voltaire's time, there are now ten thousand, yes, a hundred thousand copies of the book of God. In the words of an early Reformer concerning the Christian church, "The Bible is an anvil that has worn out many hammers." Saith the Lord: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." Isaiah 54:17.

"The word of our God shall stand forever." "All His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." Isaiah 40:8; Psalm 111:7, 8. Whatever is built upon the authority of man will be overthrown; but that which is founded upon the rock of God's immutable word shall stand forever.

To read this in its original source see chapter #15 of [The Great Controversy](#) (a [.pdf](#) viewer is required)

Back to the [18th Century](#) of The Sabbath in History

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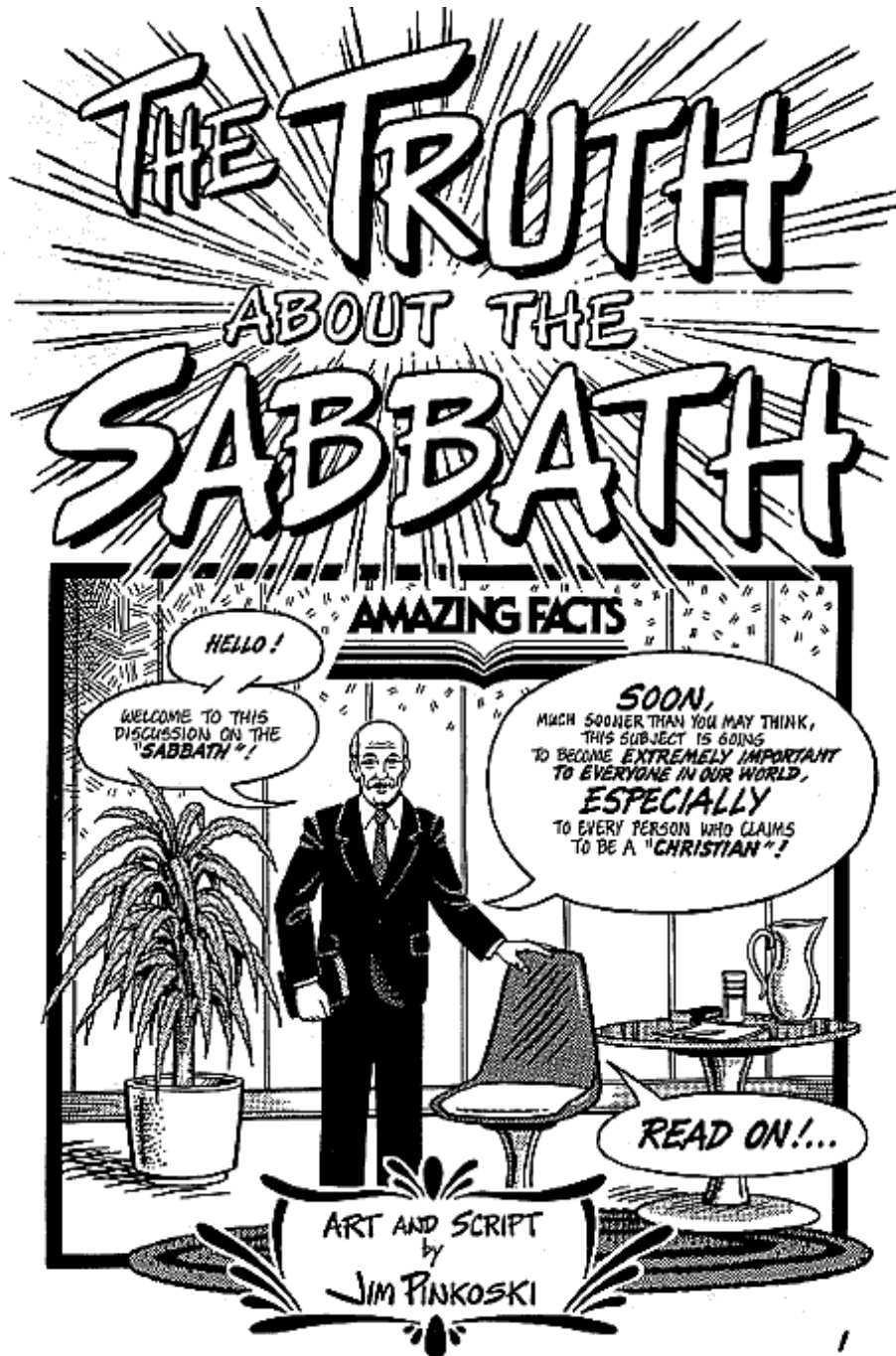
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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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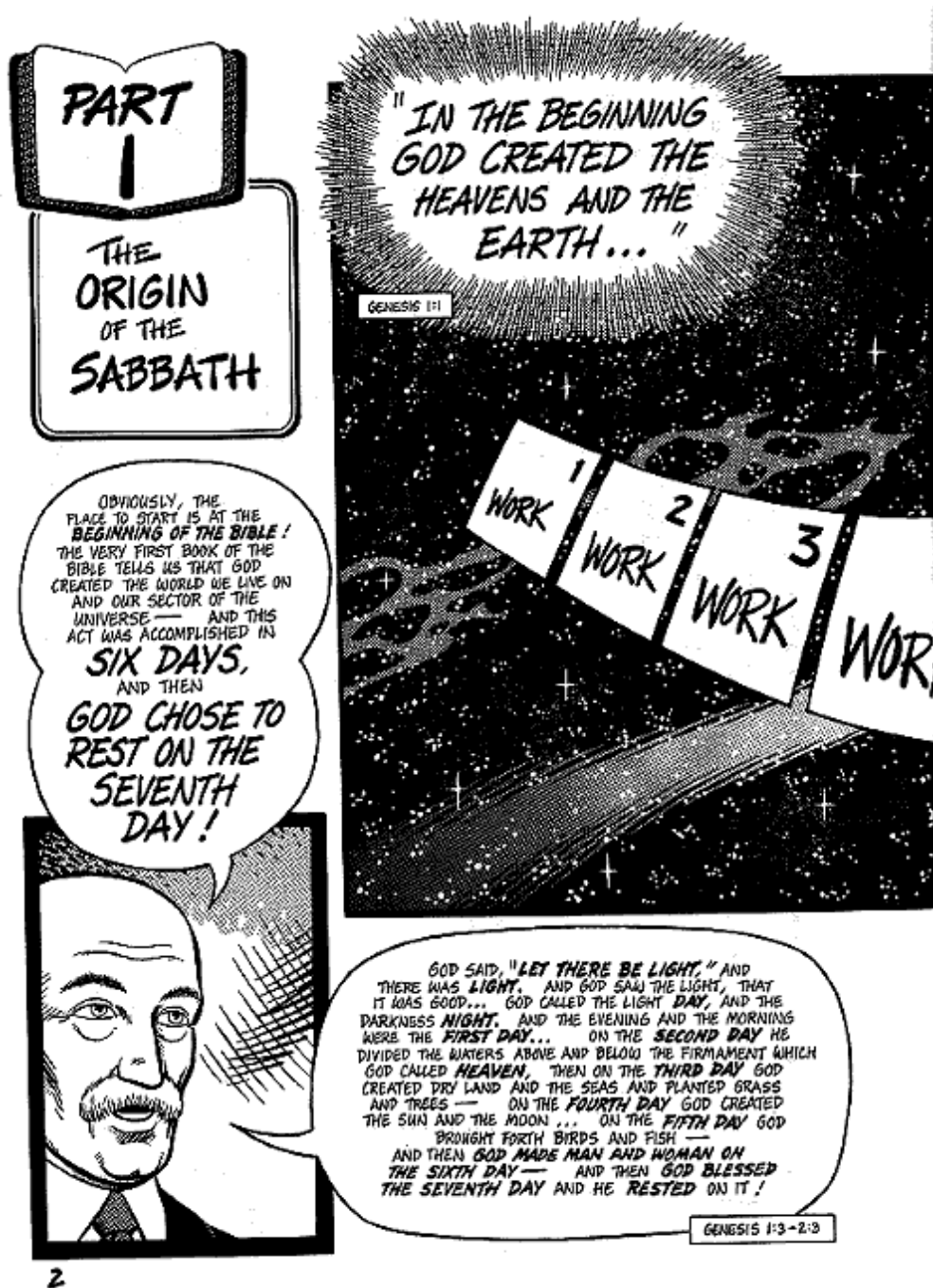
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**PART  
2**

**ABSOLUTE PROOF FROM THE  
BIBLE THAT *SATURDAY*  
IS THE *SABBATH DAY* !**

FRIDAY	SATURDAY	SUNDAY
<b>LUKE 23:52-54</b> "THIS MAN WENT UNTO PILATE, AND BEGGED THE BODY OF JESUS. AND HE TOOK IT DOWN, AND WRAPPED IT IN LINEN,* AND LAID IT IN A SEPULCHRE THAT WAS HEWN IN STONE, WHEREIN NEVER MAN BEFORE WAS LAID. AND <i>THAT DAY WAS THE PREPARATION, AND THE SABBATH DREW ON...</i> "	<b>LUKE 23:55-56</b> "... AND THE WOMEN ALSO, WHICH CAME WITH HIM FROM GALILEE, FOLLOWED AFTER, AND BEHELD THE SEPULCHRE, AND HOW HIS BODY WAS LAID. AND THEY RETURNED AND PREPARED SPICES AND OINTMENTS; AND <i>RESTED THE SABBATH DAY ACCORDING TO THE COMMANDMENT.</i> "	<b>MATTHEW 28:1</b> " <i>IN THE END OF THE SABBATH,</i> AS IT BEGAN TO DAWN TOWARD <i>THE FIRST DAY OF THE WEEK,</i> CAME MARY MAGDALENE AND THE OTHER MARY TO SEE THE SEPULCHRE ..."
<b>GOOD FRIDAY</b>	<b>THE SABBATH</b>	<b>EASTER SUNDAY</b>

THE "PREPARATION DAY" FOR THE JEWS WAS *THE DAY BEFORE THE SABBATH DAY.* JESUS WAS CRUCIFIED AND PUT TO DEATH ON THIS DAY WHICH WE NOW CALL "*GOOD FRIDAY*"...

THE SABBATH ARRIVED AT SUNDOWN FRIDAY, AND LASTED TILL SUNDOWN SATURDAY — THEN ON *EARLY SUNDAY MORN (THE FIRST DAY OF THE WEEK)* IT WAS *DISCOVERED THAT THE TOMB WAS EMPTY AND JESUS HAD RISEN!* THIS IS THE DAY WE CALL *EASTER SUNDAY...*

**SATURDAY IS  
THE LORD'S SABBATH DAY!**

\* SEE THE PASSOVER CEREMONY ON PAGE 30

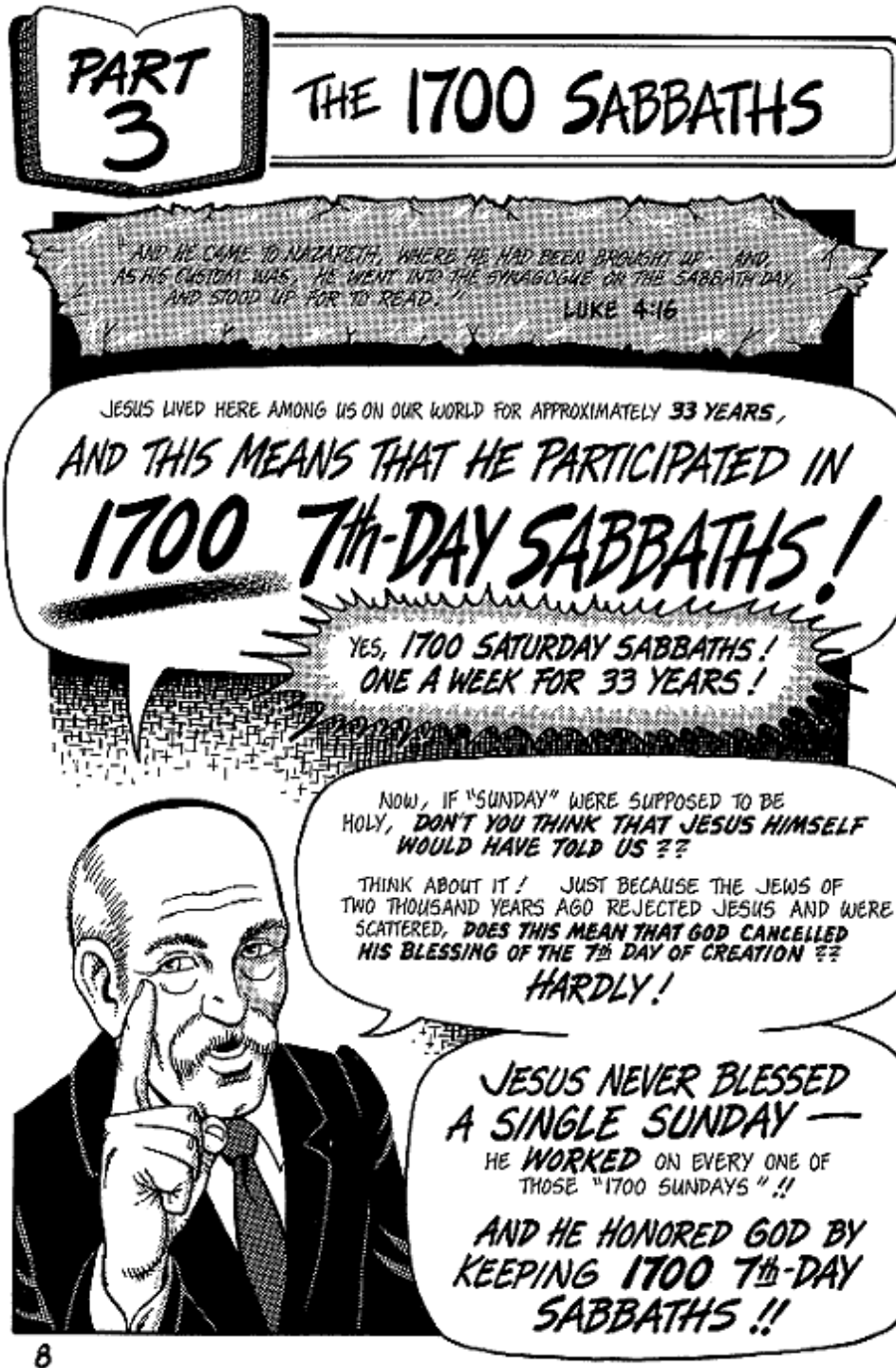
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**PART 3**

## THE 1700 SABBATHS

AND HE CAME TO NAZARETH, WHERE HE HAD BEEN BROUGHT UP, AND AS HIS CUSTOM WAS, HE WENT INTO THE SYNAGOGUE ON THE SABBATH DAY, AND STOOD UP FOR TO READ. LUKE 4:16

JESUS LIVED HERE AMONG US ON OUR WORLD FOR APPROXIMATELY 33 YEARS, AND THIS MEANS THAT HE PARTICIPATED IN **1700 7<sup>TH</sup>-DAY SABBATHS!**

YES, 1700 SATURDAY SABBATHS! ONE A WEEK FOR 33 YEARS!

NOW, IF "SUNDAY" WERE SUPPOSED TO BE HOLY, **DON'T YOU THINK THAT JESUS HIMSELF WOULD HAVE TOLD US ??**

THINK ABOUT IT! JUST BECAUSE THE JEWS OF TWO THOUSAND YEARS AGO REJECTED JESUS AND WERE SCATTERED, **DOES THIS MEAN THAT GOD CANCELLED HIS BLESSING OF THE 7<sup>TH</sup> DAY OF CREATION ??**

**HARDLY!**

**JESUS NEVER BLESSED A SINGLE SUNDAY —**

HE **WORKED** ON EVERY ONE OF THOSE "1700 SUNDAYS" !!

**AND HE HONORED GOD BY KEEPING 1700 7<sup>TH</sup>-DAY SABBATHS !!**

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## PART 4

## IS SATURDAY STILL SATURDAY?

THE **JULIAN CALENDAR** WAS ESTABLISHED AND IN USE IN THE ROMAN EMPIRE FORTY YEARS BEFORE THE BIRTH OF JESUS.

THIS IS THE VERY SAME CALENDAR THAT WE NOW USE TODAY, EXCEPT THERE'S BEEN **ONE CHANGE**:

**TEN DAYS** WERE DROPPED FROM IT BACK IN 1582!

**BUT THIS DID NOT AFFECT NOR ALTER THE WEEKLY CYCLE!**

"FRIDAY" STILL FOLLOWED "THURSDAY," AND "SUNDAY" STILL FOLLOWED "SATURDAY"! EVEN NOWADAYS WHEN WE ADD A DAY FOR LEAP YEAR, IT DOESN'T CHANGE THE ORDER!

**THE "SATURDAY" OF TODAY IS THE SAME "SATURDAY" OF JESUS' DAY!**

October 1582

sun	mon	tue	wed	thu	fri	sat
	1	2	3	4	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						



IT MAY COME AS A SURPRISE, BUT THE **7-DAY WEEK** WAS ALMOST UNKNOWN AMONG ANCIENT CULTURES. **IT COMES FROM ANTIQUITY**, THROUGH THE JEWS, WHO PRESERVED IT WHEN SURROUNDING NATIONS **DESECRATED IT!** EVEN THE EGYPTIANS HAD NO **7-DAY WEEK**, WHICH WAS WHY THE JEWS HAD TO BE "REMINDED" OF IT WHEN THEIR EGYPTIAN CAPTIVITY ENDED — \*

THE "DAY" COMES FROM THE ROTATION OF OUR PLANET, THE "MONTH" FROM THE MOON CIRCLING THE EARTH, AND THE "YEAR" FROM OUR WORLD GOING AROUND THE SUN — **BUT THE "WEEK" COMES ONLY FROM ONE PLACE:**

**GOD'S COMMAND TO HONOR THE 7<sup>TH</sup>-DAY SABBATH !!**

\* SEE PAGE 28

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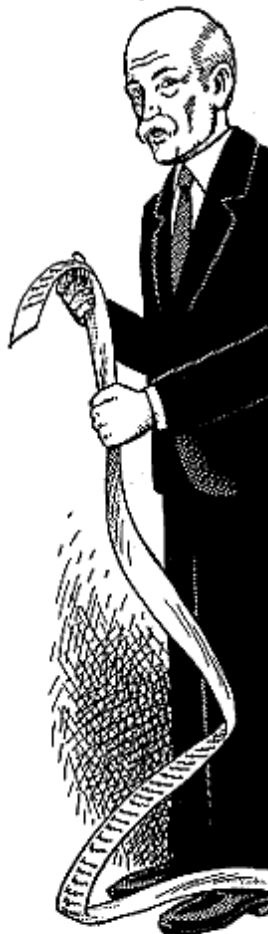


## PART 5

## 40 BIBLE FACTS CONCERNING "SUNDAY"

Ahem...

HOW "HOLY" IS **SUNDAY** IN THE BIBLE ?...



1) THE VERY FIRST THING RECORDED IN THE BIBLE IS WORK DONE ON SUNDAY, THE FIRST DAY OF THE WEEK. THIS WAS DONE BY THE CREATOR HIMSELF. IF GOD WORKED ON THIS DAY, HOW CAN IT BE WICKED FOR US TO WORK ON SUNDAY ? 2) GOD COMMANDS MEN TO WORK UPON THE FIRST DAY OF THE WEEK. (GENESIS 20:8-11) IS IT WRONG TO OBEY GOD ? 3) NONE OF THE PATRIARCHS EVER KEPT IT. 4) NONE OF THE HOLY PROPHETS EVER KEPT IT. 5) BY THE EXPRESS COMMAND OF GOD, HIS HOLY PEOPLE USED THE FIRST DAY OF THE WEEK AS A COMMON WORKING DAY FOR AT LEAST 4,000 YEARS. 6) GOD HIMSELF CALLS IT A "WORKING" DAY. (EZEKIEL 46:1) 7) GOD DID NOT REST UPON IT. 8) HE NEVER BLESSED IT. 9) CHRIST DID NOT REST UPON IT. 10) JESUS WAS A CARPENTER (MARK 6:3), AND WORKED AT HIS TRADE UNTIL HE WAS 30 YEARS OLD. HE KEPT THE SABBATH AND WORKED 6 DAYS IN THE WEEK, AS ALL ADMIT. HENCE HE DID MANY A HARD DAY'S WORK ON SUNDAY. 11) THE APOSTLES WORKED UPON IT DURING THE SAME TIME. 12) THE APOSTLES NEVER RESTED UPON IT. 13) CHRIST NEVER BLESSED IT. 14) IT HAS NEVER BEEN BLESSED BY ANY DIVINE AUTHORITY. 15) IT HAS NEVER BEEN SANCTIFIED. 16) NO LAW WAS EVER GIVEN TO ENFORCE THE KEEPING OF IT, HENCE IT IS NO TRANSGRESSION TO WORK UPON IT. "WHERE NO LAW IS, THERE IS NO TRANSGRESSION." (ROMANS 4:15) 17) THE NEW TESTAMENT NOWHERE FORBIDS WORK TO BE DONE ON IT. 18) NO PENALTY IS PROVIDED FOR ITS VIOLATION. 19) NO BLESSING IS PROMISED FOR ITS OBSERVANCE. 20) NO REGULATION IS GIVEN AS TO HOW IT OUGHT TO BE OBSERVED. WOULD THIS BE SO IF THE LORD WISHED US TO KEEP IT ? 21) IT IS NEVER CALLED THE CHRISTIAN SABBATH. 22) IT IS NEVER CALLED THE SABBATH DAY AT ALL. 23) IT IS NEVER CALLED THE LORD'S DAY. 24) IT IS NEVER CALLED EVEN A REST DAY. 25) NO SACRED TITLE WHATEVER IS APPLIED TO IT. THEN WHY SHOULD WE CALL IT HOLY ? 26) IT WAS SIMPLY CALLED "FIRST DAY OF THE WEEK." 27) JESUS NEVER MENTIONED IT IN ANY WAY, NEVER TOOK ITS NAME UPON HIS LIPS, SO FAR AS THE RECORD SHOWS. 28) THE WORD "SUNDAY" NEVER OCCURS IN THE BIBLE AT ALL. 29) NEITHER GOD, CHRIST, NOR INSPIRED MEN EVER SAID ONE WORD IN FAVOR OF SUNDAY AS A HOLY DAY. 30) THE FIRST DAY OF THE WEEK IS MENTIONED ONLY 8 TIMES IN ALL THE NEW TESTAMENT. (MATT. 28:1; MARK 16:2,9; LUKE 24:1; JOHN 20:1,19; ACTS 20:7; 1 COR. 16:2) 31) SIX OF THESE TEXTS REFER TO THE SAME FIRST DAY OF THE WEEK. 32) PAUL DIRECTED THE SAINTS TO LOOK OVER THEIR SECULAR AFFAIRS ON THAT DAY. (1 COR. 16:2) 33) IN ALL THE NEW TESTAMENT WE HAVE A RECORD OF ONLY ONE RELIGIOUS MEETING HELD UPON THAT DAY, AND EVEN THIS WAS A NIGHT MEETING, SATURDAY NIGHT! (ACTS 20:5-12) \*

Continued...

\* (SEE GENESIS 1:5, 8, 13, 14, 21, 31 / THE DARK PART OF THE DAY ALWAYS PRECEDED THE LIGHT PART OF THE DAY / A DAY ENDED AT SUNDOWN / ACCORDINGLY, THIS MEETING WAS HELD IN THE DARK PART OF SUNDAY, ON WHAT WE NOW CALL SATURDAY NIGHT!)

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## PART 7

## CONSTANTINE'S SUNDAY BLUE LAW

"Let all judges and all city people and all Tradesmen *rest upon the venerable day of the sun.* But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens that no other day is so fit for the sowing of grain, or the planting of vines; hence, the favorable time should not be allowed to pass, lest the provisions of heaven be lost."

Given the seventh of March, Crispus and Constantine being consuls, each for the second time.

### 321 A.D.

### THE 1<sup>ST</sup> SUNDAY BLUE LAW!

LOTS OF CHRISTIANS THINK THAT THIS EVENT WAS "OH-SO-WONDERFUL" — YES, IT WAS GOOD THAT **CONSTANTINE** HELPED END THE PERSECUTION OF CHRISTIANS, BUT

**THIS LAW ORDERS PEOPLE TO BREAK THE 4<sup>TH</sup> COMMANDMENT !!**

THE QUESTIONABLE CONVERSION OF CONSTANTINE BROUGHT A **FLOOD OF PAGAN COMPROMISE** INTO THE CHURCH! ... IDOLS ... "MOTHER-GODDESS" WORSHIP ... CAESAR-LIKE PROCLAMATIONS OF BEING **GOD** ... AND **WORSHIP ON THE SUN-DAY!**

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## PART 8

### WHAT THE CATHOLICS SAY ABOUT THE SABBATH

#### THE THIRD COMMANDMENT. \*

Q. What is the Third Commandment?  
 A. The Third Commandment is: Remember that thou keep holy the Sabbath day.  
 Q. Which is the Sabbath day?  
 A. Saturday is the Sabbath day.  
 Q. Why do we observe Sunday instead of Saturday?  
 A. We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday.  
 Q. Why did the Catholic Church substitute Sunday for Saturday?  
 A. The Church substituted Sunday for Saturday, because Christ rose from the dead on a Sunday, and the Holy Ghost descended upon the Apostles on a Sunday.  
 Q. By what authority did the Church substitute Sunday for Saturday?  
 A. The Church substituted Sunday for Saturday by the plenitude of that divine power which Jesus Christ bestowed upon her.  
 Q. What does the Third Commandment command?  
 A. The Third Commandment commands us to sanctify Sunday as the Lord's Day.

THIS PAGE APPEARS IN THE CATHOLIC PUBLICATION

"THE CONVERT'S CATECHISM OF CATHOLIC DOCTRINE"!



#### \* REMEMBER:

THE PAPACY LONG AGO CHANGED AND REWROTE THE TEN COMMANDMENTS — THEIR THIRD COMMANDMENT IS REALLY THE **FOURTH**!

THIS ATTEMPT ON THE PART OF THE PAPACY TO "IMPROVE" THE TEN COMMANDMENTS IS ILLUSTRATED ON PAGE 19!

THE CATHOLIC CHURCH FULLY ADMITS THAT THE ESTABLISHMENT OF SUNDAY AS A "HOLY DAY" IS COMPLETELY THEIR ACT !!

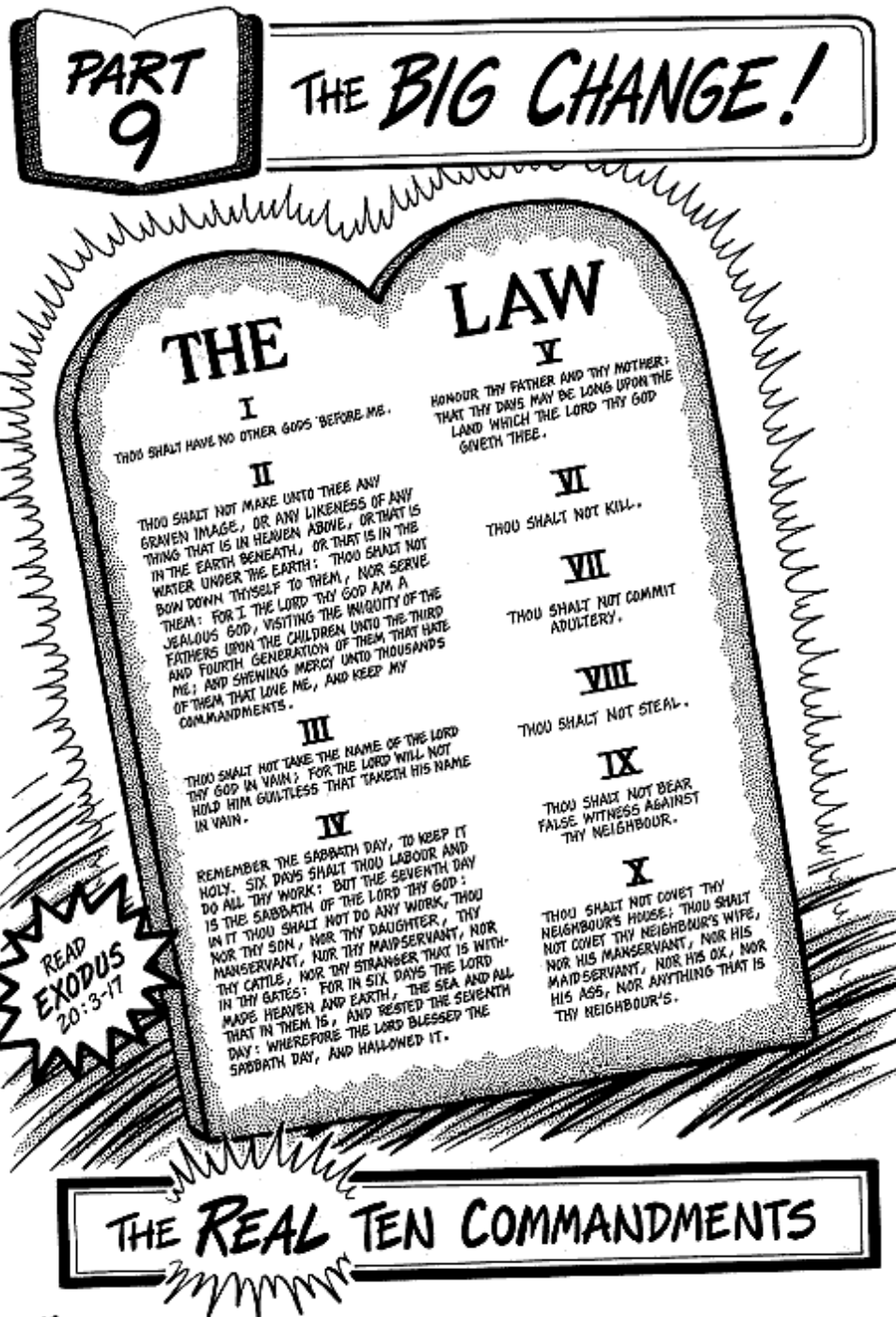
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## PART 10

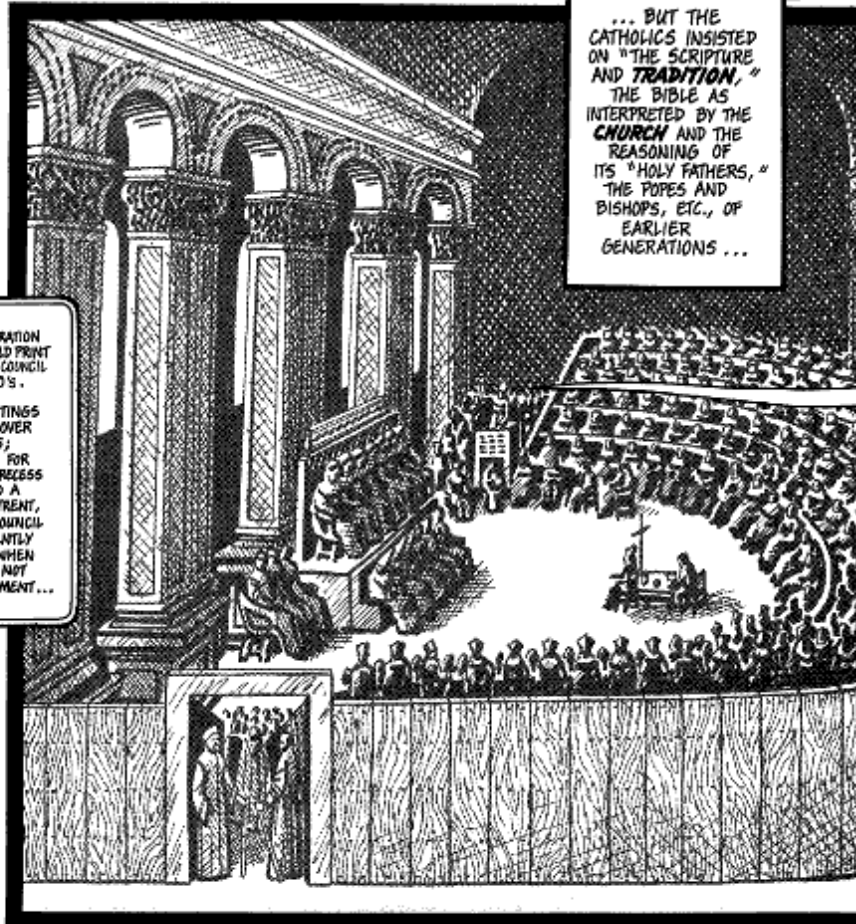
## THE COUNCIL OF TRENT

IT WAS AT THIS COUNCIL THAT THE **CATHOLIC CHURCH** FORMULATED ITS PERMANENT FUNDAMENTALS OF THE **CATHOLIC CREED** — THESE SERIES OF SESSIONS WERE HELD TO CONSIDER THE QUESTIONS THAT HAD BEEN RAISED AND FORCED UPON THE ATTENTION OF EUROPE BY THE **PROTESTANT REFORMERS**: THE REFORMERS HAD CHARGED THAT THE CATHOLIC CHURCH HAD **APOSTATIZED** FROM THE TRUTH "AS CONTAINED IN THE WRITTEN WORD." THIS WAS THE PROCLAIMED PLATFORM OF THE REFORMATION AND OF PROTESTANTISM: THE **WRITTEN WORD**, "THE **BIBLE** AND THE **BIBLE ONLY**," THESE WERE THEIR CONSTANT WATCHWORDS...

... BUT THE CATHOLICS INSISTED ON "THE SCRIPTURE AND **TRADITION**," THE BIBLE AS INTERPRETED BY THE **CHURCH** AND THE REASONING OF ITS "HOLY FATHERS," THE POPES AND BISHOPS, ETC., OF EARLIER GENERATIONS ...

THIS ILLUSTRATION IS FROM AN OLD PRINT DONE OF THE COUNCIL IN THE 1500'S.

THESE MEETINGS LASTED FOR OVER 17 YEARS; THE REASON FOR THEIR FIRST RECESS WAS DUE TO A PLAGUE IN TRENT, THEN THE COUNCIL WAS FREQUENTLY ADJOURNED WHEN THEY COULD NOT REACH AGREEMENT...





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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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... THIS IT WAS THE **INCONSISTENCY** OF THE PROTESTANT PRACTICE WITH "PROTESTANT PROFESSION" THAT GAVE TO THE **CATHOLIC CHURCH** HER LONG-BOUGHT AND ANXIOUSLY DESIRED GROUND UPON WHICH TO CONDEMN PROTESTANTISM AND THE WHOLE **REFORMATION** MOVEMENT...

**ALL BECAUSE THE PROTESTANTS REJECTED THE BIBLE'S HOLY SEVENTH-DAY SABBATH !!**

... SO THE **CATHOLICS** WON OUT ... AND THE PROTESTANTS **FAILED** IN WINNING AN IMPORTANT VICTORY FOR THE LORD ... "**TRADITION**" WAS TO CONTINUE ...



**PART II**

**"TRADITION"**

SO, WHAT DID **JESUS** SAY ABOUT "TRADITION"... ?  
HE SAID ...

**"WHY DO YE ALSO TRANSGRESS THE COMMANDMENT OF GOD BY YOUR TRADITION ?..."**

MATT. 15:3

THE JEWS HAD ENACTED A RULE THAT LET A PERSON BY-PASS LEAVING HIS POSSESSIONS TO HIS PARENTS IN CASE OF HIS DYING, WHICH RAN CONTRARY TO THE COMMANDMENT TO "HONOR THY FATHER AND MOTHER"...

**"... THUS HAVE YE MADE THE COMMANDMENT OF GOD OF NONE EFFECT BY YOUR TRADITION!"**

MATT. 15:6

**CLEARLY THE LORD IS NOT PLEASED WITH US FOLLOWING THE "TRADITIONS" OF MEN IN PLACE OF HIS COMMANDMENTS!**

"IN VAIN DO THEY WORSHIP ME, TEACHING FOR DOCTRINES THE COMMANDMENTS OF MEN," SAID THE LORD IN MATTHEW 15:9 ! BUT THIS IS **EXACTLY** WHAT THE **CATHOLIC CHURCH** HAS PERPETRATED !! AND WHEN **PROTESTANTS** ENDORSE WORSHIPPING ON "SUNDAYS," THEY SUPPORT THE **ROMAN CHURCH'S "TRADITIONS" !!!**



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**PART  
12**

**ROME'S CHALLENGE !**

THIS 32-PAGE PAMPHLET REPRINTS **FOUR EDITORIALS** THAT APPEARED IN **THE CATHOLIC MIRROR** BACK IN SEPTEMBER 2, 9, 16 AND 23, 1893 !

**THE CATHOLIC MIRROR** WAS THE OFFICIAL ORGAN OF **CARDINAL GIBBONS** AND THE **PAPACY** IN **AMERICA**...

IN 1893 THE **UNITED STATES CONGRESS** AND THE **SUPREME COURT**, DECLARING OUR COUNTRY TO BE "A CHRISTIAN NATION," PASSED THE ORDERS THAT THE **WORLD'S FAIR** WAS TO BE **CLOSED ON SUNDAYS...**

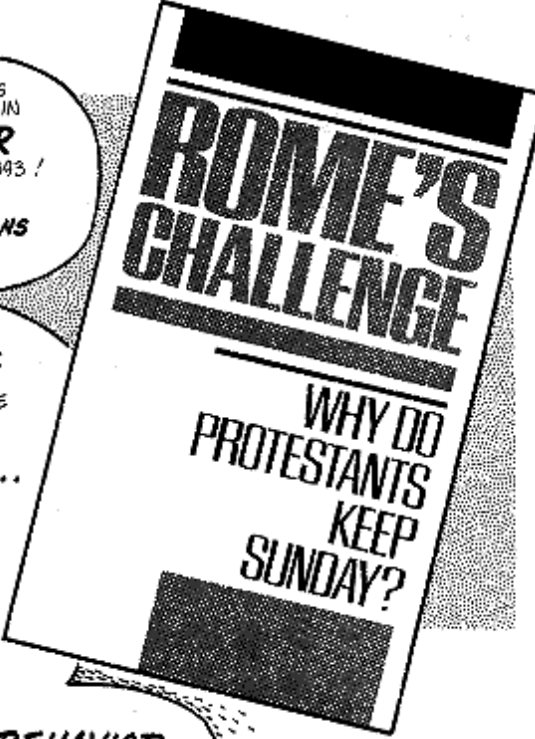

THE **INTERNATIONAL RELIGIOUS LIBERTY ASSOCIATION** OF THE **GENERAL CONFERENCE OF THE SEVENTH-DAY ADVENTIST CHURCH** PUBLISHED A 21-PAGE BROCHURE WHICH CITED THE FACT THAT

**IT IS IMPROPER FOR OUR GOVERNMENT TO LEGISLATE PUBLIC BEHAVIOR IN REGARD TO "RELIGIOUS" MATTERS !...**

IT'S CALLED **"SEPARATION OF CHURCH AND STATE" !...**

SEE, IF PEOPLE DIDN'T WANT TO ATTEND THE **WORLD'S FAIR** ON "SUNDAY," THEY COULD STAY HOME ! BUT BY PASSING A **LAW** TO **STOP ALL FROM ATTENDING**, THAT'S GETTING VERY CLOSE TO **LEGISLATING RELIGION !**

THE **ADVENTISTS** OUTLINED THEIR BELIEF IN WORSHIPPING THE LORD ON HIS **SATURDAY SABBATH DAY**, VIA "FREE WILL," AND THE **CATHOLIC MIRROR** WROTE THEIR ARTICLES TO **VERIFY** THAT "**SATURDAY**" IS THE **BIBLE SABBATH DAY !!**

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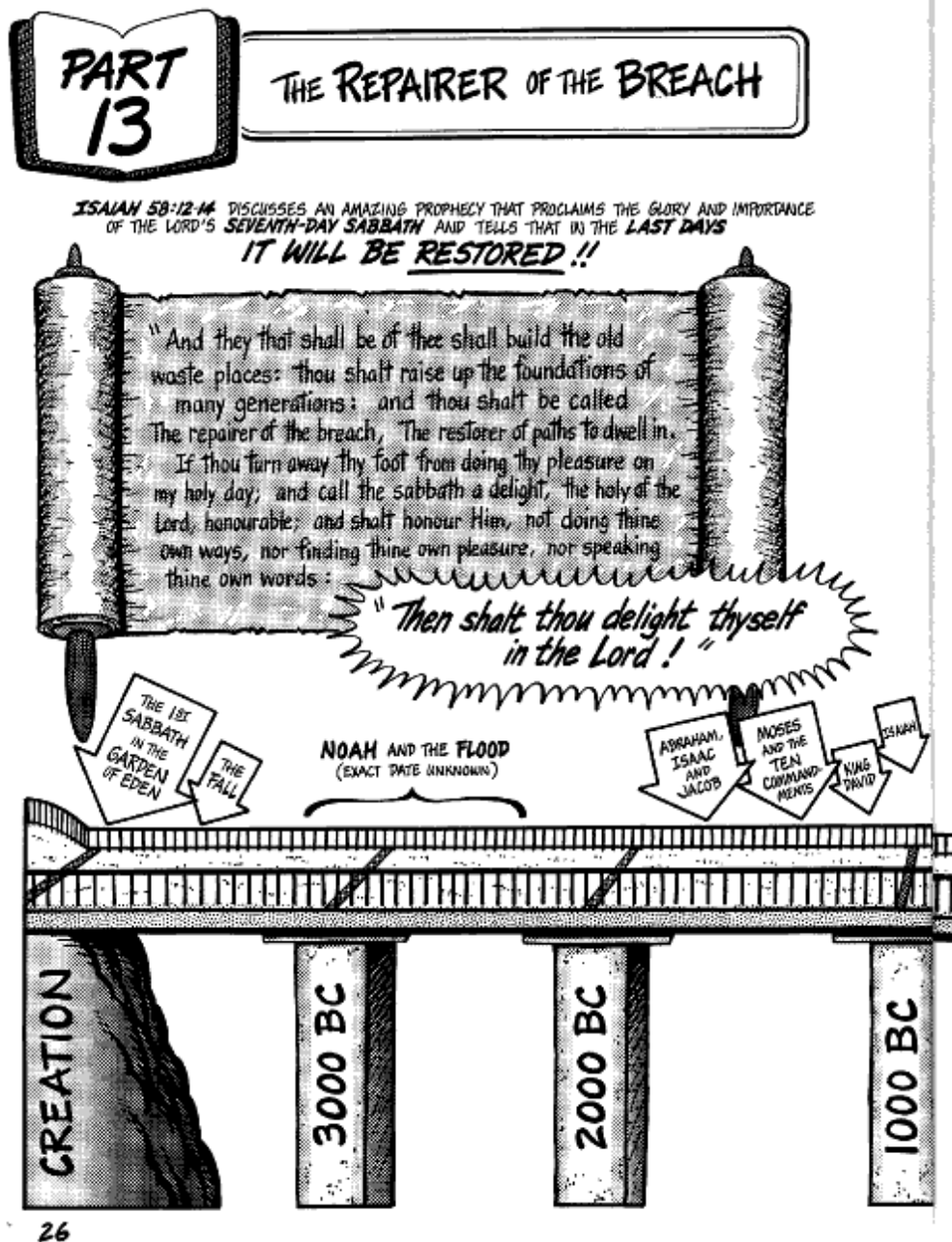
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# SABBATH TRUTH

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## PART 14

## WHAT WAS "NAILED TO THE CROSS"?

COLOSSIANS 2:14-16 TELLS US THAT THE **HANDWRITING OF ORDINANCES** WAS "TAKEN OUT OF THE WAY," THAT IT WAS **NAILED TO THE CROSS**, AND THAT WE SHOULD "LET NO MAN THEREFORE JUDGE YOU IN MEAT, OR IN DRINK, OR IN RESPECT OF AN HOLYDAY, OR OF THE NEW MOON, OR OF THE SABBATH DAYS WHICH ARE A SHADOW OF THINGS TO COME..."

CHRISTIANS WHO ENDORSE SUNDAY WORSHIP SAY THAT THIS IS THE **PROOF TEXT** IN WHICH GOD NEGATED THE HOLY WEEKLY SABBATH...

BUT THIS INTERPRETATION IS **TOTALLY INCORRECT!**

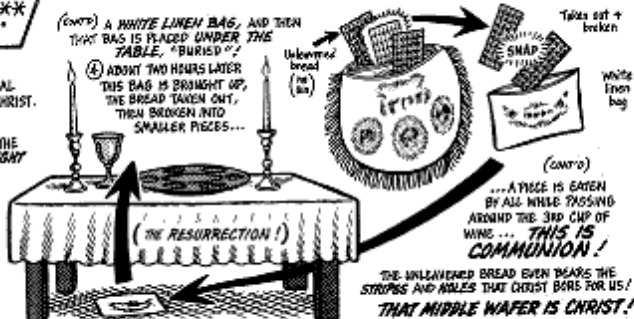
THE LAW OF ORDINANCES THAT WAS **NAILED TO THE CROSS** WAS **THE CEREMONIAL LAW!** THE "SHADOWY" **YEARLY SABBATHS** THAT WERE DESCRIBED IN LEVITICUS 23:4-44. THESE SABBATHS POINTED TO THE DEATH OF CHRIST, AND THESE CEREMONIES WERE TO HAVE **NO FURTHER MEANING BEYOND THE CROSS**, AND THIS WAS WHY PAUL SAID THEY WERE CONTRARY TO THE CHRISTIAN!

THE **VEIL IN THE TEMPLE** WAS TORN IN HALF FROM TOP TO BOTTOM WHEN CHRIST DIED ON THE CROSS (MATT. 27:51), AND THIS INDICATED THE END OF THE ORDINANCES REQUIRING ANIMAL SACRIFICES! EPHESIANS 2:15 CLEARLY STATES THAT CHRIST ABOLISHED **"THE LAW OF COMMANDMENTS CONTAINED IN ORDINANCES"** !! \*

### AS AN EXAMPLE, \*\* THE PASSOVER...

THE PASSOVER HONORS THE EXODUS FROM EGYPT, BUT SEVERAL PARTS OF THIS CEREMONY POINT TO CHRIST.

- ① THE WOMAN OF THE HOUSE LIGHTS THE CANDLES, SYMBOLIZING THAT THE LIGHT OF THE WORLD, JESUS, ENTERED THE WORLD VIA A WOMAN!
- ② THREE PIECES OF UNLEAVENED BREAD ARE PLACED IN THREE COMPARTMENTS IN A BAG... (THE TRINITY: FATHER, SON, AND HOLY GHOST!)
- ③ THE MIDDLE PIECE OF BREAD IS REMOVED, BROKEN IN HALF, THEN THIS BREAD IS PLACED IN...



\* THE TEN COMMANDMENTS WERE **NEVER** CALLED "ORDINANCES"! \* THE **HAGGADAH** PRINTS THE STEPS OF THE PASSOVER CEREMONY

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**PART 15**

**FINAL PROOF  
THAT THE SABBATH WAS  
NOT  
"NAILED TO THE CROSS"**

**READ MATTHEW 24:20!**

THE DISCIPLES ASKED JESUS AS TO **WHEN** THE TEMPLE WOULD BE DESTROYED.

JESUS TOLD THEM THAT WHEN ITS DESTRUCTION SEEMED IMMINENT, **FLEE INTO THE MOUNTAINS!**

JESUS SAID, "**PRAY YE THAT YOUR FLIGHT BE NOT IN THE WINTER, NEITHER ON THE SABBATH DAY!**"

THE JEWISH HISTORIAN **JOSEPHUS** \* WITNESSED AND RECORDED THE ROMAN DESTRUCTION OF THE TEMPLE AND JERUSALEM, AND THIS HAPPENED IN **70 A.D.!**

**TOTAL PROOF:**

**70 A.D. WAS NEARLY 40 YEARS AFTER CHRIST'S ASCENSION, AND THE SABBATH WAS STILL INTACT !!**

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\* SEE **JOSEPHUS**, BOOK SIX, CHAPTER FOUR

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## PART 16

### GOD'S TEST OF LOYALTY

**QUESTION:** IS IT **OK** TO PICK JUST "ANY 7<sup>TH</sup> DAY" TO KEEP HOLY?

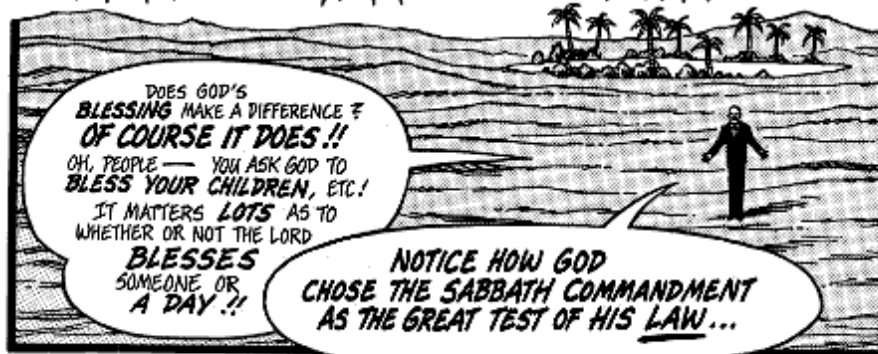
**ANSWER:** **GOD NEVER LET ANYBODY "CHOOSE" WHICH DAY THEY WISHED TO KEEP HOLY!**

**READ EXODUS 16:4!** GOD TESTED MANKIND TO SEE "WHETHER THEY WILL WALK IN MY LAW, OR NO." WHEN HE PROVIDED THE MANNA IN THE DESERT FOR 40 YEARS! AND THE LORD PERFORMED THREE CONTINUING MIRACLES TO SHOW AND PROVE THAT NOT "JUST ANY 7<sup>TH</sup> DAY" IS HOLY...

① NO MANNA FELL ON THE 7<sup>TH</sup> DAY OF THE WEEK!

② IF "EXTRA" MANNA WAS GATHERED, IT SPOILED BY THE NEXT DAY!

③ A DOUBLE PORTION GATHERED ON THE 6<sup>TH</sup> DAY DID NOT SPOIL WHEN KEPT OVER!



**IT'S STILL THE GREAT TEST!**

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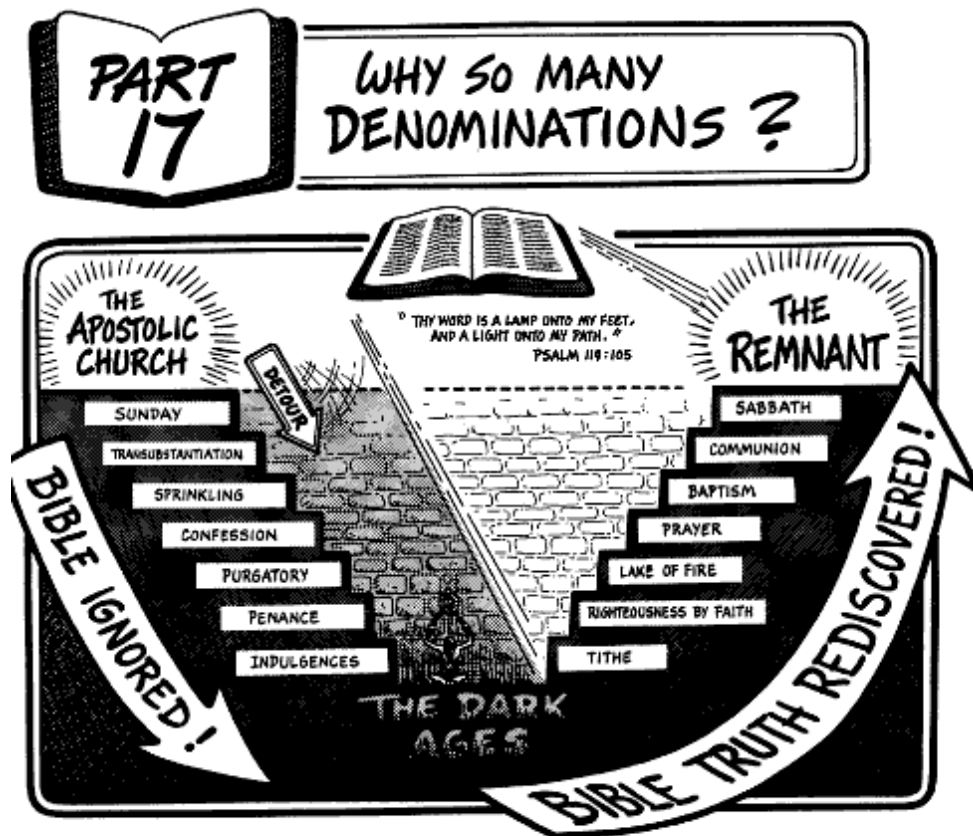
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# SABBATH TRUTH

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Let no man deceive you by any means: for that day shall not come, except there come a **falling away** first...

II THESSALONIANS 2:3

**THIS** IS THE "FALLING AWAY" THAT PAUL WROTE OF, A **FALLING AWAY FROM TRUTH** THAT WAS TAUGHT BY JESUS AND HIS DISCIPLES! HAD THINGS PROGRESSED **CORRECTLY**, WITH NO "DETOURS," THEN **TRUE CHRISTIANITY** WOULD HAVE REMAINED INTACT FROM THE 1<sup>ST</sup> CENTURY UP TO **TODAY** !!

**BUT,**

AS PAUL FORETOLD IN **ACTS 20:29**, "**GRIEVOUS WOLVES**" DID DESCEND UPON THE SIMPLE AND **PURE** TEACHINGS OF CHRISTIANITY! **DOZENS** OF SUPPOSEDLY "HOLY" DOCTRINES WERE INSTATED — **AND NOT UNTIL THE REFORMATION** WERE THESE ERRORS CORRECTED, ONE BY ONE!

**AND THE SABBATH IS THE LAST ONE OF THESE "NEGLECTED BIBLE TRUTHS" TO BE REINSTATED !**

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## PART 18

## THE COUNCIL OF LAODICEA

### STUDY THE HISTORY OF THE CHURCH!

THE EARLIEST CATHOLIC CHURCH COUNCIL TO DEAL WITH **SUNDAY** AS A DAY OF REST WAS A REGIONAL ONE, MEETING IN **LAODICEA** IN **364 A.D.**

THEY STIPULATED IN **CANON 29** THAT :

"Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ."

Page 309

Page 184

CHRISTIANS IN **ETHIOPIA** STILL DO TODAY WHAT WAS THE COMMON CHRISTIAN HABIT BACK IN THE **2ND AND 3RD CENTURIES** — THEY KEEP BOTH **SATURDAY AND SUNDAY**!

Page 147

**SOCRATES** WROTE IN **439 A.D.** THAT "ALTHOUGH ALMOST ALL CHURCHES THROUGHOUT THE WORLD CELEBRATE THE SACRED MYSTERIES ON THE **SABBATH** OF EVERY WEEK, YET THE CHRISTIANS OF **ALEXANDRIA** AND AT **ROME**, ON ACCOUNT OF SOME ANCIENT TRADITION (PAGAN SUN-DAY WORSHIP), HAVE CEASED TO DO THIS." SEE, IT WAS FROM THESE TWO **PAGANIZED CATHOLIC PSEUDO-INTELLECTUAL CENTERS** THAT CAME "CANONIZED" WORLDWIDE ORDERS TO **STOP SABBATH OBSERVANCE!**

THIS INFORMATION COMES FROM THE **SABBATH IN SCRIPTURE AND HISTORY** ©1982 REILLY AND HERALD PUBLISHING

**READ THE HISTORY BOOKS! FIND OUT THE TRUTH YOURSELF!**

**DID YOU KNOW ...** THAT THE WORD "**SATURDAY**" IN APPROXIMATELY **160** ANCIENT AND MODERN LANGUAGES COMES FROM THE WORD "**SABBATH**"! HERE ARE EXAMPLES:

"**SABATO**" (ITALIAN) • "**SABADO**" (SPANISH) • "**SOBOTA**" (POLISH) • "**SHABBUTA**" (BULGARIAN) • "**SABBATON**" (GREEK) • ... AND MANY OTHERS!!

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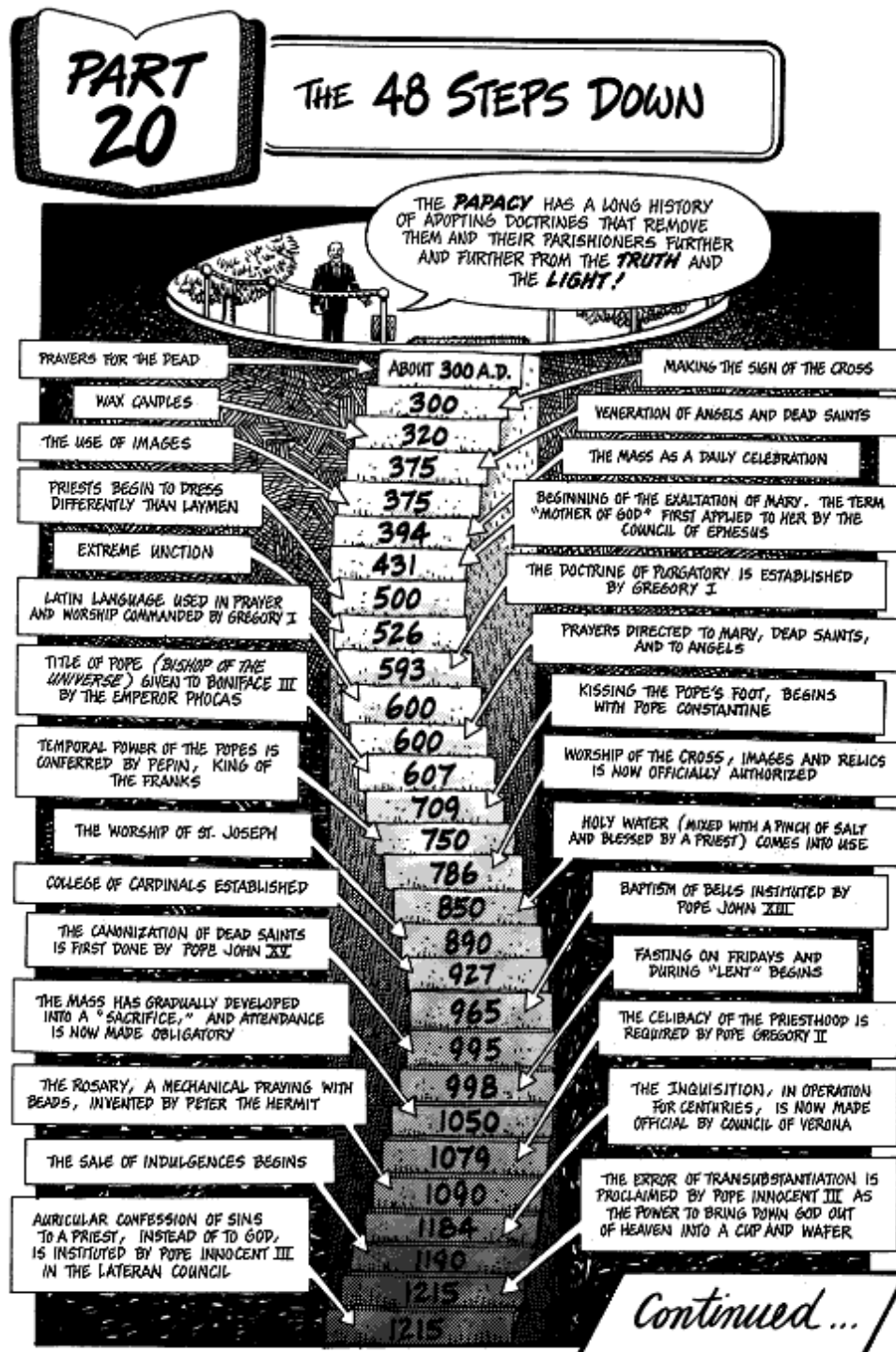
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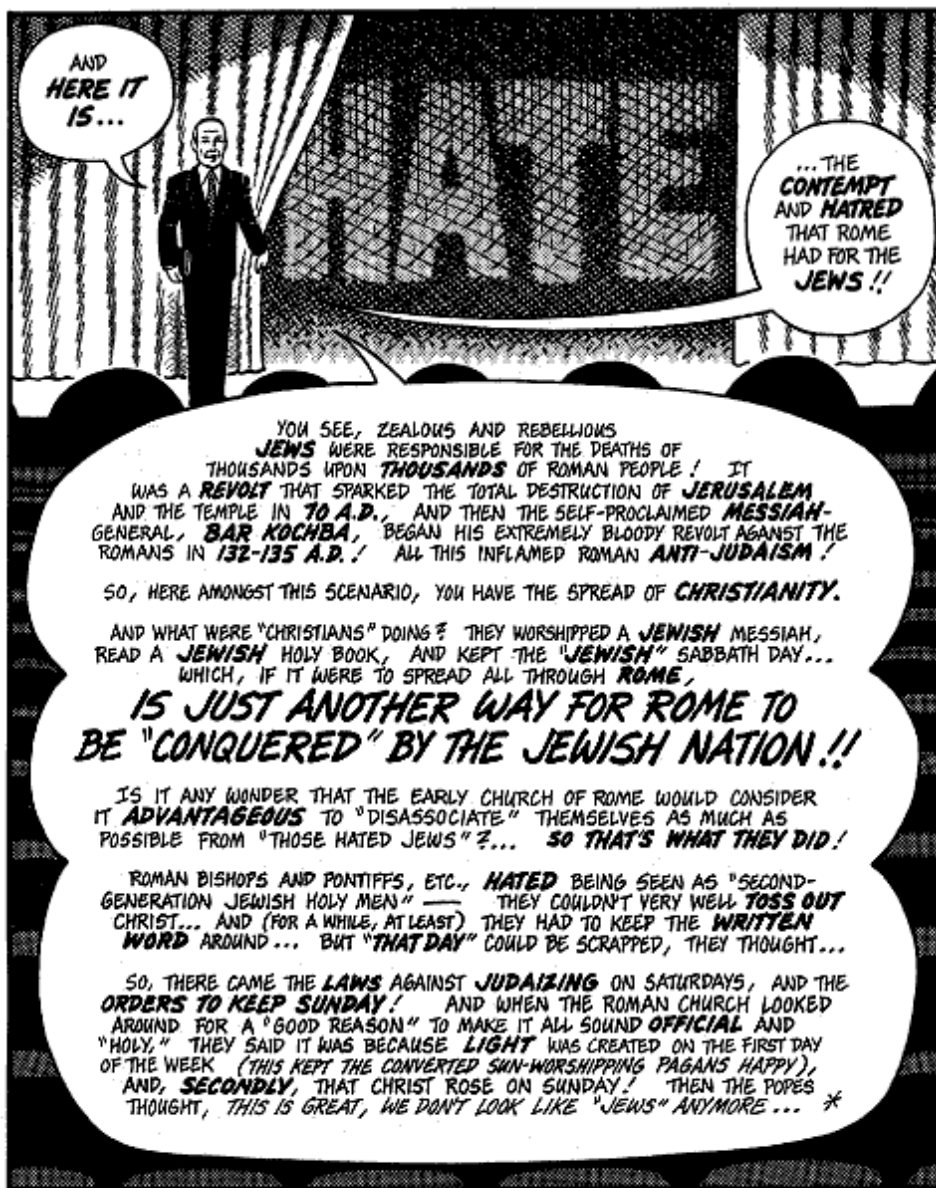
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PART  
21THE "OTHER" REASON FOR  
CHANGING THE SABBATH

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**PART 22**

## APOSTATE PROTESTANTISM

ARE JESUS' COMMANDMENTS DIFFERENT FROM GOD'S COMMANDMENTS? **NO.**  
 "I AND MY FATHER ARE ONE." (JOHN 10:30) "IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE; EVEN AS I HAVE KEPT MY FATHER'S COMMANDMENTS, AND ABIDE IN HIS LOVE." (JOHN 15:10)  
**JESUS' COMMANDMENTS ARE THE SAME AS GOD'S,**  
 WITH THE ACCENT ON "LOVE"... (VERSE 12)

PSALMS 19:7 SAYS, "THE LAW OF THE LORD IS PERFECT, CONVERTING THE SOUL"... HOW DOES THIS WORK? WHEN WE READ GOD'S LAW, AND SEE ALL IT REQUIRES, IT CONVICTS US THAT WE ARE NOT MEASURING UP TO IT! THUS IT POINTS US TO CHRIST AS THE ONLY ONE WHO CAN JUSTIFY US FREELY AND ENABLE US TO OBEY!

"FOR NOT THE HEARERS OF THE LAW ARE JUST BEFORE GOD, BUT THE DOERS OF THE LAW SHALL BE JUSTIFIED." (ROMANS 2:13)

THERE ARE A LOT OF CHRISTIANS TODAY WHO "CLAIM" TO BE SAVED, BUT ARE THEY REALLY? ACTS 5:32 SAYS THAT GOD GIVES THE HOLY GHOST ONLY TO THOSE WHO **OBEY HIM!**

... YET THOUSANDS OF PROTESTANT MINISTERS TEACH DISOBEDIENCE TO GOD'S TOTAL LAW! THEY SAY THAT ONLY THE "MORAL" PORTION OF THE TEN COMMANDMENTS WAS CARRIED OVER INTO THE NEW TESTAMENT ERA, YET EVEN MOST OF THESE PASTORS TEACH THAT LIVING ACCORDING TO THE LAW IS "IMPOSSIBLE," AND THEY DEPEND COMPLETELY UPON FAITH WITHOUT WORKS TO GET INTO HEAVEN!

**PROTESTANT PASTORS HAVE BEEN LAX IN TEACHING GOD'S TRUTH, AND MOST HAVE TURNED THEIR BACKS ON THE 4TH COMMANDMENT!!**

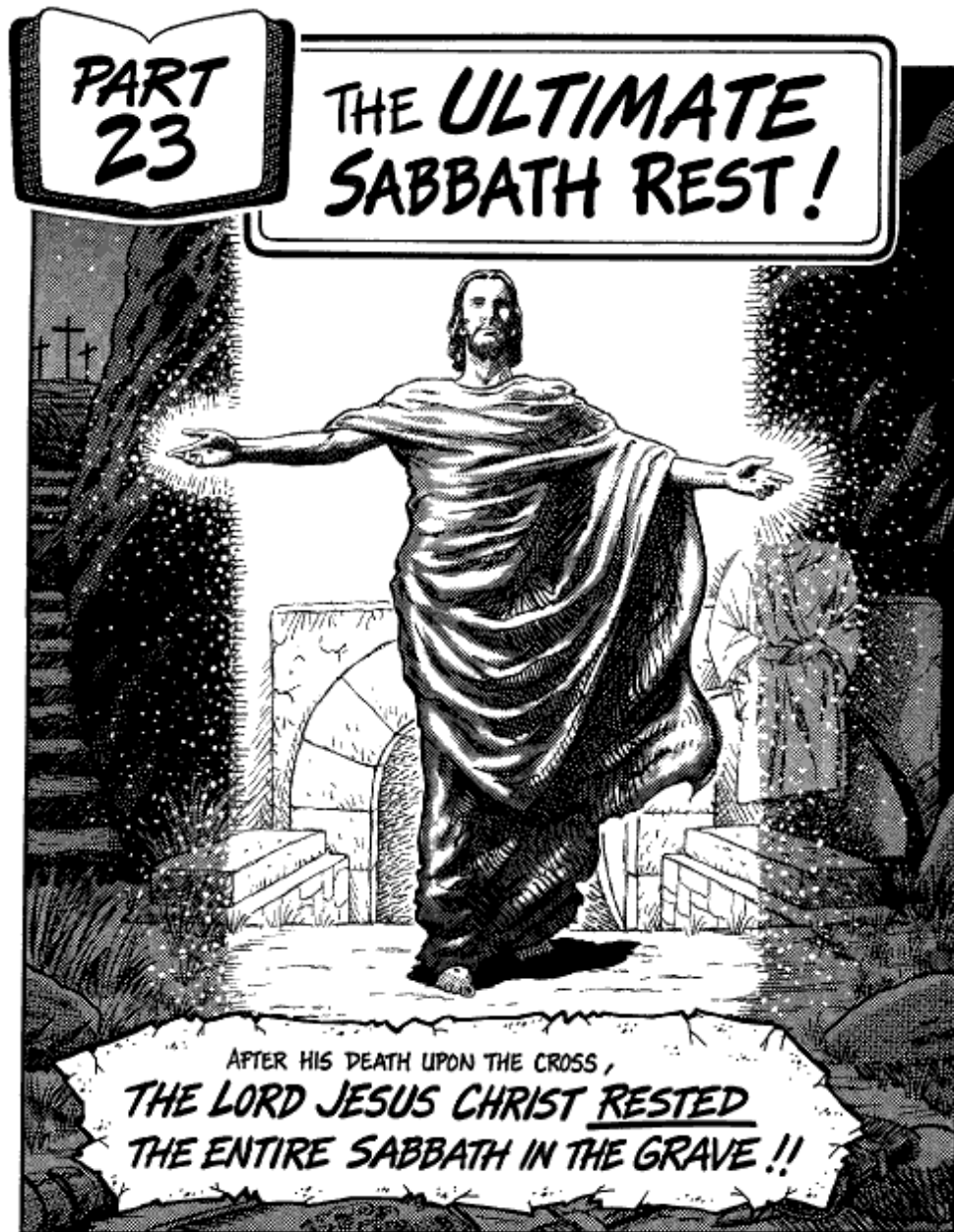
THE FATE OF APOSTATE PASTORS IS STATED IN EZEKIEL 22:21! "I WILL GATHER YOU, AND BLOW UPON YOU IN THE FIRE OF MY WRATH..." **WHY?** BECAUSE THE PRIESTS, THE PASTORS, "HAVE VIOLATED MY LAW, AND HAVE PROFANED MINE HOLY THINGS: THEY HAVE PUT NO DIFFERENCE BETWEEN THE HOLY AND PROFANE, NEITHER HAVE THEY SHOWN DIFFERENCE BETWEEN THE UNCLEAN AND THE CLEAN, AND HAVE HID THEIR EYES FROM MY SABBATHS, AND I AM PROFANED AMONG THEM." EZEKIEL 22:26

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AFTER HIS DEATH UPON THE CROSS,  
**THE LORD JESUS CHRIST RESTED**  
**THE ENTIRE SABBATH IN THE GRAVE !!**

JUST AS HE HAD **RESTED** AFTER HIS WORK OF **CREATION** (JOHN 1:3),  
THE SON OF GOD **RESTED** AFTER COMPLETING HIS **WORK OF REDEMPTION** !

THEN, ON **SUNDAY**, WHICH HAD BEEN A COMMON WORKING DAY FOR OVER 3,000 YEARS ,  
**JESUS ROSE FROM THE TOMB, RETURNED TO LIFE, AND LITERALLY WENT BACK TO WORK !**

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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IS THE **RESURRECTION** A SUFFICIENT REASON FOR **SUNDAY WORSHIP**? **NO**. THE **LORD'S SUPPER** HAPPENED ON A **THURSDAY NIGHT**, BUT WE DON'T CELEBRATE IT EVERY **THURSDAY**, AND CHRIST'S **ATONING DEATH** TOOK PLACE ON A **FRIDAY**, BUT WE DON'T SAY, "EVERY **FRIDAY** IS A **SACRED DAY**..." CHRIST DESIGNATED THAT HIS DEATH, BURIAL, AND **RESURRECTION** SHOULD BE SYMBOLICALLY COMMEMORATED IN THE **RITE OF BAPTISM**, NOT **SUNDAY WORSHIP**!\*

**THE BIBLE CLEARLY STATES THAT ONLY ONE DAY WAS EVER CONSECRATED AND COMMANDED FOR MANKIND TO OBSERVE! THE 7<sup>th</sup>-DAY SABBATH!** AND THE RISEN JESUS NEVER TOLD US ANY DIFFERENT!

\* ROMANS 6:4-6

**PART  
24**

## SATAN'S ATTACK UPON GOD'S LAW

IN THE **1<sup>ST</sup>** AND **2<sup>ND</sup>** CENTURIES SATAN ATTACKED THE CHURCH **DIRECTLY**, CAUSING THE ROMAN CAESARS TO CRUELLY MURDER CHRISTIANS IN THE PUBLIC ARENAS AND COLISEUMS...

WHEN CHRISTIANITY BECAME MORE "ACCEPTABLE" IN THE EARLY **4<sup>TH</sup>** CENTURY, SATAN HAD TO **CHANGE HIS TACTICS** — HE COULDN'T OBLITERATE THE CHURCH AND ITS CHRISTIANS BY **VIOLENCE**, BUT **HE COULD INFILTRATE IT** AND **WARP GOD'S DOCTRINES FROM THE INSIDE OF THE CHURCH!**

AND THIS IS WHAT HAPPENED WITHIN THE **CHURCH OF ROME!**



**SATAN** DID A MASTERFUL JOB OF DESTROYING THE KNOWLEDGE OF THE IMPORTANCE OF THE LORD'S **SABBATH COMMANDMENT**.

IT WAS THE MOST OBVIOUS ONE OF THE TEN TO GET THE GENTILE CHRISTIAN WORLD TO **IGNORE**, AND **GOOD OL' PAGANIZED SUNDAY** WAS THE OH-SO-VERY LOGICAL COUNTERFEIT "**HOLY DAY**"!

**A MASTERFUL JOB OF DECEIT, INDEED!**

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**PART 25**

## THE REMNANT

WE READ IN **REVELATION 12:17** THAT, "THE DRAGON WAS WROTH WITH THE WOMAN, AND WENT TO MAKE WAR WITH THE REMNANT OF HER SEED, WHICH KEEP THE COMMANDMENTS OF GOD, AND HAVE THE TESTIMONY OF JESUS CHRIST..."

AS WAS COVERED BEFORE IN THE **PROPHECIES** BOOK, A "WOMAN" IN PROPHECY REPRESENTS A **CHURCH** — A PURE WOMAN BEING A PURE CHURCH, AND FALLEN WOMAN AN APOSTATE CHURCH!

SO, **WHAT IS A "REMNANT"?**

A "REMNANT" IS A **CONTINUATION OF THE ORIGINAL**, SUCH AS THE "LAST PART" OF A **BOLT OF CLOTH** — THE "REMNANT" CHURCH OF THE **LAST DAYS** WILL ACTUALLY BE A **CONTINUATION OF THE ORIGINAL CHURCH** THAT WAS ESTABLISHED IN THIS WORLD BY JESUS CHRIST AND HIS DISCIPLES BACK IN THE **FIRST CENTURY** !...

**THIS "REMNANT" WILL ① KEEP THE COMMANDMENTS OF GOD, AND ② THEY WILL HAVE THE TESTIMONY OF JESUS CHRIST! AND TO "KEEP THE COMMANDMENTS OF GOD" MEANS THAT THE TRUE REMNANT CHURCH WILL ALSO OBSERVE THE SEVENTH-DAY SABBATH!**

LIKE WE DO!

AND ALL OF US TOO !!

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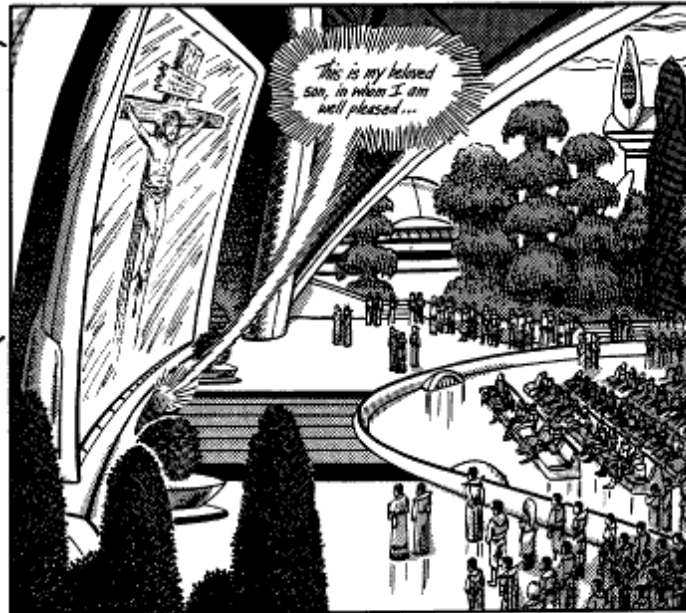
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## PART 26

## CONCLUSION

DEAR FRIENDS,  
ALL THE OTHER  
INHABITED WORLDS  
HAVE OBSERVED THE  
BIRTH OF OUR WORLD,  
THE CREATION OF **ADAM**  
AND **EVE**, THEIR FALL,  
THE FIRST **MURDER**  
OF ONE HUMAN BEING  
BY ANOTHER, **CAIN**,  
AND THE CONTINUED  
DETERIORATION OF AN  
ENTIRE PLANET INTO  
**SIN...**



... AND THE ENTIRE UNIVERSE BEHELD THE  
CRUCIFIXION OF THE SON OF GOD, HIS  
ULTIMATE SACRIFICE FOR MANKIND...

SEE, I CORINTHIANS 4:9 SAYS THAT "**WE ARE A SPECTACLE UNTO THE WORLD, AND TO ANGELS, AND TO MEN...**" AND THAT MEANS **ALL MEN**, ETC., IN THE ENTIRE GALAXY! THE VAST INHABITED UNIVERSE HAS BIDED ITS TIME TO "WATCH," AND PATIENTLY OBSERVE...\*

WHEN **LUCIFER** CAUSED FULLY A THIRD OF THE ANGELS IN HEAVEN TO REBEL, THEY **CHALLENGED THE NECESSITY OF GOD'S LAWS** — AND, ACCORDINGLY, THE PATIENTLY WATCHING UNIVERSE, AND THE UNFALLEN TWO THIRDS OF THE ANGELS, HAVE WONDERED IF PERHAPS **LUCIFER** WAS "RIGHT"... SO, THE **EARTH** HAS BEEN THE "EXAMPLE," THE **STAGE** UPON WHICH **SIN** HAS BEEN ABLE TO COME TO **FULL MANIFESTATION**!

**THE ENTIRE UNIVERSE HAS SEEN THAT LUCIFER WAS A LIAR, AND HAS SEEN THE CONSEQUENCES OF "SIN"!**

... AND THE UNIVERSE HAS SEEN THE **PAPACY** TORTURE, COERCE, AND BOAST THAT THEY HAVE THE "RIGHT" TO TAMPER WITH GOD'S **HOLY** AND **ETERNAL** COMMANDMENTS!

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#### **Incred Creatures Defy Evolution 2 DVD**

Enter the fascinating world of God's amazing animals to reveal sophisticated, complex designs that shake the very foundations of evolutionary theory. Presents powerful evidence that proves we have a loving Creator. Learn about the miracle of the geckos' sticky feet, the giraffe's amazing neck, and the extraordinary bombardier beetle! Great for sharing with skeptics! Available to you on DVD.

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### **Incred Creatures Defy Evolution 3 DVD**

Incredible Creatures That Defy Evolution 3 presents powerful evidence that proves that animal designs can only be attributed to a creator. They cannot possibly be explained by evolution. This program will inspire you to look more closely at the world around you. Available to you on DVD.

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## Accident or Dilemma?

Do you know how this world, the sun, moon and stars, and the entire universe came into existence? Astronomers tell us that there are 200 billion stars or suns in the galaxy, the Milky Way, and that there are 100 million other known galaxies. All right, answer my question: How did all this come into existence? No, don't tell me that all the billions of giant suns evolved out of nothing, or out of star dust. If so, where did the star dust come from?

I have a wrist watch on my wrist right now. If I were to tell you that no one made that watch, but that it just happened, you would laugh me to scorn. You know that somebody made it. It did not just happen. That is an utter impossibility. Then, what about this complex universe? Take some of the smaller things. Take the rose and the orchid. Who put them together with their beautiful colors and fragrance? Did they just happen? You know better than that. Even the humblest wild flower that grows in the woods bears evidence of the design of a master workman.

No one would accept a modern collegiate dictionary as just an accident. Wouldn't you lift an eyebrow if you were informed that it is not the product of thousands of hours of patient research, but that it simply came about as the result of an explosion in a modern printing plant? You would laugh at such inanities.

And what about the fine computers that work out the precise route of space rockets? What would be your reaction if someone told you that this electronic marvel somehow evolved from the ruins of an ancient Greek library, ready-programmed with all the wisdom of that golden age? I'll tell you what you'd do—you'd question the sanity of that "someone" who told you such nonsense. But tell me, why is it that modern man cannot conceive of the accidental evolution of a rocket, or a computer, or even a dictionary; and yet he can attribute the marvels of the human brain, which created all these, to chance? Why is this generation so willing to believe that man, his marvelous body, his incredible brain somehow evolved through millions of years with only blind nature and chance to direct?

We know that a rocket had to have intelligent creation, and that its course must have intelligent supervision. But I ask you, friends, are the speeding galaxies of the heavens, in their precision pathways—are they out there in space only because of some celestial accident?

Scientists don't seem to know exactly how our world originated—possibly from some cosmic explosion of the restless gases of the distant past. That is the supposition. And then, several million years ago, they say, life appeared in its simplest form, followed by the slow magic of the ages, the wonders of accident and chance, the reign of tooth and claw, the survival of the fittest. And at last, life and civilization and culture as we know it today—the crowning miracle of unhurried evolution.

But just how much are you willing to attribute to the unlikely magic of accident and chance? If evolution happened, how did it happen? Would it be unreasonable to ask some specific questions? For example, how did tiny creatures of nature come by the fantastic design which enables them to miraculously survive extinction? Did you ever watch the fascinating activities of the common honey bee? Have you ever noticed that the bees are incredible architects? The hive is a masterpiece of engineering, with rows and rows of six-sided rooms with walls of wax. This marble palace—we call it the comb—is built by young bees under seventeen days old. Yet each little room is the same size, six-sided, with three pairs of walls facing each other. The walls of the rooms are only two thousandth of an inch thick, yet so strong that a pound of comb will support at least 25 pounds of honey. Think of that friends—only as thick as a hair of your head.

How do these young bees know that the hexagon has the smallest circumference,

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therefore requiring the smallest amount of building material? How do they know that hexagon cells are the best and most economical construction? Who told them? Yet they do it all without blueprints or drawing boards or compasses. And every cell is perfect, just the size to fit a bee.

How do they do it? Well, they hang themselves up like a festoon from the roof of the hive. Or it may be in a hollow of a tree. One bee hooks onto the roof, and another bee hooks onto his dangling legs, etc. These chains of bees grow longer and longer, and as they sway, they hook onto bees on the right and left until they form a living curtain. Now they hang up like this to produce wax. You see, there are four wax pockets on each side of the bee's abdomen. And after about 24 hours of hanging, wax begins to appear from these pockets. When a bee feels its wax is ready, it climbs up over the other bees, takes the wax out of its pockets, chews it, and pats it onto the comb. At first they just pile on wax. Then they form rough cups, climb into them, and push. And, of course, a lot of other bees are pushing at the same time. The result—the perfect shape and the incredibly thin walls. And that's the way the comb is built. Now this bees wax is a remarkable substance in itself, friends. It has the highest melting point of any known wax. This keeps it from melting in the 110 degree temperature of the summer heat.

But friends, the bees perform this work in perfect cooperation, as if their assignments were posted on a bulletin board. It must be a marvel of organization, you say. Yes, but who directs it? Who planted that incredible wisdom in the tiny brain of the bee? What engineer taught it how to construct a mathematically precise house which conforms to all the laws of science and nature? It almost seems that the bee has a computer brain which is programmed to building nothing less than perfect cells of wax.

There may be 40 to 75 thousand bees in a hive, or more, all working in perfect harmony, as a unit. But who is the leader? Certainly not the queen. The only time she exerts any leadership is when she is challenged by another queen and the bees follow her to a new hive. But otherwise, the queen bee is in reality nothing more than an egg-laying machine. In a single day she can lay 2,000 eggs. But she does nothing else, and their weight alone could be two to four times more than the bee.

Certainly the drones are not the leaders. These male bees are completely indolent. They are waiting for just one thing—and that is to mate with the queen bee when she soars off on her courtship flight. Only one in a hundred of the drones will ever make it. But what of the workers? They are the real marvels of the hive. Although they have no leader, each bee does just the right thing at the right time.

Bees need two things—pollen and nectar. Both are found in flowers. And as they fly off to the fields of flowers, they go marvelously equipped. In the first place, a honeybee is a fantastically engineered flying machine. Man-made freight planes can carry a payload of about 25 percent of their weight. But a bee can carry almost a hundred percent of its weight. The bee needs no propeller or jet. Its short, wide wings both lift and drive it. It can move straight up or down, or it can hover in mid-air. Its stubby wings fold in a split second when it dives into a flower. Or it can whirl its wings to cool the beehive.

The bee has three places for storing cargo. One is a tank inside its body in which it stores nectar. Then, on its hind legs, it has two storage baskets for carrying pollen. Imagine a freight plane with its load dangling underneath. Are these pollen baskets something that evolved because of a need? Well, man first wrote about the bee in 3000 B.C. It had the pollen baskets then. And it hasn't changed since!

A bee can suck up a load of nectar in a minute. It takes three minutes for it to build up two bulging loads of pollen in the baskets on its hind legs. How does it do it? Well, the bee dives into a flower, its body picking up pollen by brushing past the pollen boxes. It splashes about in the flower, and the yellow powder clings to the hairs on its body. But no, it isn't so simple. How does it get the pollen into the baskets? And how does it keep the pollen from blowing away in flight? The load must be moistened, pressed together, tamped down, and evenly balanced on each leg. But believe it or not, the bee does it—and all the while hovering in mid-air or hanging by one claw!

What kind of a brain does the little honeybee have? You haven't heard anything yet. Let me tell you about the waggle dance. You see, when the hive stirs in the morning, there may be 10,000 bees ready to go out and load up. But where should they go? They wait patiently while perhaps a dozen scouts go out to locate the day's plunder. When a scout bee finds treasure, it loads up and flies straight back to the hive. Here she goes through a peculiar performance. She gives samples of the nectar to the other bees and gets them all excited. Then, as they follow her around, she goes through a figure eight across the face of the comb. The angle at which she goes through the figure eight tells the others the direction of the field. But how far away is it? Bees are short sighted, and they fly high. They must know just how far to go before coming down to earth. So with each

movement through the figure eight the scout executes a waggle dance by wagging her abdomen. The number of waggles in 15 seconds tells the distance to the field.

But the problem is not so simple as it appears. A field twice as far away will not be indicated by twice as many waggles, for the number executed is in reverse ratio to the distance. That is, the farther away the field, the fewer the waggles. For example, if it makes ten circles in 15 seconds, the field of flowers is 300 feet away. But if the scout moves in slow motion, say two circles in 15 seconds, the flowers are almost 4 miles away! Still more marvelous is the fact that the ratio will not be one of simple arithmetic, but a number indicated by a logarithmic figure. So the honeybee uses higher mathematics in directing the workers to the field of flowers! I say again, what kind of a brain does she have? Is this an accident?

I wonder if you realize just how necessary the honeybee is, not only to our economy, but even to life itself. Bees, you see, handle up to 80% of all the pollinating that is done by insects. To show just how important bees are in pollination, listen to this. As an experiment, one branch of a pear tree was tied with gauze so that bees could not get to it. The branch did not yield a single pear. Another branch, with no more blossoms than the other, but exposed to bees, produced 33 pears.

Now, of course, without plants and flowers, bees could not exist. But it works both ways. Without bees, plants and flowers could not exist. Without the plant kingdom there would be no oxygen, and the earth could not be inhabited. You and I could not even exist without the honeybee!

Now, did the honeybee, with all its fantastic equipment for its job, just happen? Through long ages? A little bit at a time? Well, think it through. Suppose the bee started out with wings that wouldn't fold up to enable it to dive into a flower? How would it survive until it developed that kind of wing? What if it had no pollen baskets on its hind legs? What if it had the pollen baskets, but not the knee joints to press the pollen into the baskets, or the sense to know how to do it? What if it had no hairs on its body to collect the pollen—or the hairs but no way to comb off the pollen? What if it hadn't developed a nectar tank—yet? What if it had no wax-making equipment—or didn't know it was supposed to hang up in a festoon for 24 hours to make the wax come out? What if the wax would not withstand the high temperatures of the hive, as few waxes would? What if the bees didn't know how to make royal jelly to feed the queen—and the queen died? What if a bee couldn't find its way back to the hive—or back to a field of flowers?

The questions fairly tumble out. They are endless. I think you can see that any one piece of the bee's physical equipment would be completely useless without all the others. To be of any use whatsoever, every bit of the bee's equipment and know-how would have to have developed simultaneously—all at once—and instantly.

Or if evolution happened, consider this. That very first bee, away back there, sitting on the limb of a tree. What kind of bee was it? Was it a queen? But a queen could not survive without a whole colony of bees to feed her, and a drone with which to mate. And the drones have no other reason to exist except to mate with the queen. So they could not have come first. In fact, they could not exist without a queen, anyway—they have no other way to reproduce.

If evolution is true, the bee of today had to gradually develop all the marvelous apparatus and skill to manufacture his food, his hive, etc.—which means that the first bee didn't have all the equipment, such as nectar sac, pollen bags and wax makers. They, supposedly, evolved over the ages of primeval time. Yet, even the evolutionists concede that the bee could not survive without each of the intricately designed features that he possesses RIGHT NOW. The only answer to this dilemma is that God made the bee in the beginning, perfectly equipped and divinely programmed to work and live exactly as he does today. What a testimony to the truth of instant creation by an omnipotent Creator!

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Astronomy & The Bible

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Today I would like for us to turn our attention to the mighty miracle of the universe as revealed in the heavens above us. So often we plod our way over the earth, hardly lifting our eyes to the incredible beauty which appears nightly in the skies. We spend too much time in the great cities where there is so much light we cannot even glimpse the beautiful stars. Everyone should spend some time alone in the country watching the majestic march of the constellations from dusk until dawn. No thinking mind could ever after that question the existence of God.

Did you know that every astronomical observatory is a fulfillment of a Scriptural command? Notice this interesting text in Isaiah 40:26: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their hosts by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." How often have we heard the foolish ranting of unbelievers, evolutionists and skeptics. Modern textbooks also loudly proclaim their scores of theories trying to explain the universe; but few of these people or textbooks take God into account at all. Chance and blind nature are given credit for all the complicated operations of our wonderfully balanced world.

Friends, it is hard to believe that men of intelligence and education could take some of the positions that are now held by so-called evolutionistic scientists. In Proverbs 3:19 we read, "The Lord by wisdom hath founded the earth." Now, we owe our lives to that wisdom of God, friends, that set the forces of nature in operation. Our fate is not hinging upon some lucky accident of arrangement in this world of ours. We have already found out that the moon is just the right distance from this earth to make the tides useful. If the moon and earth were closer together, the tides might come up and actually submerge all the dry land areas. If the atmosphere was thinner over our head, the meteors could come crashing through and do terrible damage to the surface of the earth and to human life. There are thousands of examples which reveal the fact that this universe was designed and engineered by some marvelous intelligence. Not the least of these is the miracle of the stars.

In Psalm 19:1, 2 we read: "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." Only a great mathematician could have ordered the numberless stars to take their place in the vast heavens above. Actually, there are only two or three thousand stars visible to the naked eye of man, but there are thousands, millions, billions, trillions and quadrillions beyond that. In fact, we are appalled by the vast numbers and distances involved in the expansive universe of God. Yet with all the created heavenly bodies, God knows the name of each one. Psalm 147:4, "He telleth the number of the stars; he calleth them all by their names."

Now for a few moments today, let's take an imaginary celestial journey sightseeing through star-land. We will not go by jet, because that is much too slow. We shall travel on the wings of light, which means that we will be speeding along at 186,000 miles per second. By the way, traveling at that tremendous rate, we will be able to circle the earth seven times in a single second. In one minute's time we can travel 11 million miles. We will start at the sun, the center of our own solar system, which is 93 million miles away from the earth. You know, if some great giant could stand on the earth and put out his arm to touch the sun, it would take a hundred years for him to know that he had been burned, according to the speed of nerve impulses traveling through the body. Think of the immensity of that sun?it is one million, three hundred thousand times larger than our earth. If the earth could swell up to become the same size as the sun, and man should grow up in the same proportion, a man would be 625 feet tall. That gives an idea of just how fantastic the sun is in comparison to earth.

Now we are ready to begin our journey. Remember that the vehicle is a beam of light.

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We are going to travel in one years time five trillion, eight hundred and eighty-one billion, eight hundred and seven million, eight hundred and ten thousand, six hundred and twenty miles. Now this is what we call a light year. This is the yard stick of travel in space. It is the distance that we will be able to travel in a year going at the amazing speed of 186,000 miles per second. So we start out from the sun to make this imaginary journey. Actually, there is no star within one light year of our sun. In fact, the nearest star to the earth is four and one-third light years away. That means it will take us four and one-third years to get there, even though we travel on a beam of light. It takes nine years for us to reach Sirius which is one of the brightest stars in our sky; 47 years to travel to the North star; 160 years to reach Arcturus; and 750,000 years to reach the nebula of Andromeda. So leaving the sun at the speed of light, we pass that nearest star in four and one-third years. But now, this is much too slow. Suppose we open up the throttle and actually travel one million times faster than light. Can you imagine, friends, what we are speaking about now. We will actually be going a million times faster than 186,000 miles per second.

Well, at this rate, we would be able to shoot forward into space passing by great gaseous nebulas and systems much too vast for us to even comprehend. After months of travel we would reach the nearest galaxy to our earth, the great nebula of Andromeda. It would take four months to just pass through it going a million times faster than light. But still we go on until time and space just seem to merge into one. Every few years we would pass an island universe. And after a hundred years, traveling at a million times the speed of light, we would come to the limit of our telescopes. In other words, we would reach the edges of space as far as man has been able to see through his most powerful lenses. But as we look on beyond, friends, there would be a beckoning glow of countless other island universes. You see, the creation of God is limitless. Man has not even begun to investigate it or understand it. Think of it! Those trillions of blazing stars are formed into solar systems. Our nine planets, of course, circling around the sun forms our own solar system. And they all revolve in perfect order in their appointed paths.

Next we have what is known as group systems. Here thousands of suns with their stars and planets are clustered together, and each cluster moves along in its own direction; and yet within the cluster, the different solar systems are circling. Circling in their own directions and in their own paths. But the entire group is moving along also in a common direction. The next part is the amazing island universe which contains our 100 million suns. At least, the one in which the earth is located contains that many. Astronomers say that there are two hundred million island universes out there in the immensity of space. One of them, by the way, is 50,000 times larger than our own. The Milky Way is our island universe. The nearest other Milky Way system to us is a million light years away.

Now let us pause for just a moment, friends, and contemplate the power that is required to keep those systems in order. Why is there not constant collision and chaos? True, they are very far apart; there is plenty of space and yet, friends, they are traveling at tremendous, unbelievable speeds. I think of Arcturus, which is known as the runaway of the heavens. The average speed of a star is 26 miles per second. But Arcturus is rushing madly along at 257 miles per second. By the way, Arcturus is a million times larger than our sun, and we said that our sun was more than a million times larger than the earth. So this gives you an idea of the incredible mass of this star. And as it goes dashing wildly through space, it is drawing hundreds of other star travelers along with it. All at a speed of 900,000 miles per hour. Yet with this headlong rush through space, Arcturus has never yet crashed.

Notice how the Bible speaks of this in Job 38:32, "Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?" Ah, of course, Job seemed to understand about that runaway of the heavens. He spoke of it in his inspired writing.

Even our own world, of course, is no slow-poke, when it comes to travel. The earth turns about a thousand miles per hour on its axis. Then it orbits the sun at a speed of 68,000 miles per hour, and then, of course, our sun and the entire Milky Way system is moving along at 44,000 miles per hour. So, even though we are not conscious of it at all, we are moving at headlong speeds right through space. Now the most wonderful part of all is that these great systems seem to revolve around some common center. No one seems to know just where that spot is located in the heavens, but friends, I have no doubt that it is the very throne of God.

The universe staggers our imagination. But it is so humbling to realize that this little earth is simply a speck of cosmic dust in the great plan of God. We are almost lost out here amidst the complexity of all the space groups and island universes. But, here is a fact we must never forget. This is the only world that went astray. Amidst all the untold billions of other heavenly bodies, this one alone disobeyed God and became a rebel. Oh, friends, what did God do for this prodigal world? Why didn't He just let it go and wipe it out of existence and make another one to put in its place? No, He loved man too much

to do that, so He sent His Son down to this tiny planet to save the degraded, sinful rebels who lived here. And, by the way, this one who came down with the power to save and redeem, was the same one who set the orbits of the solar system in their appointed places. He flung the far limits of the universe which man has never been able to probe.

Listen, have you pondered the magnitude of that love which caused Him to be tied to a tiny, ugly world so full of sinful, ugly people? Look at yourself today. How painfully aware we are of our deformity of character. The inroads of sin have cut deeply into the lives of human beings. More than human strength is needed now to save us. We are going down too fast, and we have gone too far already. Yes, we need a deliverer. That same power has been waiting to pick us up, to lift us, to renew us, to change our hearts and lives. When we pray, God reaches down to save us. Isn't that wonderful, friends, how God can love us like that?

We have no way, from our poor human perspective, to even imagine the glory and majesty of that heavenly throne where God rules the universe. Because of the immensity of space, we can't picture the physical reality of an actual city where the mighty Creator God oversees the galaxies and island universes He has created. Once in a while, through the powerful telescopes, men can get glimpses of spectacular glowing gases of indescribable beauty. They have actually captured those scenes on film. But yet the Bible says eye has not seen, ear has not heard, neither has it entered into the heart of man what God has prepared for us in His kingdom.

Friends, I believe God has veiled His glory there and the glory of His great New Jerusalem city in Paradise. Isn't it a wonderful thought that right through those great open spaces in the sky, someday God will come down bringing His holy city with Him and all the angels of heaven. Yes, we know the skies will separate soon. The trumpet army of angels will descend with Him and Jesus will appear seated on a cloud coming back to redeem the earth from its terrible curse of sin. The question is, friends, will we be ready for it? Are we ready now? It is not something to prepare for later. It is something to be ready for today. Won't you receive Him now so that you will be ready to meet Him in that glorious day that is just before us?

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Beyond the Light Years

At present the farthest man has been able to vault himself into space is the moon, a very short distance indeed compared to the vast expanse of the cosmos. Sensitive instruments that have been conveyed to Mars and near other planets in our solar system have detected fascinating mysteries, but no signs of organic life as we know it.

Man has an insatiable curiosity about other worlds and possible life forms which may exist there. If man finds a way to project himself beyond the moon into unexplored space, what will he find? Is there life on other worlds? If there is, what kind of life? Are beings on other worlds in possession of secrets of the universe that we do not have? Or is ours an empty universe? What would research in the far reaches of space do to our existing ideas about God?

The careful student of Scripture is led to believe that there is life on other worlds. Could it be otherwise if these words of the ancient prophet Isaiah are true? "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isaiah 45:18.

If this small world on which we live—for it is infinitesimally small compared with many of the giants in the sky—if the creation of this world would have been in vain, if it were not inhabited, then by any stretch of the imagination can we conceive of the Creator's leaving the whole universe, except for our world, empty? Certainly not! Bob Considine, former N.B.C. commentator, said it this way: "We are only a remote satellite of an unimportant star in an obscure galaxy in God's universe. Can it be that only upon this cinder God chose to put life?"

According to Scripture there must be life on other worlds. And evidently, these other worlds are inhabited by beings who have never sinned, for we read in Nehemiah 9:6 that "the host of heaven worshippeth Thee." Our little world must be the one lost sheep of the universe. Could it be that all our restless, disturbing questions could be answered if we would turn again to a neglected Book? Could it be that we could know now—without waiting to explore outer space—the vital secrets that the universe holds? If you have any lingering doubts about the credibility of Scripture, a careful study will soon dispel them. In fact, you may decide that the words of the ancient Book are as substantial as any information to be found the other side of light-years.

The Bible, you see, is a scientific Book—more scientific than you may have thought. For instance, Isaiah 40:22 speaks about "the circle of the earth." Did men in Isaiah's day know that the earth is round? Hardly, for it is a comparatively new discovery. Yes, Isaiah, under inspiration, wrote the scientific facts that today's knowledge confirms. In the ancient book of Job—Job 26:7—we read that the earth hangs on nothing. Yet it was only a few centuries ago that men learned that the earth is not held up by something or someone. The Bible, again, was far ahead.

If we would turn to the field of Bible prediction, again we would find test tube accuracy of fulfillment. None but inspired writers have dared attempt to write history thousands of years in advance. Yet Bible writers have done it. And history has followed the schedule of the prophets as if it were a blueprint.

If any man a century ago—before H-bombs or guided missiles or even blockbusters—had predicted the total destruction of New York City, we would have considered him daring, to say the least. But did you know that the prophet Ezekiel made such a prediction about the city of Tyre, as important a seaport in his day as New York is today, and that his prophecy is found in Ezekiel 26? Notice especially these words in verses 4, 5, 12, and 14: "They shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from me, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea." "They shall lay thy stones and thy timber and

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thy dust in the midst of the water." "Thou shalt be built no more."

The facts affirm the accuracy of Ezekiel's words. It is true that when Nebuchadnezzar destroyed Tyre, soon after the prophecy was written, the city was not scraped like the top of a rock. But 250 years later, Alexander the Great came with his army to take the new city of Tyre built on an island half a mile offshore. In order to get his army out to the new Tyre, he ordered the timber and the stones and the dust literally scraped from the site of old Tyre and laid down in the water to make a causeway for his men. The site of the city of Tyre became like the top of a rock. And fishermen spread their nets there.

What is the explanation of such accuracy? The Scriptures give their own answer. In 2 Timothy 3:16 is the claim, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." And 2 Peter 1:21 says, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Either these claims are true or they are false. Through the centuries the critics have attacked the Bible's claim of inspiration. Yet the centuries, and the critics, have gone and the Book stands only polished by their blows.

The archaeologists—the men with the spade—have proved an insurmountable problem to the critics. Year by year they dig up more evidence to support the Bible record. The critics said the city of Sodom never existed. But today, under the shallow waters of the southern end of the Dead Sea, ruins have been found that are generally believed to be those of Sodom. The critics said the Hittites never existed. Today we have quite extensive records of them. They said there was no Belshazzar. Historians today know him. And so it goes.

Among the most spectacular finds of the 20th century are the Dead Sea scrolls discovered by a Bedouin boy looking for a goat. Looking for a goat—but when a stone tossed idly into a cave brought the sound of crashing pottery, it was too much for Bedouin curiosity. That curiosity gave us incontrovertible proof of the authenticity of the Scriptures as we have them today.

Who wrote the Bible? There are two answers, both true. Forty men wrote it—forty men who lived separated by the centuries, with no opportunity to meet together around the committee table to discuss what they should write. Yet these forty men agree perfectly in every detail. The other answer, and the explanation of this complete agreement, is that God wrote the Scriptures. "Holy men of God spake as they were moved by the Holy Ghost." This explains it. The Bible has in reality one Author, not forty. Those forty men were but faithful penmen who recorded the Creator's will.

The Bible has one Author, and one central theme. That central theme is the Man Christ Jesus. The secret of its power, the thing that makes this Book different from any other, is the Man in the Book. They tell us that through all the rope in the British navy there runs a scarlet thread. That rope can be identified anywhere. Just so through all the Bible runs the scarlet thread of the story of a Man.

Jesus invites us to verify the credibility of His claim to be the Saviour of the world by the fulfilled prophecies of His word. He said to His disciples, "Now I tell you before it come, that, when it is come to pass, ye may believe that I am He." John 13:19.

Our time is too limited to discuss in all the detail we would like the prophecies found in Jeremiah, Isaiah and Ezekiel concerning Babylon, Tyre and other ancient civilizations, which all underwent exactly what the prophets predicted for them in the smallest detail. God does not ask for man's blind belief. He appeals to us to consider His divine wisdom and legitimate authority on the objectively verifiable basis of His prophetic word. "I have declared the former things from the beginning; and they went forth out of My mouth, and I showed them... I have even from the beginning declared it to thee; before it came to pass... I have showed thee new things from this time, even hidden things, and thou didst not know them." Isaiah. 48:3,5,6.

These Bible detractors grew bolder with the years, until in the eyes of professors and students, and even of some theologians, the Bible was nothing more nor less than a collection of mythological tales. However, a change came in 1799 when the famous Rosetta stone was discovered not far from the mouth of the Nile, and its Egyptian inscriptions were deciphered by the French scholar Champollion in 1822. Thus he provided a key which unlocked the secrets of the treasures of ancient Egypt and other oriental nations.... Archeology was given a tremendous impetus. THE STONES BEGAN TO CRY OUT and their testimony was illuminating. Every document unearthed served but to vindicate the truths of the Bible, and incidentally, to put its critics to shame. Honest doubters cast aside their quibbles and instead became enthusiastic defenders of the

infallibility of the Scriptures. We quote from a well-known scientist and archaeologist, Professor A. H. Sayce: "Recent discoveries have retorted the critic's objections upon himself. It is not the Bible writer but the modern author who is proved to have been unacquainted with the contemporaneous history of the time." Quoted from "The Hittites, the Story of a Forgotten People," page 12.

It has been truthfully said that the Scriptures are an anvil which has worn out many a hammer. "The Bible is a book which has been refuted, demolished, overthrown, and exploded more times than any other book you ever heard of....Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up, and when you overturn it again, it is right side up still....For a book that has been exploded so many times, this book still shows considerable signs of life." Will The Old Book Stand?, pp. 11,12.

The Bible "tells us where we are today in the procession of the ages, and what may be expected in time to come. All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order." Education, p. 178.

Amid the constantly changing theories, speculations, and human opinions, the Bible alone knows no change. Like its divine Author, it is the same yesterday, today, and forever.

"All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: ....BUT THE WORD OF OUR GOD SHALL STAND FOREVER." Isaiah 40:6,8.

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## Confessions of Evolution Listen to the audio version [Now!](#)

Every thinking person today must confess that there are tremendous mysteries about man and nature which baffle the keenest intellects. After all, who can answer these profound questions from the standpoint of human science or reason: What is the origin of earth? What is the origin of life? And how did the species originate?

Today we have a group of scientists who are evolutionists. They claim that they have practically solved the mystery of life in the test tube of the laboratory. These learned gentlemen maintain that they have removed the problem from the realm of faith, and have banished the supernatural from all phenomena of nature. But what do the evolutionists really know about these three basis questions? We are not interested in theories and hypotheses. As practical people we must deal in facts. Evolutionists profess to speak in the name of science. The term "science" comes from a word meaning "to know."

What do evolutionists actually know about the origin of the earth? Absolutely nothing! Science is admittedly incompetent to explain the origin of anything, for the mystery of creation is outside its purview. To be sure, scientists advance opinions and theories, as though they were demonstrated facts, but theories are, frequently, as vague as they are discordant. For example, their estimates of the age of this earth and of its sister planets, range from twenty-five million, to ten billion years. The enormous discrepancy between these figures proves them to be mere conjectures, and not the result of careful scientific deductions.

Formerly it was supposed that the nebular hypothesis fully explained the evolution of our solar system; but the theory of stellar evolution is now being discredited by some great scientists, including Dr. Harlow Shapley, director of the Harvard College Observatory.

The famous British astronomer, Dr. J. H. Jeans, likewise denounces the nebular hypothesis as false, and he adds that, "Everything points with overwhelming force to a definite event, or series of events of creation at some time or times, not infinitely remote. The universe cannot have originated by chance out of its present ingredients, and neither can it have been always the same as now." *Eos, or the Wider Aspects of Cosmogony*, page 55.

What does the evolutionist know of the origin of life? The evolutionary theory demands that life must have begun from non-living matter somewhere in the remote past. But such a theory is without foundation, since nothing like it is known to science. There have been innumerable attempts to make some form of life in a test tube; but since the days of Louis Pasteur, "father" of bacteriology, all who are willing to abide by the facts of science have been obliged to confess that we know nothing at all about the origin of life. After all his suppositions, H. G. Wells makes this honest confession: "We do not know how life began on this earth."

One thing is certain, there is no such thing as life in the abstract. In other words, all living things come from previous life. Hence, in the beginning, the first living beings must have been created. In what form were they created? Would it have been easier for God to have created an amoeba than to have created a frog, a horse, or a man? It is certain that if an amoeba and nothing else were first created, it would live only long enough to starve to death, for everything in nature is interdependent. If any living object is to maintain its existence, other forms of life are imperative. Nothing lives unto itself—no bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. The creation of all the different forms of life at the very beginning, as recorded by Moses in the first chapter of Genesis, is, therefore, the only sensible, consistent explanation science can adopt regarding the origin of living things.

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A writer once asked an evolutionist to explain which of the two evolved first in the process of evolution, the hen or the egg? "The egg," he ventured to reply. "Then," said the writer "there was one egg which did not come from a hen; where did this egg come from?" Seeing his predicament, the evolutionist apologized for his mistake and guessed it was the hen which came first. "Very well," said the writer, "then there was a hen which did not come from an egg. Where did that hen come from?" The evolutionist admitted that he did not know. Friends, the first chapter of Genesis contains the only true record of the creation of all forms of life, and according to that record, the first hen was created.

What do the evolutionists know about the origin of the species? Most of them hold to the opinion that the species are the result of gradual changes. However, a few evolutionists confess that the origin of species is an unsolved mystery. In his book, *Evolution and Adaptation*, Dr. Thomas Hunt Morgan, of Columbia University, states on page 43: "Within the period of human history we do not know of a single instance of the transformation of one species into another one. ... The theory of descent is lacking, therefore, in the most essential feature that it needs to place the theory on a scientific basis. This must be admitted."

This is a large and frank admission for a leader in this branch of science to make, namely that evolution is essentially unscientific. The three-fold foundation on which evolution must rest as a science—that is the scientific explanation of the origin of our planet, of life, and of species—is lacking. No one has ever seen life spring up from non-living matter; no one has seen one species changing into another; and no person now living has ever seen a world evolving.

The basic theory on which evolution rests is that there has been a uniform and a continuous development from the simplest forms of life to the more complex. But this theory, that there has been a uniform development upward, known as uniformitarianism, is at variance with the true facts of geology. Instead of noticeable evolution and development upward, a comparison between contemporaneous forms of life and that of antiquity, indicates a steady downward trend of degeneration. Even a casual visit to the Washington Museum of Natural History, for example, will convince any impartial observer that at some time in the past, animals far more powerful and of vastly greater size than now exist, had roamed this earth. The giant skeletons of mastodons and dinosaurs that lived on earth in ages past, are mute but eloquent proof that instead of a progression and evolution forward, there is a continuous weakening and retrogression visible among all forms of life, including man.

As Sir William Dawson, British scientist, remarks: "Nothing is more evident in the history of fossil animals and plants of past geological ages than that persistence or degeneracy is the rule rather than the exception. ... We may almost say that all things left to themselves tend to degenerate, and only a new breathing of the Almighty Spirit can start them again on the path of advancement." *Modern Ideas of Evolution*, Appendix, as quoted in *Geology* by Prof. G. McCready Price, page 283.

A candid study of fossils and of the remains of prehistoric animals indicates further that instead of uninterrupted uniformity of evolution, there occurred at some time in the past a deluge of world-wide extent, which in the words of a distinguished scientist, has turned this world into a "great cemetery, where the rocks are the tombstones on which the buried dead have written their own epitaphs." In the soil of Bear Island and of Liachoff Islands of the frigid north, have been found entombed frozen bodies of such tropical animals as mammoths in such perfect state of preservation, and with undigested food in their mouths, as to indicate that they were involved in some sudden catastrophe—namely, the flood.

These facts not only confirm the Bible record of a universal flood, but they also indicate that a vast change in the world's climate has occurred since the flood. Sir Henry Howorth, distinguished British scientist, in his work, *The Glacial Nightmare and the Flood*, writes: "From what has been already stated it appears that the animal and vegetable relics found in the polar regions, embedded in strata deposited in widely separated geological eras, uniformly testify that a warm climate has in former times prevailed over the whole globe." Page 45.

These facts lead us to the inevitable conclusion that whatever geological changes took place in our world, they occurred since man was on the earth and were caused by the flood and not by evolution; and, furthermore, there is no scientific proof that any single type of fossil is older than the human race. Thus the Mosaic record, that the creation of all the basic forms of life was accomplished during the first week of time, stands vindicated.

In the first chapter of the book of Genesis is found the only scientific explanation of the

origin of species: "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind; and God saw that it was good."  
Genesis 1:24, 25.

Here we have true science. This Genesis record states that it was God who created the different species, and that He endowed them with power to procreate after their kind. There is, to be sure, plenty of variation within the species. A grapefruit, a lime, a lemon, an orange, are variations of the citrus fruit. Species cannot overlap. Consequently, a cat has never been known to give birth to a dog. The species are firmly fixed by divine order "after their kind." All things were made by the express will of God: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. ... For he spake, and it was done; he commanded, and it stood fast." Psalm 33:6, 9.

Can you understand why professed Christians should have any difficulty with this clear-cut explanation? Why do we have the sad picture before us of religious leaders yielding their belief in God's Word, just to harmonize with scientists who are trying to prove a creation without God. The whole problem centers in man's refusal to accept the authority of the Bible. The rising tide of modernism and higher criticism has spread like a plague within the churches. Theologians have contaminated their ministerial students, who in turn have infected the laity. And the end is not yet. With increasing tempo the tide is sweeping whole denominations into the stream of skepticism. This broadcast is seeking to strengthen the faith of those who take God at His Word, and who accept the Bible as the infallible, inspired counsel of that God. n

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Design in Nature Listen to the audio version [Now!](#)

As skepticism increases in the religious world, more and more demand is being made for proof concerning the existence of God. Once upon a time that question was never raised, but even theologians are unsettled today about this basic issue. I contend that open-minded men of sincere hearts will find no lack of evidence to prove that God exists. It is certainly strange that the most obvious evidences are usually overlooked entirely. The naturalist who constantly surveys the miracle design in God's handiwork is seldom unconscious of an intelligent Creator. The overwhelming supply of intricate order and design, altogether beyond the ability of any human to provide, convinces the unprejudiced scientist that God made it all.

Our little world abounds in proof of the existence of God. To illustrate: There are laws which determine the weather, the climate, and the season. Inexorable law reigns in plant and animal life, in chemistry and physics. There are laws governing light, color, and sound. Design, and symmetry are discernible in every flower, leaf and blade of grass. Take, for example, the corn on the cob. Did you know that its longitudinal rows are always even in number, either eight, ten, twelve, or fourteen, etc? You will never find an ear of corn having an odd number of such rows. Inanimate nature cannot count. Who then could have planned such an arrangement if not the mind of the Infinite One?

Consider the tiny snow crystals, with their graceful whorls, the delicately chiseled and beveled edges that decorate them, and their curious dots and loops, all arranged in perfect order about one center. How can one explain the fact that snowflakes are almost always hexagon in shape—either six-sided or six-rayed? Professor Wilson A. Bentley, an authority on snowflakes, and pioneer of snow crystal photography, photographed at least five thousand flakes and never found two that were exactly alike!

Five thousand snowflakes each with a different design! But what are five thousand snowflakes among the countless snow crystals which blanket numberless fields and tops of mountain ranges, and feed the glacial rivers?

Artists and silk designers use these snow crystal photographs for patterns; jewelers use them for gem-cutting and for designing jewelry and filigree work; workers in art-metal, for making the decorative ornamental work, such as tracery in windows; scientists, to study the weather, the clouds, and the snow. Lovers of beauty revel in their symmetrical and fragile loveliness. When he was asked for an explanation of the transcendent beauty of these crystals, Wilson Bentley answered, "Only the Artist who designed and fashioned them knows how it is done." Friends, the very existence of such a law of design proves that there is a super intelligent Artist-Creator behind the miracle of snowflakes. We do not even know any human designer who could produce the myriad fragile art patterns which those flakes reveal. Does anyone have the faith to believe that blind chance could produce something superior to all of man's intelligence?

Now let's think of another example of design and order. The wise man counsels: "Go to the ant, thou sluggard; consider her ways, and be wise." Proverbs 6:6. Who can explain the wonders of animal behavior? No one knows. Who has endowed the ant with the superior wisdom that makes it the world's first mining engineer? Who made it possible for the humble water spider to be the world's first hydraulic engineer? The water-spider builds its nest under water, fastening it to a rock, log, or stick, with the opening to the nest pointing downward. In order to force the water out of this thimble-sized nest, the spider brings tiny air bubbles into it. It repeats this operation until all the water has been forced out of the nest, and it is ready for the laying of its eggs. Who taught the spider that the air will displace the water in its nest? How was the spider able to discern this scientific fact thousands of years before Archimedes discovered it?

The shell-spider is the world's first civil engineer. It lifts a shell, possibly a hundred times its own weight, to a branch about eighteen inches above the ground. How it performs this feat of engineering is indeed a marvel of marvels! It first turns the shell downward,

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in order to drain out the water that may be in it; it then spins a web from the shell to the branch. The web shrinks as it dries, and it thus lifts the shell a little closer toward the branch. The spider then spins another web, and still another, each strand lifting the shell closer, until the shell is hoisted and fastened to the branch.

Bees are the world's first sanitary engineers. When a mouse enters their hive, they sting it to death; and inasmuch as bees are vegetarians, they do not feed on the carcass. In order to prevent the decaying corpse from contaminating the rest of the beehive, they seal it air-tight with a special wax, and so perfectly is the work done, that not the slightest taint of decay or the faintest odor can seep through it. Who taught these bees and gave them this marvelous wisdom? The same God who bids His children: "Be ye clean."

Man has within himself a fully equipped "World's Fair," far exceeding the wonders of any other World's Fair. If the living human body could be magnified a million times, what mysterious processes we would behold that would stagger the imagination! We are told that the tissues of our bodies are composed of twenty-eight billions of cells, and that each cell and tissue requires food for metabolism. Does man consciously contribute anything to the accomplishment of this stupendous process? Not in the slightest degree. All that man does is to partake of food, and to masticate it. The stomach, the intestines, the liver, the nerves, the heart, the blood and the lymph do the rest. The blood delivers the nourishment to each of these twenty-eight billion cells, and the body does the rest, forming bone, nerve and muscle.

It is fascinating to observe how quickly the body counteracts disease when some kind of a disturbance occurs. An alarm is immediately sent out from the nerve center in the brain, at once setting in motion nerve activities in the body in its effort to overcome the difficulty. Swarms of white cells are quickly manufactured in the marrow of the bones, and these cells go forth to prevent any further intrusion of the invading germ. Restorative forces are at work, and healing has begun. Whence does the human body obtain this power to repair itself? In the words of the Scriptures: "Who hath put wisdom in the inward parts? or who hath given understanding to the heart?" Job 38:36.

One great Professor of Clinical Medicine at Harvard Medical School, in an address to the Massachusetts Medical Society, enumerated many of the mysterious functions and processes of the body which no scientist understands or can explain. "But what is nature?" he asked. "What are the characteristics of this power? The first is that of its superhuman wisdom. Where does this force come from? Where do we get the healing substance in our tissues? I do not see why we should call it by its natural name. ... It is perfectly obvious that it is God. It is the power of God upon which each one here depends today, for the fact that he is here instead of being underneath the earth. ... The medical profession has learned in studying disease, more about the meaning of this word, God, than the vast majority of the so-called religious people. Why not tell this truth, because it is true?"

The human eye is a marvelous photographic camera constantly sending picture messages to the brain. The ear is a super-sensitized sound apparatus, capable of recognizing a familiar voice among a thousand. And what might not be said of the nervous system, with its millions of tiny nerve endings and shoots reaching every part of the body, carrying messages to the central station—the brain. Who is able to solve the mysteries of the human mind, of man's personality, and destiny? Is it any wonder the inspired psalmist exclaimed: "I am fearfully and wonderfully made"? Psalm 139:14.

Since God bestowed so much thought in the creation of man, is it reasonable to suppose that He will neglect to care for him? Are you at times tempted to think that God doesn't care, that He has forgotten you? Listen to what He has to say concerning this: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Isaiah 49:15.

There was a time when this Scriptural account of the creation of man was sneered and scoffed at by skeptics, and regarded as preposterous, and unscientific. They called the creation story a myth which had come down to us from the ancient peoples of the East. But when chemical analysts tested out the Genesis account in the test tube of the laboratory, they found it to be scientifically sound. Modern scientists agree that the human body is composed of precisely the same elements as the dust of the ground.

Further proof that man was created from dust is demonstrated by the fact that in order to live man must partake of food which comes from the dust of the ground. The inorganic elements of the earth are transformed in the body by the power of God into organic elements which sustain and maintain the life of man. Let man cease to partake of these elements of the earth and he will soon weaken and die. We see, therefore, the same forces at work in man today as were brought into existence in the beginning by



the creative power of God. Thus the creation story stands vindicated. n

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## Evolution - Part 1

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I believe most of us know that Protestantism is not making the progress it did in earlier days. There has been a strange lessening of enthusiasm for Reformation principles. Issues which were once so very, very clear have now been clouded by modern Protestant theology and interpretation. In fact, the historic principle of the Bible and the Bible only is now being questioned as the real source of emphasis for Protestantism today.

We want to study some of these subtle changes that have taken place to steal away the power of that gospel message of old. We would like to know why churches have turned away from the clear Bible preaching of God's Word and put their main emphasis upon social matters and upon a social gospel.

There are two mighty issues facing Protestantism today—evolution and modernism. We are going to take these matters up one by one and see what fearful inroads these heresies have made upon Protestant theology. First of all, we will think about evolution, the theory of evolution. You know, friends, one of the great marvels of this age is how this philosophical theory became acceptable on a scientific plane. This is something we just can't understand, because there is nothing, absolutely nothing, scientific about it. It is utterly unscientific.

Now, we all recognize that science insists upon laboratory methods to verify its propositions. Science always says we must prove it. We must go to the laboratory. We must be sure of everything, put it in the test tube. And yet when science begins to deal in theories of the origin of things, friends, there can be no laboratory proof. There can be no scientific test. After all, no one was here when the world was made. No one was audience to those billions of years which the evolutionists claim for the progression of mankind. So, how could it possibly be scientific?

Now there are only two ways that a person can deal with this matter of the origin of mankind. First, by philosophy and second, by revelation. I have chosen the door of revelation to be the surest and the best. We think God has given us in the Bible a revelation of how things came to be. But philosophy, on the other hand, instead of having any kind of authority such as the Bible, simply speculates on how it might have happened. Now I have no quarrel with philosophy. If they want to imagine how things could have taken place, I don't object. But when these speculations are presented as scientific facts, I do object strenuously.

What is this theory that philosophy instituted and science adopted. Well, it's the idea that way back in the beginning of things there was only a one-celled organism in the whole world, or a tiny monad, as it has been called by some. And this little monad or one-celled organism, without any intelligent design, without any external force applied, over a period of millions of years, simply evolved through a series of spectacular species changes until it turned from a little one-celled thing into an upright man. Now really when I say these things, it's almost with a smile because it's impossible to even imagine an accidental development of a little one-celled animal into an upright individual with all the complexities of his make-up. Yet this is what evolutionary science has now adopted and which it now teaches as fact. Now let me give a fantastic illustration of this word evolution as it is used to describe the doctrine of organic evolution. When I use this illustration, friends, please understand that it's utterly impossible but nevertheless it is a parallel of what the evolutionist is teaching.

Just imagine that the first tiny two-cylinder gas buggy that was ever made was never used by mankind at all. It was simply placed in an open field and left there. According to this theory of evolution, if you just leave something long enough, it's bound to change. And so if you leave this little two-cylinder gas buggy there long enough, and a few million years pass by, it's supposed to change. Without any outside pressure, without any external force applied, without any intelligence involved at all, it's going to change from that little two-cylinder thing into a four-cylinder improvement. Then if you will leave it there long enough, it will also develop into a six-cylinder and finally it will grow into a modern twelve-cylinder automobile. But you say, is that really evolution? No,

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that's not quite it yet. Actually, if this same process continues and you still leave this modern car out there long enough, if it sprouts wings and then takes off flying as an airplane, that would be evolution.

You say, is it really this preposterous, the theory that is being taught? Listen, friends, it's absolutely no more improbable—the thing that I have told you—than the theory which is being taught by a lot of scientists. It's no more improbable than to think that an amoeba could become a worm and a worm become a fish and a fish an amphibian and that turn into a reptile and that into a bird which changes to a mammal which finally becomes a man. Now that's precisely what the evolutionists teach. All those changes are supposed to take place by pure accident. By simply letting nature and time operate upon the little monad, it develops at last into a fully developed complex human being. So you see the illustration is not altogether without parallel.

Now the problem still remains, where did the little monad come from in the beginning? And that's quite a problem because many scientists don't want to admit that God had anything to do with creation at all. For a long time scientists believed in spontaneous generation. What is that? Well, they thought that if you put a pile of old rags in a corner and left them there, after a while a chemical reaction would take place and suddenly out of those rags, life would emerge. Now this, friends, was modern science some years ago. This was taught by some of the most learned men in the world, spontaneous generation, life just coming into being out of nothing. That became a little unscientific because they finally realized that life comes only from life. But now the scientist is in a quandary if he doesn't believe in the Bible story of creation. I'm sorry to say that some modern scientists are going back to that old theory again. Some of them are actually falling back on this theory of spontaneous generation because they have nothing else to believe in. They have absolutely no other explanation as to how the first little monad came into existence or how it arrived on the scene. That is, unless they take the actual teaching of the Scripture about creation.

Perhaps the greatest problem of all is to prove how that little monad became a man. Now there's a real problem to the scientist who believes in evolution. And you know science has been combing the world looking for some tangible scientific evidence of the change they believe takes place in the progression of these organisms. They have been searching for a missing link, for some integrating form to show that species will change from a smaller form into a higher form of life. But you know, friends, they have never found a single shred of evidence to prove that it ever took place, or that it ever could possibly take place. Every bit of evidence supports the story of the Genesis record, that God spoke the world into existence, that God created man as he is now in an upright form. But still, as I say, these people are hard to convince and they don't want to give up their cherished theories.

Let's go back to the book of Genesis for a moment now. Genesis 1:27: "So God created man in his own image, in the image of God created he him; male and female created he them." Now isn't that clear and simple? It says that God created man in God's image. Now, what was God's image, dear friends? Was it some one-cell form of life? Never! Man was made upright, we are told in the Scriptures, created after the image of God. Now look at verse 11. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so."

How did everything reproduce? After its kind. The grass brought forth grass. The trees brought forth trees. Nothing changed its family lines, in other words. There is no such thing as a changing of species. Pansies will always be pansies. Monkeys will always be monkeys. And men will always be men. There are no integrating forms to reveal any change from one family to another or from one species to another. Now friends, if the theory of evolution were correct, we should be able to find many, many varied forms of life changing from one family to another. For example, we should be able to find fish who are turning into mammals and mammals who are turning into birds, etc. But in all the records of civilized man there is no proof of such a change. The scientists will dash madly all over the world if they think some missing link has been discovered. They found some new, strange sounding fish over in Malaya. Immediately the scientists booked a plane to fly over there to see that fish—to see if maybe it didn't have some arms or if it didn't look like some other kind of creature except a fish. But every time they have been disappointed. It just turned out to be a different kind of fish, that's all. Fish remain fish, and birds remain birds, and monkeys remain monkeys, and they don't seem to change their family lines at all.

There is a certain fly called the common fruit fly and its scientific name is *drosophila*, and this fly is unusual in that it actually produces several generations every week. Now this provides an almost perfect setup for scientific observation. The scientists have been observing the fruit fly for a long time, a hundred years or more. This fruit fly can produce several generations every week. Now, friends, if any change takes place just by the passing of time and the reproducing of successive generations, this fruit fly should show some kind of change after these hundreds and thousands of generations. Yet, in all of these countless numbers of generations, they have not yet found a single change

taking place in the fruit fly. It's still just like it was thousands of generations ago. And the evolutionists don't know how to explain it. According to their theory, something should have happened and the fruit fly should have grown up into a big horse fly at least. But nothing has happened. No change has taken place.

All right, another fact which denies this theory is that these family members cannot change their species. They can't crossbreed. Dogs will not interbreed with cats neither will horses with elephants. Everything seems to reproduce after its kind only, just as God said back in the beginning. The reason for this is that all of these families have a different number of chromosomes in their cells which means that they can only produce biologically after their kind. There could not possibly be any biological progression from one family or from one species to another. Now changes may take place within the species—yes. You will get many different varieties developing within a family because of mutational changes. In other words, God didn't have to create all the different kinds of dogs and the different kinds of birds or cats. He simply made one pair and from it, the varieties have developed according to the mutational changes within those species. But they have never gone across family lines to change into a different family. That would be transmutation, and it has never taken place in all history and it can't take place according to the evidence at hand.

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## Evolution - Part 2

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In our last broadcast we introduced the subject of evolution. We are going to continue that strange subject, I say "strange" because it has been accorded a status of scientific fact when actually it's only a theory. Right here I would like to introduce two arguments of the evolutionists based on geology and biology. Now I have no argument with these sciences, friends, because there is true science. Biology is a wonderful science and so is geology. But I object to taking facts and perverting them into theoretical fancy as sometimes has been done in the name of these sciences.

Sir Charles Lyell is called the father of modern geology and he developed the theory of uniformity which has now become very, very popular in certain scientific circles. The theory of uniformity assumes that every change in nature has always taken place at the very same rate of change that we see it now. In other words, they look back over past history and say that anything that we observe today had to be brought into being through the same changes that are taking place presently. Now you can understand how this is pure assumption. This man, Sir Charles Lyell, began to dig down into the earth and he found that there are layers or strata of earth. He noticed that the farther down he dug, the older the layers seemed to be. In fact, he discovered older and older articles in those layers, artifacts and pottery and things like that. So immediately he assumed that the farther down you go, the older the layers of earth become, and the older the civilization which it represents. The scientists eagerly grabbed hold of that idea and modern geology has been based on the assumption that the older civilizations are always represented by the lower strata.

Now, you know something, friends, they discovered in many areas these layers simply have been reversed. They have been turned upside down as though by some violent cataclysmic action of the earth. They have discovered that older beds are right on top with the older artifacts and pottery and the newer layers are down underneath. For example, down in Florida they found some human bones side by side with animal fossils which were supposed to have become extinct long before man ever appeared on the earth. Well, the evolutionist doesn't have any answer for this. He doesn't understand how those human bones got in with all those older articles which supposedly came before man existed. Up in the Rocky Mountains all the way from Montana to Canada, there is a twenty thousand square mile area where the so-called old strata is resting on top of the new. This flatly contradicts the theory of geology that is usually propounded.

But what caused this upheaval, friends? What caused twenty thousand square miles to be just turned upside down so that the older things came to be left on the surface of the earth? Why the flood, of course. But this is something most scientists don't believe. They won't recognize that a flood ever took place. Up on the very highest mountains, even in the Alps range, they have found marine fossils. Now how did those marine fossils get there? Shellfish, starfish, and all the rest of them. Well, we know how they got there. There was a universal flood at one time which left seashells on the mountains. Now this also explains those layers of earth also.

I'm sure all of you have seen those strata in the sides of a hill. How did they get laid down as they appear in the side of a hill or a mountain? According to geology, it took several million years for each one to be put there. Now that would be true, friends, if the theory of uniformity is true. If those layers were put down at the same rate that the earth is being built up at the present, then it would have had to take millions of years. But if you take the flood into account, those layers could have been put down very quickly, because when the waters assuaged from off the earth, as the Bible describes it, naturally all this debris and the dead bodies would have been deposited according to their specific weight and would have been laid down in layers. This would have formed the strata that we now see in the sides of hills. The evolution scientists, of course, won't accept this. But friends, in some places on the face of the earth, they have found great piles of bones as though there was a tremendous deposit made at some time of dead bodies of animals.

In the Grand Canyon and in some of the caves, they have found paintings and carvings

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of dinosaurs. Now evidently at one time, man lived side by side with these huge animals. Surely the dinosaurs didn't do the drawing, did they? And yet, according to the theories of evolution, the dinosaurs disappeared millions of years before man was ever on the stage. Well how could those men draw pictures of those dinosaurs if they had never seen one? It certainly appears that these men and dinosaurs were here at the same time before the dinosaurs became extinct. What a strange merry-go-round we find in the world because the Bible story of creation is rejected.

In 2 Peter 3:3-6 I read: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished." Peter says here that a lot of men are willingly ignorant of the flood. They close their ears to it. They won't believe that once upon a time water covered the earth. So today we have this strange situation of the geologist assigning millions and billions of years in order to give time for evolution to take place and the evolutionists assigning billions of years to allow those strata to build up so that the geologists won't be embarrassed. They just go around in a circle. Each one defending the other one and neither having a scientific basis for their conclusions. Well, I'll say this, it takes a lot more faith to believe those theories than it does to believe the Word of God. It really does!

Now what do you think God thinks of all this as He looks down from heaven? God is very patient. He knows our frame. He remembers that we are dust. But, and I say this reverently, I think sometimes there are some things that must try the patience of God. Now understand I'm using that word in the human sense. I think there are some things that must be difficult as God looks down and sees, not our ignorance, because He can tolerate that, but it's the pretended wisdom of men that must be hard. God is not very often sarcastic in speaking to mankind, but I want you to look at something here in the book of Job. Poor Job went through some very hard times as we all know. He suffered a lot and sometimes he even argued a little bit with God. And often when Job spoke he did not know exactly what he was speaking. He made some very rash statements. And one day God talked back to Job in the 38th chapter, verses 1 to 4: "Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me."

God said, "I'm going to ask you a few questions, Job." Here are the questions, "Where wast thou when I laid the foundations of the earth? declare, if thou has understanding."

God said, "All right, Job, you think you know so much. You have been talking as though you have all the answers. Where were you hiding when I created this world? Were you around the corner somewhere? Did you see how it took place? Is this why you talk so boldly, because you were there?" Quite a question, isn't it, friends. And I think God could ask the very same question of some men today.

One day God looks down and sees a little baby lying in a crib waving its rattle and gurgling. Almost the next day, as far as God is concerned, He sees this same little baby standing up and giving a scientific lecture waving his arms and telling the people exactly how the world came into existence billions of years ago. To that pitiful man, God must desire to say, "Listen, where were you? Did you see what happened? Yet you think you've got all the answers. You know exactly how it took place and how many billions of years it has been since creation." Friends, the only source book into the origin of things is this Bible, none else. We don't have any other record of how the world really came into being and how human life came forth. The Bible tells us.

Now some modern Christians try to harmonize the book of Genesis with the theory of evolution by assuming that the days of creation were long geological periods. They say "Well maybe the first day was a thousand years, or that second day, maybe was ten thousand years." Is there anything wrong with believing that? Well, that gives us a little more time, you see, for evolution to take place. Friends, evolution never did take place and God doesn't need time to do anything. He can do it immediately and instantly. The Bible says, "He spoke and it was done. He commanded and it stood fast."

Now let me give you a few points to show that those days could not have been long geological periods. For one thing in the book of Genesis we are told that the first day was made up of darkness and light and the evening and the morning. In verse 5 it says: "And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." Now regardless of how long the period was, we must all agree that it was partly dark and partly light. It had evening and morning and was made up of day and night. All right then, now let's just imagine for a moment that it was a thousand years or maybe more, every one of those days. Half of that thousand years, of course, would have to be dark and the other half would have to be light. The Bible makes that very clear. So, we would have five hundred years of light and five hundred years of darkness. How long would vegetation survive in utter darkness, friends? Why, it



wouldn't live at all. There would have been no species of plants living through that long period of darkness.

Here's something else to think about. The plants were created on the third day and the insects were created two days later. Everybody knows and even the scientists agree that the flowers and plants cannot reproduce without pollination provided by insects. All of these species would have died out long before the insects came along. Besides, we are told that Adam was created on the sixth day. He lived through two days of creation week. If those days were long geological periods, it would make Adam several thousand years old. And yet the Bible says plainly he was only nine hundred and thirty years old when he died. So the thing doesn't fit. It contradicts all of the Bible truth and we have to throw it out and agree that God meant what He said.

The world was created in six literal days and then came the Sabbath. The Sabbath would have no meaning if those days were not literal solar days. The ten commandments that God wrote with His own hand would be meaningless if those days of creation were long periods of time. Now, please don't misunderstand me, friends. I'm not making a wholesale condemnation of science, I pass no reflection upon true science at all. I only object to the manipulation of facts to make them support theories that are false theories and do not agree either with the Word of God or with true science.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Evolution - Part 3

We have been talking for the last two days about evolution. And friends, how strange it is that the creationist and evolutionist, looking at the same facts, come up with such violently contrary conclusions. What is the answer for this? The scientists have access to the same facts, of course, that the creationists do but they interpret those facts to support theories that are not scientific. For example, the biology proof that is used by the evolutionists is the missing link. You go into a museum of natural history and you will see there a series of skeletons arranged arbitrarily by the scientist. The first little skeleton will be small and animal-like. It looks like a skeleton of a monkey. The next one will be a little more developed and a little taller. The third one will be a bit more complex. Finally you come to the modern skeleton of a modern man. The curator of the museum will tell you that this is the orderly process of evolution. This shows how man developed from one stage to another.

What about this? What about the Java man? the Piltdown man? and the Peking man? You see, they've got names for all those skeletons now. They also have so many millions of years assigned to the age of those different skeletons. What can we say about them? Where did they find those skeletons anyway? Well, bless your heart, they didn't find a skeleton at all. They found a tooth or a piece of a knee bone or a bit of an ankle bone or a piece of skull and then they filled it in with plaster of paris to create whatever they wanted to create. Then they set it up and said, "Here are your ancestors. Here's what your great, great, great grandfather looked like." Now don't misunderstand me. They only say that man and monkeys evolve from the same family stock. They don't actually say that we were once monkeys but that we all came from the same original stock as the monkeys did. But anyway these bones have been found and put together, the fragments, I should say.

Have you ever heard of the Piltdown man? The Piltdown man for many, many years stood in the British Museum as Exhibit #1 to prove evolution. No, they hadn't found very much, just a little handful of bones, but they had made a great big skeleton out of it, which looked fearful and very much apelike. The scientists would lecture to their students, saying, "Now here's the Piltdown man. He lived from so many thousands to so many millions of years ago. This proves evolution. You see how this fellow looks. He's got a low brow and he's a little bit stooped. His facial bones are not fully developed, etc., etc." Well, when I was over in India a few years ago they made a few scientific tests on the bones of this fellow and discovered that somebody had taken some modern bones and put on a little acid to give the appearance of age and it was all a hoax. Yet, it had stood there for years in the great British Museum and had been proclaimed by the greatest scientists of all time as proof of evolution. So they had to take the poor old Piltdown man down and throw him out the door and say, "We're sorry. We made a little mistake and it wasn't really a man after all." I mean, it's almost laughable, friends, if it wasn't so pitiful.

What about the Java man? The Java man was discovered by Dr. DuBois and they named him after the place where he was found, Java. Now Dr. DuBois took that tiny little handful of bones he dug up and put them in his safe at home and refused to let anybody see them. Friends, believe it or not, those bones were not seen by another man except Dr. DuBois for 32 years after he found them. According to Dr. Harry Rimmer he wouldn't even let another scientist see them. Men traveled from all around the world and begged Dr. DuBois to let them see the bones he had found. No. He made a few plaster of paris copies, at least he said they were accurate copies, and sent them to the great museums of science. From these plaster of paris copies, the anthropologists created a man. They said, "This is the Java man and he lived so many millions of years ago." Well, 32 years later, after these copies of the bones had been on exhibit all over the world to prove evolution, Dr. DuBois finally agreed for one scientist to see the bones. It was a man from the Smithsonian Institute and when he examined them, this great scientist wrote back and explained that the bones were not the same as the copies that had been sent out earlier. In fact, he said, in writing about it, "none of the published illustrations or casts, now in various museums, are accurate. The jaw fragment was from another type of man. The femur is without doubt human." So 32 years after they used these bones to prove evolution, finally a scientist gets to look at them and he said, "Really, I'm sorry

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but they're not the same that we've had on display." Yet all of these great scientists based their doctrine on those pictures of some bones that one man found and wouldn't show. These inaccurate casts are still being used, I presume. Now if that's scientific I don't want to be scientific. The evolutionary scientists are desperate, of course, and so they are glad to grab anything that comes along which might offer a shade of support.

I would like to tell you a bit about the Scopes trial in Dayton, Tennessee. Many of you remember this famous trial. Evolution was actually on trial. The Word of God was also on trial. The arguments in that courtroom were to vindicate either the Scriptures or the theories of evolution. On one side were massed the scientific genius of mankind and on the other side was this plain spoken man, a very wonderful speaker, William Jennings Bryan. Well, one of the experts who was called on the stand was Dr. H. H. Newman from the University of Chicago. Dr. Newman took the stand and William Jennings Bryan was called to be questioned by him. Of course, Bryan didn't believe in evolution. He told the court that he would take the Bible only. But this man, Newman, asked Williams Jennings Bryan, "How long do you think man has been on the earth?" "Well," Dr. Bryan said, "I believe just what the Bible says—it's been about six thousand years." Dr. Newman laughed and laughed and said, "Do you know in Nebraska, my home state, we have found a man who lived a million years ago in Nebraska. Now what do you think about that?" "Well," Bryan said, "I just don't accept your evidence that such a man existed." Well, all the scientists laughed and laughed at the poor ignorant man who wouldn't accept the facts of science about the famous million-year-old man in the state of Nebraska.

Now, let me tell you a little bit about that man. They had found up in Nebraska a tooth, that's right, nothing more than a tooth, a single tooth. From this tooth they had built up a theory that it belonged to a man who lived a million years ago. Some of the great scientists had written books and papers and tracts about this tooth. The greatest anthropologists looked at the tooth and gave their studied scientific opinion that this was a tooth of a man who lived a million years ago. The poor Dr. Bryan couldn't prove that they were wrong. He just had to say, "Well, I don't think that you've got evidence that this really was a man!" Now listen friends, after all these books had been written and the scientific dissertations and treatise had been presented, they did discover that the tooth was a pig's tooth who hadn't lived too long ago. Yet here were the great experts. They had already committed themselves. They had written books and tracts and it was even in the learned volumes. Then they found that it was a pig's tooth. But poor Dr. Bryan never knew. He died, of course, at the end of that trial and he never knew that his position was vindicated by the passage of time.

We marvel at the credulity of these scientists. We say, "How could they do something like that? They're supposed scientific. They're supposed to get laboratory evidence." You know what kind of evidence these evolutionists will use in their desperate efforts to support their theory—they will even take the morphological evidence. They will look at the hand of a monkey and the hand of a man and say, "You see it's got the same bones, it's got the same nerves, and the same blood vessels; why, it's almost the same. Therefore, man and monkey must come from the same ancestors." Now isn't that scientific friends? Just to look at the surface and say that it looks alike so it must be the same. Such shallow conclusions are unworthy of scientific notice.

Now evolution has spawned modernism. Evolution has led men to deny the Word of God, to deny prayer, miracles, to even deny the necessity of a divine Saviour. You say, what do you mean? How does evolution take away the need of a Saviour? Well, friends, if man has started out as some tiny form and has progressed and developed ever since, there's certainly no place for a fall of man. Man hasn't fallen, according to evolution, unless he has fallen upward. He has gotten better all the time, they say. In the Bible we find that man began in the form of God and has come down ever since. He fell and he needs to be lifted up and redeemed out of his fallen state. That means he needs a Saviour. But evolution says we don't need any Saviour because man has gotten better all the time. He has never fallen, therefore he doesn't need to be lifted up; he doesn't need to be redeemed. That's why I say evolution has spawned modernism.

I'll never forget driving from Florida up north a few years ago, passing through the little town of Rome, Georgia. As we drove along, I had my family with me, we passed a young fellow, well-dressed, out beside the road hitch-hiking. I passed him by, but as I did, he flashed a big smile. He was a clean-cut, fine-looking young fellow so I said, "Let's go back and pick him up. He must be all right or he wouldn't have smiled that way." So we turned around and went back and picked up the young man and it turned out he was the principal of a local junior high school there in that Georgia town.

We drove along and he found out that I was a minister. He said, "I started out to be a minister also. In fact I spent one year in the seminary but now I don't believe in religion at all. I don't even believe in God." I was amazed. I said, "You started to be a preacher, you went to the seminary, and you lost your faith in God! How did it happen?" "Well," he said, "I attended Emory University over here in Atlanta." By the way, that's one of the largest theological schools, I guess, in the South. He said he studied there for a year. Then he said this, "They taught me that the Bible was just a good book, that Christ was

just a good man, that prayer is only for the psychology of your thinking; there's no such thing as a miracle," etc. etc. I said, "Now wait a minute, you may have had one teacher who taught those things, but not all of the professors held those opinions in the school of Theology." "Oh, yes," he said, "everyone of them did, and finally I gave up and went down to Stetson University and took Education and became a teacher." "Well," I said, "how did it affect the faith of the others. A lot of young men must come in there believing the Bible having been taught in their homes the authority of the Scriptures." He said, "Many of them gave up their faith in God just like I did. Others harmonized their minds with it and went on out to preach."

Listen. I have a statement here published by the American Association for the Advancement of Atheism and they have an annual report. This is what it said several years ago: "The spread of atheism was never faster. It's not measured by atheistic groups but by the decline of religious belief as a controlling factor in the lives of men. This loss of faith causes consternation among the orthodox who are powerless to arrest this movement. The reconcilers, the liberals, and modernists are heroically saving the ship of Christianity by throwing her cargo overboard. They may save the ship of ecclesiasticism but how long will men sail the seas in an empty ship. We welcome the aid of modernists and pledge them our fullest cooperation in ridding the world of fundamentalism."

So I say, friends, that evolution works with modernism which works with atheism, and the truth of God and His Word are quickly thrown overboard. Let me say this that God has an answer to evolution! What is it? It's the Sabbath. In the beginning God made everything in six days and then rested on the seventh day, sanctified it and blessed it. My friends, no one can be an evolutionist who believes in the Sabbath of the Lord because every time he keeps the Sabbath, he's affirming his belief that the world was created in six literal days and that man was made in the image of God. That is God's answer to evolution, the Bible Sabbath.

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## Evolution - Part 4 Listen to the audio version [Now!](#)

One of the greatest forces working against true religion today, is the growing strength of humanism. In simple language, this is the doctrine which seeks to explain everything on the basis of natural law and human effort. It denies the supernatural acts of God as far as both material and spiritual worlds are concerned. Perhaps this doctrine could be expected from materialistic scientists who insist on laboratory proof for all its propositions. But, friends, we are facing a world of religion which is largely turning away from the Biblical concept of God as Creator, Sustainer and Saviour. High placed theologians have generally rejected the authority of God's Word—that is, the claims of its own inspiration and infallibility. The Bible itself declares, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy 3:16. But, what about the book of Genesis, and its clear cut account of Creation and the flood? If all Scripture is inspired, then this story of man's origin must be inspired by God also. Why is there such reluctance to agree with the simple recital of God's power in calling all things into existence? A few years ago there was scarcely any disagreement among religious leaders concerning the origin of life. No one was skeptical enough to challenge the authenticity of the Book. It was the only source of absolute truth, and was so recognized by all, save the most defiant atheist or agnostic.

True, many scientists of the day were looking for some other explanation of things than that offered by the Creationists, but most Christians were secure in their Bible-based faith in Genesis 1. Suddenly, the speculative theories of Darwin sprang into view, and the unbelievers grabbed desperately for an explanation of things that did not involve God. The idea that long ages of time could produce all the complexities of plant and animal life, was used as an argument against the special creation spelled out in the Bible.

When Darwin took his famous trip on the Beagle along the coast of South America, he noted that species of animal life on certain of the Galapagos Islands were a little different from the species on other islands. That started the thought in his mind that given enough time and enough geographical separation, plus other factors, entirely different species would be developed, then different genera, different families, and so on. Without our becoming involved in the endless intricacies of his theory, we may say that Darwin needed only to add the factors of favorable variation and the survival of the fittest in order to account not only for different kinds of life, but for rising levels of life, even up to man.

Now, conservative Christians can agree that Darwin dealt with a fact of nature when he declared that species often varied. What we question is the enormous super-structure of conclusions from those facts. There was a day when men could prove to their complete satisfaction, and to the confusion and rout of their few opponents, that if the world is round, the sailor foolhardy enough to sail endlessly westward would ultimately slip over the side and fall off. Probably no argument could be more easily proved than that. We can visualize their "proof" even today by holding up a ball and watching what finally happens to an object on its surface as it moves in any direction from what we call the top side. It falls off. Q.E.D. How simple! At least, so the medievalists thought.

There was only one thing lacking in their simple demonstration and in their logic, and that was a knowledge of the law of gravitation. They thought they understood nature. They did—in part. They thought their conclusion unassailable. But we only smile as we look back on the matter and muse on the fact that an apparently unanswerable argument can suddenly become pointless by the addition of a lone new fact—in this case the fact of gravitation.

For many decades after scientists began to endorse evolution, liberal-minded theologians endeavored to harmonize the Genesis creation record with the theory of evolution. At last they were able to rationalize that if only enough time could be allowed, there would

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be room enough for Evolution and the Bible. They reasoned that God could have done the work in the slow four billion year span designated by evolutionary science. It is amazing that this tragic compromise has leavened the whole structure of modern Christianity to this day. It is even more astonishing when we consider the implications of it. What does the so-called Christian evolutionist believe about creation? Listen, this is the heart of his position: He believes that the great God, presumably infinite in power and wisdom, saw fit to employ the stumbling method of trial and error in creating our world. In other words, God tried one procedure that worked, and carried the world a certain distance upward. Then after more ages, He discovered further procedures that carried the world a little higher still. And so on, finally, up to man.

All during this long period of trial and error, there were, as Darwin described it, endless exhibits of "the survival of the fittest." For example, an animal with a little longer neck could eat a little higher of the green leaves on the trees and so would have a better chance of survival when food was short. Hence, the world would be favored with taller species. Or, a certain strain of animal might be fleet of foot and thus escape the clutches of predatory animals. The net result would be a species of animal with perhaps longer legs or stronger muscles, or possibly both.

According to the evolution theory, man is the end product of the whole evolution chain that began with microscopic creatures in the swamps. He inherits all the past. That means that there run in his blood and dictate to his nervous system, endless urges of the animal kingdom. In other words, it has been hard for man suddenly to break away from all the evil past. The very first man must have started out under a tremendous handicap. And with all this animal nature, man perhaps shouldn't be blamed so much for his brutality and violence. Maybe this explains the unprecedented juvenile crime rate, too. Can we blame them for rioting and killing, if they have inherited the urges of an animal past? What a perfect set-up for the modern rationalist and theologians who fear to call sin by its right name. If our glands are at fault, plus a poor environment, then there can be no personal responsibility for wrong-doing. Believe it or not, this is the basis for a major school of psychology today. And the Christian evolutionist provides the doctrine that makes it sound so scientific and reasonable. But it's all hog-wash, friends. But he still believes it rather than to believe the simple logical account of the Bible. What has been the result of such unscriptural ramblings?

The result has been the most overwhelming revolution in Christian thinking in the two thousand years since Christ. The evolution theory, of course, allows for no perfect man named Adam at the beginning of the way, and no perfect earth. Hence there is no place for Moses' account of the fall of man, or for the promise of One who would come to lift man from his fallen state. Nor is there any place for the prophecy of John the Revelator, that God will finally destroy this evil world and create a new heaven and a new earth wherein dwelleth righteousness. In fact, there is no place for the word sin as the Bible defines it from Genesis to Revelation, nor for the earlier Biblical ages of earth's history. Amoeba do not sin, nor do frogs, fishes, monkeys, or any other segment of what evolution describes as man's ancestors. Nor does evolution even suggest as to when man began to sin as he slowly struggled upward. Though theologians of our day still use Biblical terms, those terms do not have the same meaning they had in all past time.

Little did theologians realize that by interpreting the days of Creation as long periods of time, they were playing right into the hands of the evolutionists, who think of time as a substitute for the miraculous. Given enough time, plus a dash of imagination and speculation, almost anything can happen.

One of the very reasons why scientists have tended through the years to give a longer and still longer span to the history of our world is that a longer period is needed in order to explain the origin and development of the world and all its inhabitants on a natural basis; that is without the aid of the supernatural. Scientists can never be quite sure, even in their own minds.

Now, the theistic evolutionists, having committed themselves to harmonizing their theology with scientific beliefs, have trustingly gone along with the scientists—back, back, back through the rolling years—and accepted the present four-billion-year estimate for the age of the world. But what such churchmen evidently forget, is that the scientists have rolled time back into the oblivion of the past in order to find what they feel is a rational, non-supernatural explanation for the world; that is, an explanation that calls for no action by God in the process of the making of the earth and its inhabitants. The churchman's dilemma is this: How can he insist that he is keeping God squarely in the picture through the four billion years when scientists have set up those years in order to keep everything exclusively within the framework of natural phenomena, which means that God is not in the picture?

Nor has the churchman any way of escape from the dilemma. For him to attempt to

inject any evidence of God's taking any part in the making of the earth, on the assumption that natural processes cannot account for all, is to part company with the scientists, who insist that all we need to do is to add a billion or so more years in order to compass everything within the natural framework.

But what shall we say of the theologian, who calls himself a theistic evolutionist? Only this: Every stride he takes back through the ages in an endeavor to walk in step with the scientists is a stride away from a truly theistic explanation of our earth. If the scientists, with whom he wishes to agree, have finally carried him back with them to the point where they say it is possible to explain all the phenomena without bringing God into the picture, why not agree with them there also? There seems something a little tragic in the idea of a religious man's traveling back trustingly for billions of years because he thinks the scientists have the truth, and that he is watching his great God at work, only to discover in the infinity of the past that the scientists took him back that far in order to explain everything without God!

Let modernist theologians protest, and they most certainly will, that they still believe in God. I ask again, "What kind of God?" Surely not a God who is very important to all the processes of the world. And if God is so unnecessary and everything can be explained on a naturalistic basis, if enough time is allowed, "Why be concerned about promoting belief in God or giving obedience to His will, or indeed doing anything about God?" The answer to that question is painfully evident. And in that answer, I believe, is found the chief explanation for our present secular age. By the very logic of the evolution-believing theologians, God has become so secondary, even so incidental, as to seem a wholly unimportant force in the universe. Why not let us eat and drink, for tomorrow we die? Surely a God so unimportant to our lives will not bring us into judgment, nor can He be expected to provide for us a life in a world beyond. Obviously, the classic idea of God—a Being all wise and powerful, personally concerned about our lives, simply cannot be harmonized with the whole evolution philosophy.

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## Evolution & Nature - Part 1

Today I'd like to deal with the theme of evolution and the Bible. You know, friends, tremendous issues revolve around this matter of creation versus evolution. In fact, not only our faith in God's Holy Word is involved, but the very plan of salvation hinges upon the successful refutation of the claims of evolutionary scientists. Evolutionists believe that man has never fallen; that there has never been any kind of moral fall since the beginning of the world. They say that man has proceeded upward from the first appearance of life in the earth; naturally, therefore, no one needs to be lifted up or redeemed through the blood sacrifice and atonement of Jesus. The Bible, on the other hand, tells us that man was created upright in the very image of God, and that a terrible moral fall took place, plunging the human race into the pit of depravity. He must be lifted up and redeemed from that fallen state. Thus God put into effect the great plan of salvation whereby Jesus came to die and pay the penalty for man's sins. We can easily see, then, that these two philosophies are far, far apart. There is no compatibility between them whatsoever. It is most important for us to know where we stand and why we stand, because the very heart of the gospel story is at stake in the true understanding of this Bible teaching.

We will concentrate today on but one phase of the question. We will search the world of nature to find if design and intelligence had anything to do with producing the complicated forms of life we see around us. According to the evolutionists, there has been no orderly or pre-existent design in the development of life. They say that all the various adaptations of life came into being purely by accident or chance—no outside intelligence was involved either in the plant world or among the creatures. But let's turn to our Bibles now, friends, to the scripture lesson of Job 12:7-9. "But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?" Job says, If you want to know how God operated in the work of creation, ask these various forms of life. He said to ask the fishes and also the beasts of the field. Ask the fowls of the air and even speak to the earth, and the earth will explain how mightily God has wrought in these things.

Well, friends, that is exactly what we are going to do right now. What does the earth have to say to us concerning God's great power? Did you know there is miracle in every square inch of this earth and its surface? From the towering mountains to the vast restless ocean and throughout the limitless universe of God, there is the throb and hum of life. From the microscopic up to the immense we can discover the fingerprints of the great Creator who has brought all things into existence. An individual would have to be in craven ignorance or be utterly blind not to recognize that more than mere chance is involved in the production of this world and its creatures.

A certain man had a watch that would not keep perfect time. It continually gave trouble, so he kept taking it back to the watchmaker. Finally, he said in desperation, "You've got to find out something about this watch. It just isn't running right. Something is wrong with it." Well, the watchmaker took it apart completely. He took every tiny little wheel out of that watchcase and even counted the cogs on the various wheels. And do you know, friends, he discovered that one wheel had 59 cogs when it should have had 60. One small cog was missing, and therefore, the entire works of that watch were inaccurate. Now the inventor of that watch had engineered it to operate according to a certain very careful plan. It had to have a certain number of cogs in order to work, and the maker of that watch was intelligent. He knew how to count, how to multiply and divide, and he had made a very intricate mechanism.

Now, friends, when I look at the universe and see the amazing fact that it is in perfect balance, that life in this world has been perfectly adapted to the conditions we find here, I know that some great intelligent power is behind it, making it operate in such an accurate manner. The Genesis account of the Bible has been completely vindicated by all the findings of true science. The writings of Moses have been found to be scientific as well as historically accurate. Today we're going to look at the water and land in

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particular. By studying the mysteries of land and sea you will notice how wonderfully they support the story of creation.

Let's go to Genesis now and take a look at the story as God gave it to Moses. Chapter 1 verse 6, "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day." We notice that long, long ago the waters which are over the earth were actually right down upon its surface. We know there is a vast ocean in space—lots of water is suspended in the atmosphere. We'll find out just what purpose it serves in a moment, but at one time that water was resting right down upon the earth. God divided it and lifted part of it up into the heavens while part of it remained down.

Now look at verses 9 and 10. "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good." Now listen, How did Moses know that there would be several oceans or seas? He had absolutely no physical or human way of knowing that there could be more than one body of water in all the world. Moses never traveled that far. He never went around to see how many oceans were in the world; but, God inspired this truth in Moses's mind. He said there were seas or oceans.

Here's another good question to ask. How did Moses know that all these various bodies of water would be connected and would rest in only one bed? Now isn't that what he said? He said, "Let all the waters be gathered into one place and let the dry land appear." In the next verse he says, "There were seas or oceans" and yet, friends, it is a scientific fact, a geographical fact that all the oceans of the world are joined together, and they do all rest in a common bed. Moses could not have known that of himself. He didn't say this of the dry land. No, it was divided up into continents. Part of it would be over here and another big mass of it would be in another location. But concerning the waters he said it would all be in one place together, and yet it would be divided into oceans. I think it is tremendous that the Bible is so scientifically accurate as to reveal these things right here in Genesis.

Now let's see how intelligence and design came into the matter of ratio between land and water. One-fourth of the earth's surface is dry land, and three-fourths is water. In the United States alone we have three and three-fourths million square miles of dry land, and all of it has to be watered and cared for. In fact, if it weren't watered, there would be no vegetation, no grass or trees growing. The earth's rainfall is determined by the proportion of water and land. Just imagine for a moment that the ratio of land and water was changed from what it is at present. Suppose the ocean was only one-half its present size. That would mean our rainfall would be only 1/4 of what we now receive. What would that mean for the United States and these 3.75 million square miles of land we have? Why, all of it would be turned into a vast desert. On the other hand, if you took away half the present land and added it to the ocean, we would get four times as much rainfall as we now have, and the whole United States would be turned into a vast marshland in which human life would be almost impossible. Isn't it wonderful that God made it just right for our needs and pleasure?

Now, suppose that mankind had to water all this 3.75 million square miles. How could we ever spread that water out and irrigate effectively? We have enough trouble getting a few square feet in our yards watered during the hot summer months, don't we? But imagine, friends, if mankind had to devise some way of spreading water out over earth's vast land area to keep the grass growing and keep everything green. What a tremendous task it would be! Somebody says, "There's plenty of water in the ocean. We could just take that water and use it for watering the dry land." It sounds all right, but there are three little problems connected with it. First of all, the little problem of transportation. We'd have to get that water out of the ocean and spread it evenly over the land. The second little problem is that the salt water would kill every green thing it was sprinkled on. And the third little problem is that the weight of water is 800 times the weight of the atmosphere. What a tremendous weight to lift and spread out! Now, how has God overcome these problems?

Well, first of all, the weight problem He solved with heat. We know that heat expands things and cold contracts them. And of all material, water is the most subject to expansion. In fact, when water is turned into steam it becomes 16 or 17 hundred times its original volume. But remember, this water is 800 times heavier than the atmosphere. How does God overcome that weight? He simply sends down the warming rays of the sun, and its heat turns the water into vapor, which is 900 times lighter than the water. This means it is now one-eighth lighter than the atmosphere, so this vapor simply rises up out of the ocean into the sky, perhaps miles into the air, and forms great cloud

masses. That's the way God handled the weight problem.

The second problem was the damaging salt in the water. But God did something for that also. He simply evaporated the water, leaving all the mineral deposits and impurities behind. The water taken up into the clouds is sweet, soft water, perfectly adapted to irrigate the face of the earth.

Now what about transportation, the third problem? Here was plenty of water floating up over the ocean—thousands and thousands of tons of it—but, it is still out over the ocean, which doesn't need any more water. God sent along winds to blow the clouds, and they drifted away and spread over the dry land area where the water was needed. But, friends, how does the water get down out of the clouds? Here we see another wonderful miracle. Cold will contract, of course, so when the clouds pass over the mountain peaks, the cold air reaches up and begins to cool those clouds, turning the vapor into a condensation of moisture. But suppose all the water spilled out at one time. If that happened it would flood three feet of water over the entire surface of the earth. It had to be a gradual cooling process. For example, if the temperature of a cloud were lowered by 9 degrees, it would give up 1/4 of its water; if it were cooled by 21 degrees, it would give up 1/2 its water. God arranged for the cooling to be done on a gradual basis so that water comes down in gentle to vigorous rainfalls, providing just the amount of water the earth needs to be revived. Isn't that tremendous, friend? Of course, some rain falls back into the sea, but this supplies the needed oxygen for the fish and other creatures living in the salty ocean beds.

We must close now, but we'll continue this fascinating study tomorrow. Friend, I just marvel at the wonderful balance that God has placed in the world of nature. Who can say that no divine intelligence was behind the creation of this world? Furthermore, God gave a grand memorial of His creation, which you will want to read about in the second chapter of Genesis. You'll find that the Sabbath, the seventh-day Sabbath, was the memorial God set up by which man should remember His great power in the act of creation.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Evolution & Nature - Part 2

One of the ridiculous claims of evolutionistic scientists revolves around the operation of blind chance. According to their claims, all plant and animal life in this world developed entirely apart from any design or intelligent order. Even the intricate balance of nature is attributed to the blind forces of chance and unlimited time. In our last broadcast we investigated some of the miraculous arrangements of earth and its water, which man has never been able to duplicate. The distribution of water over all the earth to keep vegetation alive is one of these. The condensation and transportation of the billions of tons of water has been accomplished with no equipment whatsoever except the sun, air, and clouds. Man has been able to distill pure water from the ocean on a fractional scale, but the operation requires mammoth machinery and expense. Friends, God did it first, and He still does it a million times more efficiently than the wisest men. Yet some of those wise men deny the existence of God. What a travesty!

If there is no intelligence or design behind our earth and life, these evolutionists must admit that blind, dumb nature is more intelligent than they are. Now don't misunderstand what I'm saying, friends. All scientists are not atheists by any means. In fact, in true science there is profound recognition of God as Creator. Among the 15,000 members of the American Association for the Advancement of Science, you can scarcely find a man who confesses himself an atheist. A group of the most eminent of them, headed by Dr. Millikan who obtained fame long before he isolated the atom, recently sent forth a signed statement declaring in no uncertain terms their faith and belief in God the Creator.

It's a mistake to think that true science is essentially atheistic. It's actually the opposite. But there is a science, falsely so-called, which does deny any divine act of creation. Just remember friends, there are errors in some scientific thought. In fact, the opinions of scientists change very rapidly. It is reported that the Library of the Louvre in Paris contains three and one-half miles of bookshelves holding volumes of science that have become obsolete in fifty years. The listener may recall that famous list of 51 scientific facts published by the French Academy of Science back in 1861, all of which supposedly contradicted some statement of Scripture. Those few score years have gone by and not one word of the Bible has been changed. In those same few score years the knowledge of science has so vastly increased that there's not a living man of science today who holds one of those 51 so-called facts that were at one time advanced to refute the inspiration of the Bible.

If all the crops of all the world were gathered into one central storehouse and the whole human race were put on starvation rations—just enough to keep them alive—every edible thing would be consumed within eighteen months. If in that time God withheld the rain and obscured the sun or flooded all the fields, life would perish from the face of the earth. We talk about man being far away from God—the whole world must stay close to Him, and the farthest away we can get is a year and a half!

Now let's look at something interesting here in the Bible. Did you know that these great facts of nature were all known and understood long before the scientists and naturalists discovered them? Ecclesiastes 1:7 tells us, "All the rivers run into the sea; yet the sea is not full. . . ." Think now friends, why isn't the sea full after all the waters run back into it? The text continues and gives the answer. "Unto the place from whence the rivers come, thither they return again." The Bible says the reason the ocean does not overflow is that the water is taken up again and returned to where the rivers come from. There is a constant movement of water going up from the ocean in vapor form, carried by the clouds over the dry land, being brought down again through the waters of the rivers into the waters of the oceans. So here it is in the Bible—scientific knowledge that men could have discovered for themselves just by reading the Scriptures. Yet the great naturalists felt they had made some new discovery when they found out about the cycle of water and clouds.

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Let's look at another Bible text, Job 26:8. "He bindeth up the waters in his thick clouds; and the cloud is not rent under them." This is a beautiful text. Millions of tons of water are taken up from the oceans into the clouds, and yet the clouds don't break and spill it all at one time. That's what Job said, and of course, he was correct. We've just found that God has a process of gradual cooling which releases the water little by little as it's needed to irrigate the surface of the earth. The cloud doesn't just break open and spill all of it at once. If it did, we would have three feet of water all over the face of the earth. But Job knew this long before man figured it out. He said the clouds receive the water and just hold it there until it's needed and then releases it in gentle rain.

I think all of us know that water has weight. In fact, its pressure is increased tremendously as we go down deeper and deeper into the ocean. Certain fish are living down in the very bottom of the ocean who are especially engineered by God to withstand the tremendous pressure. If these fish were brought up quickly from the ocean depths to the surface, they would explode from the inside pressure which God put into their muscular structure.

This is a wonderful fact, but do you realize that we also live in the bottom of an atmospheric sea that also has tremendous weight? At sea level we are living down in the bottom of a very, very dense, heavy covering. Just as the ocean is around the fish, so the atmosphere is around us. Every moment we live, there is 14 pounds per square inch exerted upon our body structure. Now that's pretty heavy. We think a man is strong if he can lift 200 pounds on his back, and the strongest man that ever lived put only 415 pounds over his head. Yet friends, every single form of life on this earth, including the frail 90 lb. ladies as well as the strongest men, has a constant pressure of more than 14 tons at sea level pushing in and pressing in on him from every direction.

From the filmy, gauzy insects right on up to man and the largest animals, all have been designed by God to withstand this terrific pressure. That little insect, so light and frail it seems anything could crush it, has been built by God to withstand this awful pressure. Can you think this happened by accident? Could this incredible circumstance come about by mere chance? Look at Job 28:25. "To make the weight for the winds; and he weigheth the waters by measure." The Bible says the wind has weight. The air is heavy, in other words. You climb up a mountain, and the higher up you go where the atmosphere becomes thinner, the more distressed and uncomfortable you become. Why? Because the pressure is not as great on the outside. Yet God has built in a certain amount of inside pressure to balance that which is on the outside at sea level. As you get higher and higher the outside pressure becomes less and less and there's discomfort. If you went high enough, you would be torn apart just like the fish that was brought up from the depths of the sea. God has compensated by engineering the human body and the bodies of all other living creatures so they are able to endure the pressure and be comfortable in the process.

Now let's consider another even greater miracle. The atmosphere around us is made up of two main ingredients—nitrogen and oxygen. But notice, the mixture of these two elements is always exactly in the same proportion wherever you find it—on top of the highest mountain or down in the bottom of the deepest cave. The air around us is mixed in a perfect proportion of 79% nitrogen and 21% oxygen. It never varies. You ask, "Why is it made like that? Is there some particular reason? Is it important that we have this exact mixture of nitrogen and oxygen?" I want to assure you that it is VERY important. If the nitrogen were increased in the air about us, our life processes would slow down and we'd soon die. If the oxygen were measurably increased, life processes would be rapidly increased also. But God made it just right. Suppose for example that it was 50% nitrogen and 50% oxygen. If that were the case and an electrical reaction caused the elements to combine, do you realize that the whole world would be turned into laughing maniacs? Everybody would be laughing, because that would produce the same laughing gas, N<sub>2</sub>O, that the dentist uses sometimes when extracting teeth. Suppose it was a 50-50 mixture. That would produce nitric oxide, which would be fatal very quickly to all forms of life.

Was it just a lucky accident, friends, that it happened to come out like it did? Did some blind power of nature just happen to produce the exact mixture needed for mankind to live with pleasantly? Or was there some intelligent design in all of it? This world would simply be a chaos if the smallest accident happened in nature. Should this atmospheric mixture slip out of control for just a single instant, we would see one of the most tremendous explosions, because nitrogen is the basic component of gunpowder, and oxygen, of course, makes for rapid combustion. Just think what would happen if you got nitrogen and oxygen in the wrong proportions and the wrong chemical reaction took place. You could just say, "Goodbye, world." And yet some day, apparently, there will be such an explosion. The Bible says the elements are going to melt with fervent heat. II Peter 3:12 tells us about it. I don't know how God will arrange that, but I do know that some great fire, one of these days, is going to burn, and the earth will be purified by this strange fire of God. The elements will be involved in it because the elements are going

to melt. Maybe God will change just ever so slightly the present proportion of nitrogen and oxygen, thus causing this great conflagration to take place. I do know this—we must be ready for that day when it comes. The Bible indicates that it is near at hand.

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## Evolution & Nature - Part 3

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We continue today our fascinating study about the intelligent design of created things which proves the existence of a divine Creator. One of the mysteries of nature was described in the Bible long before it was investigated by science. Let's read about it now in Job 38:8-11. "Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddlingband for it, And brake up for it my decreed place, and set bars and doors, And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?"

What beautiful poetic language we find here to describe the creation of the ocean! It speaks of it as being born and coming forth from the womb. God says that the cloud was the garment of it and a thick darkness was a swaddlingband placed around the ocean at its birth. But then God added, "Here ye may come, but no further. Here shall thy proud waves be stayed." And friends, the scientists of this world have been amazed in learning the secrets of tidal actions. They still don't understand all the deep, cataclysmic actions underwater which affect the tides and wave patterns. No naturalist on the face of the earth has figured out all the secrets of the swift tidal waves that move to and fro in their own mysterious ways.

By the way, these tidal movements have been in perfect balance to contribute to man's comfort. I think of the mighty Gulf Stream, for instance. We don't know very much about it as an ordinary thing, but we do know that life in this United States of America would be almost impossible were it not for the tremendous influence of that great stream. The Gulf Stream comes up from the Gulf of Mexico and goes along the eastern seaboard and on up into the northern sections of the world. This stream is just like a river flowing through the midst of the sea. You can see that it has a different color. You can tell exactly where the edge of it is, because the water changes color there. When you look down on it from above you can see just how wide it is; in fact, it is about 70 miles wide and about 3,000 feet deep, and it flows along leisurely on its way from the deep south, going up toward the northern clime. The temperature of the water is 86 degrees when it leaves the Gulf of Mexico, and when it gets up by the Carolinas it is still 84 degrees. The warming influence of that water actually makes the coast of North America and Northern Europe to be inhabitable. Otherwise, they would simply be frozen wastelands. People wouldn't be able to live there were it not for the Gulf Stream. The British Isles would be frozen and abandoned. The Maritime Provinces of Canada depend completely upon its warming effect; otherwise those places would be left in frozen desolation.

Now, notice what happens as this water flows north. As it comes to the arctic entrance of Baffin Bay, it meets the frigid Polar Stream rushing out to start southward. There is a titanic collision and struggle between the warm Gulf Stream and the frigid Polar Stream. Now what happens? Well, the Gulf Stream wins, so to speak, and the Polar Stream dives down thousands of feet underneath and goes right on flowing southward, coming up in the West Indies during their hottest season, where it cools the terrible tropical heat. It was in God's plan for this to happen. But as a result of this collision the Gulf Stream is deflected across the ocean where it goes up along the British Isles, making those places livable. In fact, some of those northern lands would be locked in eternal winter without the deflection of the Gulf Stream which creates a warmer climate. Now, friends, did all of this happen by chance and accident? Did these great streams of water just sort of come into existence by blind chance? Did the Gulf stream get deflected by some casual happenstance? I don't believe it for a moment! God was behind the entire plan.

Let's take a quick look at the creatures of the sea, and see how intelligence and design came into the picture. Think of the fish for a moment that inhabit the oceans. I only wish I had time for more details! Fish are constantly subject to attack. They have enemies within the waters around them and also on the outside—gulls and other birds, which swoop down to make meals of the marine life forms. Do you know that fish have a

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specially constructed eyeball that is able to look in any and all directions? He can almost instantaneously see behind, below, on the sides, and above. Furthermore, his eye is designed to take into account the fraction of light. Yes, these fish can see 30% farther than other visual instruments, because God designed the eyeball of the fish to take into consideration the refraction of light. When the oculist manufactures special goggles for divers to wear, they also make them compensate for refraction in the water. We think this is wonderful, of course, but God did it long before. All fish have that kind of eyeball, yet the evolutionists say it just happened. No goggles could come into existence by chance, friends; neither could the fish accidentally develop specialized eyeballs.

In the waters of Malaya lives a fish with bifocal lens built right into his eyes. This little sardine-sized fish is especially prized for food by seagulls. They are always swooping down and gobbling up this little fish if they can. So the little fish has to watch carefully for the approaching danger of the gulls. He must have good distance vision, but since he feeds on the microscopic larvae found in the water, he must have very good near vision as well. Do you know that the Creator provided a little membrane that comes halfway up his eye, giving him bifocal vision? He can look up and see the gulls coming; he looks down and can see near at hand the little bits of life that he feeds on. We think it is wonderful that skilled optometrists and oculists can perfect glasses that permit us to see near and far away; yet, here is a fish that's been around for hundreds of years, which God made that way from the beginning. It did not just develop blindly. Intelligent design was behind its creation.

Now let's examine two Pacific coast water birds. I can find no stronger evidence of design in nature than I find in one of these birds called the Ousel. It is a very friendly little bird that lives near mountain streams, and is usually found where the water is very swift-flowing and splashy. It can be seen floating buoyantly along on the surface of the water, apparently weightless; then suddenly, this bird will sink to the bottom like a piece of lead. I mean that it will just suddenly drop down to the bottom of the stream and begin to walk around, picking up bits of food from the bed of the stream. That's where he gets most of his food supply. But the mystery is that after he has taken his fill, he walks over to the bank, shakes himself, and glides off on the surface again like a bit of fluff. It has been discovered that this strange bird has some special equipment, a muscular apparatus which can instantly exhaust every bit of air from his body. He drops down like a piece of lead to the bottom, but then when he walks out, he can breathe in air again and float off on the surface. Now, friends, that is special creation, isn't it? The evolutionists would say, "Well, he needed to have this bit of apparatus and so nature provided it." They don't say what "nature" is, friends. They maintain that it just grew by some accidental development. The truth is that God provided it. He made this particular bird as He did because He saw that it needed this for survival.

Another Pacific coast bird lives on a diet of large worms, which he finds in holes in the sand. Because this worm is down at the very bottom of the hole, the bird must go down into the hole to get the worm out. It so happens that his beak is just exactly the right size to reach down into the hole, but when he gets into the hole, his beak is squeezed in there, and he can't open it to pick up the worm. Now it would be a pretty bad predicament for the bird to see a luscious worm, put his beak down, but not be able to pick the worm up! Do you know what God arranged for this particular bird? He created a tiny flap, similar to a surgeon's forceps, at the bottom of the beak. With this special organ he can easily pick up the worm, pull his beak up, and gobble down his meal.

Isn't it wonderful that God thought of a little bird and made something special so that it could get food conveniently? Yet men say God didn't have anything to do with it; it just grew that way because he needed it. "Nature" came along and made some forceps. No, God had everything to do with that development, friends. Isn't it wonderful that we have a God like that? And if He loves the little birds, and provided the necessities for their existence and comfort, don't you think He is willing to provide everything that WE might need? He knows when a sparrow falls, but He loves us even more!

Some years ago, a clever biologist who did not believe in evolution wrote an article on his findings, titled, "Evolution Goes to Pieces on a Bee's Knees." The author reviewed the fact that evolution teaches that when a need for a certain organ develops in any creature, the organ is produced in response to the need. Nature itself or some blind chance supposedly comes along and produces the necessary organ in order that the creature might survive. Well, he cited the example of the bees. When bees crawl into the pollen-filled blossoms, they get all stopped up with pollen. In fact, their breathing apparatus becomes so completely clogged that they can't even breathe while they are inside gathering the pollen. Now, it so happens that every bee has special brushes located on his knees—stiff brushes, which he uses to clean out his breathing apparatus when he comes out of the blossom so that he doesn't suffocate. This biologist noted that if it were true that creatures develop special body parts in response to a need, the very first bee to exist did not have them. Since he did not have any brushes on his knees, he would have suffocated when he went into the flower, and the whole bee family would

have become extinct right then and there. Instead of these brushes developing slowly through the ages in response to a need, God made them on the bee so that the very first bee would survive. Otherwise we wouldn't be seeing any busy little bees flying around.

Well, the conclusion is that God anticipated the needs of His creatures, and made them with all the necessary apparatus. How thankful we ought to be that God can supply all our needs in advance! The Bible says the fool hath said in his heart, there is no God. Only a God of love and power could have made these living creatures as we see them about us. And if He cares for the tiny animal world, he cares for us too. He loves us as much as He loves that little bird out on the west coast, and He wants to save us, friends. He wants to take us at last to a place where nature will be in perfect balance again and where all the curse of sin will be forever removed.

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## Evolution & the Body - Part 1

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Today we want to look at one of the most fascinating evidences of creation as opposed to evolution. In no other area is so much heated conviction and dogmatism revealed. Now the reason for this is because we're dealing with a doctrine that cannot be proven scientifically, or by any of the commonly applied laboratory methods. After all, no one was here when the earth was made and when life was first created. Our belief in this matter must be based on faith. In the case of the creationist, his faith is placed in the Bible. But the evolutionist puts his faith in philosophy. Since there is no scientific evidence, certain theories may be propounded in seeking an explanation of the physical world around us, but they must not be presented as scientific truth. Believe me, friend, it's a world of miracle and marvel. The evolutionist and creationist all look upon the same intricate pattern of life and organization, but their explanation of the world is entirely different. From the microscopic to the immense, tremendous wonders are revealed in both form and function.

I don't think any should stir us with more astonishment than the body itself. How can the evolutionist explain the existence of such a delicate, complex machine as the human system? There is only one answer, really, and that is a Mighty, Infinite Intelligence is behind it. The evolutionist says, "No, nature did it. Blind chance and time produced every organ and developed every function of the human body."

Now this position is one of the most amazing that we can imagine, friends. Because only a fraction of the wisdom and mystery of our body is even understood by the greatest scientists of the day. Is chance and blind nature able to baffle the keenest intellects of the human race? Could mere happenstance produce the highly complicated functions of both body and mind of a human being? Utterly fantastic, we can't believe it for a moment. Every cell of the body is a miracle by itself. By the way, this is the only machine that can repair itself. Man can hardly duplicate even the simplest processes of our bodily functions. Of course, some of them could be duplicated, but what would it require, dear friends, for man to perform some of the simple functions of our body? It has been estimated that it would require machinery and electronic equipment to fill a building as large as the empire state building. Then it would take all the electrical energy of Niagara Falls to operate the equipment, and all the water of Niagara Falls to keep it cool. Yet substances are produced in the body by a few microscopic cells in just a fraction of a second that would require weeks to produce by giant machinery that would cover acres of floor space.

According to the evolutionist, of course, man's origin goes all the way back to a little one-celled amoeba. Proof for this? of course, there isn't any. The fact is, that until the invention of a microscope, there was no scientific evidence of the existence of an amoeba. There were no fossil remains, of course, because they're made out of pure protoplasm (which is just like jelly). Now don't misunderstand me, friends, I do believe that these one-celled forms of life were in existence from the very beginning of creation as Genesis 1:20 reveals: "God said let the waters bring forth the moving creatures that hath life." But I do say that there was no scientific proof about the existence of those things long before man appeared—this is what the evolutionist claims. Yes, there are multitudes of those one-celled forms, paramecium, protozoa, etc. By the way, the zoologist observing these cells through the microscope can see just as much difference between them as we see between cows and horses. Their methods of moving, of eating, or reproducing are different; but, friends, there is always one thing in common with these one-celled forms of life—they only reproduce after their kind. There is no reason to believe that an amoeba ever changed into any higher form of life. Now here is a question the evolutionist can't answer: How is it that the dinosaurs and some of the other great creatures have perished from the earth, literally disappeared from the stage of history; and yet the one-celled ancestor remains here by the billions, and not one of them is in the process of changing after countless of generations of being observed?

Yes, another interesting fact too, the cells are all different in these different families or

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species. You take chromosomes, for example. These are found in all cells, of course, and they determine the characteristics and the family lines. There is a different number of chromosomes for all species. This makes cross-breeding impossible, by the way. Cats and dogs can only reproduce after their kind, they can't form any kind of unholy mixture between the different families of animals. Now this is interesting because it actually fits in exactly with what the Bible teaches. In 1 Corinthians 15:38,39, we read: "But God giveth it a body as it hath pleased Him and to every seed his own body. All flesh is not the same flesh but there is one kind of flesh of men, another flesh of beasts and another of fishes and another of birds." In other words, friends, no matter how much alike they might look on the outside, they're all different. It's a different kind of flesh as the Bible puts it. How often a man and a monkey may look alike as far as the external form is concerned! The hand of a monkey and the hand of a man may be very similar. Now friends, does this prove that there is any kind of relationship between the two forms of life? This is looking at the morphological evidence which is only the external evidence. But we're more concerned with histology which deals with the minute internal make-up of cells, etc. Now if there is going to be any scientific evidence, we insist on it being more than just mere external form and shape. It must be based upon some very careful scientific examination, a histological approach, in other words.

It reminds me of a little boy who came in one day and told his dad very excitedly: "Dad, at last I know how horses are made." His dad said, "Well, how is that, son?" "Why," he said, "the blacksmith makes them." His dad said, "Oh, no, how did you come to such a conclusion as that?" "Well," he said, "I saw him." His father said, "What did you see? Really, you didn't see him making a horse." He said, "Well, he wasn't making it, but he was just finishing one up. He was just nailing his feet on as I came by." Well, that is a little bit amusing to us, friends, but really if we just take the appearance of things, we might be led to many false conclusions.

Now what do we find on close microscopic examination of these cells? Well, not only are cells different within families, but even the cells of different organs within the same body differ considerably from each other. Apparently there are certain elements in certain cells for certain organs and they will not function in or for any other part of the body, or any other organ of the body. Now why do I say that? Well, in a living body cells are constantly dying. Most cells can live approximately 28 days and the shortest about 7 days. So many of the 26 trillion cells of the body are replaced completely within every four-week period. Now that's a tremendous rate of cell replacement, of course, but what happens to all the dead cells? They make a complete circuit in the blood stream and return to the parent organ where they died. For example, the liver cells will enter the blood stream and make a complete circuit and come right back to the liver again; but, friends, those liver cells will not be received by any other organ of the body. They will come back only to the liver. Heart cells will come back only to the heart, they would be expelled by the lungs or any other organ of the body. Now when they return, what happens to them? They're broken down into component elements and used again in the creation of new cells. Now that's very interesting, friends. They are almost like a fertilizer to produce other cells in that same organ of the body.

Well, these facts about cells prove beyond any question that man has no relationship to other animals because the bodies are different, the cells are different, and even the different parts of the body itself contain cells that differ from other parts of the body; so there could be no question of one form of life turning into another form. They all have two things in common, bodies of dust and the breath of life; but that ends the kinship. Man has reason and conscience which sets him apart as a different order of being entirely.

I read about one man who was trying to determine if monkeys had any human characteristics. This researcher was trying to get a monkey to put a few simple blocks together, but the monkey wasn't responding very well and the man finally thought that maybe the animal was a bit embarrassed by his presence, so he slipped out the door and bent down to look through the keyhole to watch the animal. To his utter amazement, he saw on the other side the monkey peering through the keyhole at him from the other side. So he found at least one human characteristic in the monkey—curiosity. No, the missing link is still missing, friends, and always will be. There's not one instance of animals crossing lines of own families in reproducing. One of the most unreasonable claims of evolution relates to the accidental development of the complicated human body. The marvel of this intricate machine furnishes the strongest proof against the claims of evolution. Only an Intelligent Designer and Master Engineer could have developed this miracle of form and function.

Consider the heart, for example, it's an amazing pumping machine, about the size of a human fist; but it pumps all six quarts of blood through the entire body every minute. In a lifetime, forty one million gallons of blood will be pumped from each ventricle of the heart. That's a hundred and fifty thousand tons, by the way. And that little organ has no rest any longer than three-fourths of a second. Every twenty-four hours that heart does



an amount of work equal to what the leg muscles of a man would perform in climbing a mountain thirteen thousand feet high. Think of that! The heart, in fact, is a powerful muscle which has a very powerful contraction, but what causes it to beat? Well, it has a kind of electrical timing apparatus called a pacemaker which generates a tiny electrical impulse 70 times a minute which sweeps across the muscle fibers of the heart causing it to contract.

Now, friends, they can call this a pacemaker if they like, but I prefer to call it the power of God. To consider this mysterious generator as a product of chance is just too incredible, we can't believe that — not for a moment.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## God of Creation

The science of astronomy has produced some of the most incredible information about the heavenly bodies in space. By means of powerful new telescopes the edge of infinity is being pushed farther and farther beyond the range of our natural sight. There is absolutely no limits to the universe according to the conclusions of space computers. The deeper men probe into the sky the more extensive and mysterious the stars and planets seem to be.

The most fascinating fact about astronomy is the uncanny accuracy of the movement of those unnumbered worlds, suns, moons and stars. We set our watches by them today, just as men have reckoned time by them in every age of the past. Scientists assure us that not 1/1000 of a second of time has been lost in a thousand years. This suggests that some mighty intelligence is controlling the course of these gigantic stars and their systems. Few of us can realize that they hurtle in their orbits at fantastic speeds, yet with never a collision with the billions of others in space. We go to sleep peacefully tonight with no fear concerning the safety of our solar system. Why? Why do we not worry about one of those countless stars slipping out of place and disrupting the universe. There's only one answer to that, and even the professed atheist must admit it. We know there is a God who controls with perfect precision the worlds He created.

Today I want to take just one aspect of the wonderful character of God for our study—His omnipotence. That means—all power. If God is anything, He is the greatest power in the universe. No religious man would deny that. The atheist alone would dare to lift his voice in denial. I believe that we can even compel the unbelievers today to admit that there is a God who possesses all power. You say "How?" I answer—by proving the miracle of creation. I don't mean scientific proof, because I wasn't there. I didn't see it. Neither were you. The things I'm going to say cannot be placed in the test tube of the laboratory, but they are so reasonable that only an unreasonable man could persist in saying that God did not create the world. One thing cannot be denied by anyone, the marvelous earth is here and its intricate operation is still successful after millenniums of time have passed. Who caused the first proton, neutron, molecule and atom to spring into existence? Where did matter itself originate? It is not adapted to self-creation. It could not have formed without an originating power. I know there are lots of theories in circulation. I have studied with interest the fantastic imaginings of so-called scientists who describe the details of a creation which they classify as one hundred million years ago. They paint a picture of gases in motion, of swirling hot elements solidifying into planets, moons and stars. Listen, my friends, I've never read about the origin of those gases. No scientist has yet explained where those molecules and atoms came from.

And what about the order of things in our solar system today? Suppose matter could spring into being of itself, a property which even science doesn't attribute to it, could it arrange itself in the unbelievable orderly universe we see around us? Consider the rhythm of our solar system. Watch the fiery ball of the sun sink into the west. That giant atomic power plant is the center about which the earth swings at a distance of more than 90 million miles. We travel around this solar race track at a speed of over 1,100 miles per minute. Men talk of traveling with the speed of sound but the fact is we are all flying over the earth seventy times the speed of sound right now as we journey around the sun. What keeps the earth traveling 1,140 miles per minute, from flying off into space and colliding? Take a piece of string, tie it to a spool, whirl it over the head in a circle and then let it go. Does the spool still keep going around? No. What kind of a string would it take to hold the earth on a path around the sun?

The total attraction between the earth and the sun equals the breaking strain of a steel rod 3,000 miles in diameter. That rod is 90 million miles long. But there is no rod, so what holds it then? The power of God! There is omnipotence so vast that we cannot comprehend. Have you ever heard of a man making an atom? We have only heard of splitting the atom. Man can change, but he can't create. It would be folly to talk of making a sun, stars or planets. Man has been able to place a few satellites 200 miles up in the air to encircle the earth. But, friends, so many vast worlds are up there in space that man can't even count them. If you want to feel small and insignificant go out some clear night and try to count them. Is it an accident that they move so orderly and

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precisely in their path? Is it an accident that we can set our watches to the fraction of a second by the movements of heavenly bodies? Is there a man so blind as to say there is no God with omnipotent power behind it?

I would say this, if it's an accident, it is a mighty lucky accident. Consider our moon. Suppose it was larger and nearer than now; our tides would be raised to overflow the earth. If the moon was smaller and farther away, then the tides would be worthless. Suppose the earth turned faster on its axis, our days and nights would be shortened, and the regions at the equator would be covered with sea. If the motion was slower than now, the sea would cover the temperate regions. But the moon is just the right size, and the earth rotates at just the right speed making the earth fruitful and happy. My friends, if there is no God, this is the most wonderful and incredible thing I have ever heard.

It reminds me of a man who saw a turning shaft coming from a wall. He marveled at the steel rod which was capable of turning by itself but never realized the motor beyond the wall which generated power. Even Napoleon, the great general, could not tolerate his soldiers debate on God's existence. He pointed to the stars and asked how they came into existence.

Friends, God is! He is the fountain of power, He is omnipotent, mighty, inscrutable. How did He make matter? How did He create the Universe? What did He have to start with? Psalm 33:6,9: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. For he spake, and it was done; he commanded, and it stood fast."

The fact is, He started something out of nothing. Why do we limit God here? He is so powerful that He spoke the earth into existence. Now read something else in the Bible we all agree with. Isaiah 45:18: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."

He made it to be inhabited. It was a beautiful, perfect world God made—not the earth we see today. Several thousand years of sin have passed since creation. God made it perfect, and to even God it appeared very good. The Bible teaches that God made everything in six days. I believe that with all my heart. Someday soon I want to tell you why I do not believe it took God millions of years to make things. On the sixth day God made man perfect, upright and better looking than any man since. In another broadcast I want to show you why God didn't make a jelly fish, and a million years later turn it into a monkey and another million years later turn it into a man. Man was made in the image of God, with a righteous character also. In that first week of time when the earth burst into existence in the perfection of a divine creation, there was nothing to harm or hurt. There was no lack of anything. God gave man a beautiful home in a most exquisite garden; He gave man a character like His own and He gave him a perfect diet—later on we will talk more about that perfect diet. He gave man life!

Talk about the power of God—here it is. Who can give life but God? Man who is advanced in science, has never been able to give life to a flea. Life and death are issues in the hands of God. When a man reaches the last stages of life, medicines, drugs, injections are all in vain. His life is gone. Science has analyzed the body; we know exactly what elements are in the body and what percent of each. We know how much of phosphorous, magnesium, etc., are there. We can mix them together in correct proportions but there will be no life. Gone are the days when scientists talked so confidently about a spontaneous generation and about the sudden formation of life out of the elements. Now it is a scientific fact, life comes only from life. Could you produce one man who can explain the existence of life without God? I challenge you to do so. Show me a scientist, doctor, or physiologist who can explain what power keeps this heart beating and pumping blood day after day, year after year, without believing in God? Every 60 seconds, six quarts of blood is circulated through the heart. This is continued each minute of each year of life. But there is no generating plant to keep it working. No laboratory has been able to produce any mechanism that could operate even a few months without rest. This body of ours is a strange and wonderfully balanced organism. It is a constant reminder of the fact of creation and the existence of an omnipotent God. We could multiply evidence to confound the atheist, agnostic and skeptic. The most reasonable thing in the world is to believe in the existence of God. And we must all agree that He is omnipotent, that He is the source of power, of life itself.

One more question is in order. Is this omnipotent God of the universe so busy with the operation of worlds and stars that He forgets you and me? The most wonderful thing I know is this: The great God who measured out the oceans in His hand, and stretched the sky over the heavens, is interested in each one of us. He is concerned with the smallest cell in the leaf and grass; He has set a pattern and rule for the smallest animal in the world. Not a sparrow falls to the earth but He knows it. Not a hair of your head falls, but He knows. Does He have a plan for your life and mine? Before you were born He had planned in love for you. To find and follow that plan is the purpose of life. It is the happiest road in the world. The purpose of these broadcasts is to help you find and follow the plan of God. God wants us to be happy. Millions are frustrated, discouraged

because life has no meaning. God wants us to enjoy to the full every heartbeat. And I can assure you on the highest authority that there is only one way to experience the fullest and most satisfying of human happiness. It's in following the way marked out in God's Book, the Bible. How few realize that the true secret of contentment and security is found in this one source. Perhaps this explains the empty frustration and emotional problems that plague the modern generation. I daresay that the insecurity and unhappiness has developed in direct proportion to the neglect of God's Word. In this age of skepticism and unbelief, millions have abandoned their faith in the Bible and have become disillusioned seekers for materialistic security. This they have not found and they never will. The total wisdom of the world is like a broken cistern compared to the springs of truth found in the Divine Word of God.

Now let me say in closing that the wonderful doctrine of creationism is being attacked by evolutionary scientists and humanists of every variety. You need to understand that there is nothing unscientific about believing in a fiat creation of this world and everything in it. The fact is that there is no laboratory proof or demonstrable proof for any theory of origins. No one was there to see it happen. But let me assure you that the evidence available on the subject supports creationism over evolution.

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## God's Answer - Part 1 Listen to the audio version [Now!](#)

Several years ago the dreadful crime of Charles Witman shook the world. His brutal murder of 16 people shocked the sensibilities of upright citizens. Perhaps one of the most amazing things about the case was that this young man was an educated man, a university student. Thus, the Utopian theory that education is the solution to the crime problem was dashed in a thousand pieces to the ground.

The whole shortcoming of the philosophy which was prevalent a few years ago was that men failed to realize that education cannot provide moral force. It cannot change the sinful hearts of men. Only a knowledge of God can do this. And education in this modern age seems set upon the task of denying God and His rulership in the universe. Thus, the only moral force or anchor of strength to youth is torn away, and he drifts aimlessly on a sea of atheism and godlessness.

Probably the reason militant atheism has gained such a strong foothold on the educational system of the land is that the theory of evolution swept the world in the latter part of the last century.

The godless theory of evolution, actually, was in existence among the heathen in ancient times, but it took modern men of science who had fertile imaginations to crystallize it into a set theory which was to pervade all science. A number of men took part in formulating this modern version of evolutionary theory, but the prominent ones were Lyell, the geologist, and Charles Darwin, the biologist.

Whole books have been written on the subject, but there are three main points that must hold if the evolutionary theory is to be true. Here are the three basic principles in this theory. The first principle is that life must have arisen originally from inorganic matter. According to the theory, in other words, in the dim and distant past, there was a time when life came from that which was not living. The second of these principles is that the more complicated forms of life evolved from the simpler forms through millions of years. Therefore, according to the theory, the species are constantly and gradually changing and progressing. The third principle is that all forms of life are progressing upward and improving through "natural selection." This means that those who hold this theory believe, basically, that if an animal wishes for anything hard enough, he will get it. To illustrate, in the dim and distant past, perhaps the snakes thought it would be nice if they could have legs, so they wished and wished, and eventually turned into lizards. That is the general idea. It would be nice if wishing really did make things so, wouldn't it? Well, anyway, such are the principles upon which the evolutionary theory is founded.

This theory is in direct opposition to the Bible story of Creation which tells us that God created all forms of life simultaneously. But the theory of evolution really tears down, not only the creation story, but the whole basis for the Bible plan of redemption. If man is actually getting better, the Bible is untrue, for the Bible teaches that through sin, men are getting worse and worse. The way this theory wreaks havoc with Bible principles is mentioned by H. G. Wells, the prominent atheistic historian. Notice this statement found in Mr. Wells' autobiography. "It was only slowly that the general intelligence of the Western world was awakened to two disconcerting facts: first, that the succession of life in the geological record did not correspond with the acts of the six days of biological facts, pointed away from the Bible assertion of a separate creation of each species, straight toward a genetic relation between all forms of life, in which even man was included. The importance of this last issue to the existing doctrinal system was manifest. If all the animals and man had been evolved in this ascendant manner, then there had been no first parents, no Eden, no fall. And if there had been no fall, then the entire historical fabric of Christianity, the story of the first sin and the reason for an atonement, upon which the current teaching based Christian emotions and morality, collapsed like a house of cards."

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Here we see that what is really involved in the evolutionary theory is the denial of every major point of faith in the Bible.

This godless, evolutionary philosophy was picked up quickly and incorporated into the educational system. The textbooks treat it as though it is a fact, when in reality, it is only a theory and a disproven one at that. Thus, in a century's time the vicious teaching of atheism has almost completely supplanted faith in the Bible. Dr. Joseph Findlay Paydon, a teacher himself, summed up the situation in these words, "For several years, my experience as a teacher, first in public schools in Illinois, later at Northwestern University, and now at the Naval Academy, and my service as a naval officer during the late war have brought me into close contact with young people from all parts of the country. Some very saddening facts have been brought to my attention, with ever increasing emphasis. Chief among these is that the Protestants, to our great disgrace, are neglecting to rear our children in the admonition of the Lord."

"Our neglect is so marked as to approach treason to our sovereign Master. We are allowing—no, we are forcing—our children to grow to maturity through a system of education deliberately designed to prevent their receiving a really accurate knowledge of the One person in history it is most needful they should know the truth about. In our schools, our children are subjected to a vicious barrage of insidious propaganda, from direct but unproved accusations to slowly phrased insinuations, denying the importance of our Lord. It sneers at His authority, and His unique claim upon mankind. It scoffs at the truthfulness of His Word. It seems to aim at the erasure of the evidence of His existence as well as His power. It is constantly working to eradicate and destroy any confidence in our Creator and God, that our young people may have developed."

Thus, we can see that the educational system is permeated with this godless theory. In the wake of this type of training, our country is caught in the throes of crime and moral confusion. It is no wonder that the young people go astray when their faith is so undermined.

More and more children are being led toward crime, as parents throw away responsibility. Selfishness is often the keynote of the day and materialism the inspiration for living. God, in many instances, is not accepted in the home, and concepts of morality have been relegated to the junk heap. Our generation, it seems, has allowed old, faithful religious practices to slip into oblivion. As a result family life has been weakened. The nation has suffered and many of its children have become spiritually starved. A godless home is built upon the sand; it is an inviting breeding ground for moral decay and crime.

And yet, how unnecessary it all is for the theory of evolution is only an unproved and unprovable hypothesis. It is the result of sheer guesswork and misinterpretation of facts. Every basic assumption of evolution has been thoroughly disproved.

Let us take the first one we mentioned. This is the assumption that life must have sprung up spontaneously. The brilliant experiments of Louis Pasteur proved beyond any doubt that life comes only from life. This is the citadel upon which modern methods of sterilization and cleanliness are founded. Science definitely proves that there is a great unbridgeable gap between the living and the non-living. So the very first assumption of evolution is totally unscientific.

Taking the next assumption of evolution, is it logical to suppose that all life originally sprang from the simpler forms, such as the one-celled animals? Here is a statement from one of the world's most renowned biologists, Austin H. Clark of the Smithsonian Institution. "There is no logic in the assumption that the early animals were of the single celled or protozoan type. All the single celled animals that we know are quite as highly specialized as are any other animals, though they are specialized in a wholly different way." We can easily see, then, on the basis of this statement, that the foundation of the evolutionary theory is cut out by real science. There is no likelihood, even from an imaginary viewpoint, that all life stemmed from microscopic organisms.

Another foundation stone of the theory is that there are no set species, but the various animals are evolving upwards into higher forms of life. This is directly contrary to the Biblical teaching that the animals were to reproduce "after their kind." (Genesis 1:24,25) What does science have to say about the evolution of species? Here is a statement from Dr. Bateson of the British Association of scientists. "Although we must hold to our faith in the evolution of species, there is little evidence as to how it has come about, and no clear proof that the process is continuing in any degree at the present time. The thought uppermost in our minds is that the knowledge of the nature of life is altogether too slender to warrant speculation on these fundamental subjects. Did we presume to offer such speculation they would have no more value than those which the alchemists might have made as to the nature of the elements." Now isn't that peculiar? Although Dr. Bateson admits there is no proof for the theory, he still says they must have faith in it.



The scientist derides the Christian for exercising faith, and yet here he has greaer faith than a Christian ever had, faith to believe a theory that every scientific evidence refutes. Mr. Austin H. Clark, who was quoted a moment ago, has something to say also on this subject of the evolution of species. "The complete absence of any intermediate forms between the major groups of animals, which is one of the most striking and most significant phenomena brought out by the study of zoology, has hitherto been overlooked, or at least ignored."

The amazing facts are, then, that the majority of scientists are still clinging to the theory of evolution, despite the fact that it is bilogically unproven and scientifically unscientific. How amazing it is that the minds of so many are able to believe the philosophy of evolution and still deny the simple Bible account of creation. It requires so much more faith to accept the claims of Darwin and his disciples. The miracle which evolution requires one to believe is staggering to contemplate. The creation and development of the human mind and body—purely through the blind nature and chance—it is too much to accept. Even the greatest scientists have not been able to duplicate the simplest processes of tiny cells in the body; yet, they ask us to believe that our complicated eyes, ears, etc. were produced without any intelligent design. What faith it would require to believe that!

What a contrast to the beautiful story of Genesis and its description of God's power in making man.

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## God's Two Books

It has been stated that "a little knowledge is a dangerous thing." This is particularly true in the field of science, as Sir Francis Bacon, one of the founders of natural science, expressed it: "This . . . I affirm in the knowledge of nature, that a little natural philosophy, and the first entrance into it, doth dispose the opinion to atheism, but on the other side, much natural philosophy, and wading deep into it, will bring about men's minds to religion."

There are those who assert that the Bible and science are antagonistic one to the other, and that between the facts of science and the statements of Scripture there exists an irreconcilable conflict. It is evident that they possess but little knowledge of the Book of books.

The truly great man readily acknowledges his limitations. Sir Isaac Newton, discoverer of the law of gravitation, and probably the greatest scientific genius of all time, had a very humble opinion of his scientific attainments. Sensing how puny is man's wisdom in comparison with the wisdom of God, he declared: "I seem to have been only like a boy playing on the seashore and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me!" From Brewster's "Memoirs of Newton." Vol. 2, chapter 27.

In these words Sir Isaac set a worthy precedent for all to follow. Newton saw "a great ocean of truth" not only in nature, but in the scriptures as well; he was a diligent student of the word of God, and wrote volumes on Bible prophecy. In all his research he found no discrepancy between the facts of science and the words of Inspiration, for truth is consistent with every other truth.

The Bible was not only ahead of science when it was written; the Bible is still hundreds of years ahead of science. There is a statement in Job 26:7, written hundreds of years before Christ was born — at least 3,500 years ago, and maybe more! — speaking of God, "He . . . hangeth the earth upon nothing." Just think of the fantastic myths and legends about the earth to be found in nearly all ancient nations. Some believed it was supported by a great tortoise or by a giant named Atlas. Some said it was upheld by an elephant. What upheld these upholders, no one knew! The Holy Bible gives the only possible scientific reply to this question, "what upholds the earth?" God hung the earth upon nothing. How could a body as vast as the earth turn upon any physical bearings? It had to hang by gravity and float in space, which is the only way such a vast body could be suspended. According to the United States Bureau of Standards, this earth weighs a little more than 592 quintillion tons. Only God could make it whirl upon its axis at a thousand miles an hour and cause no friction whatsoever. Surely the Bible is way ahead of its times. It took science thousands of years to catch up with it, and in some scientific areas the wisdom of men will never catch up.

Here is something else. For hundreds of years the ancient scientists thought the earth was flat, that the sun went around it; but all through these thousands of years the Bible kept speaking of the "circle of the earth." See Isaiah 40:22.

Did you know that the Bible describes the air as having weight? It's found in Job 28:24,25. Speaking of God, the writer declares: "For he looketh to the ends of the earth, and seeth under the whole heaven; To make the weight for the winds; and he weigheth the waters by measure."

Air pressure at sea level is nearly 15 pounds per square inch of surface, an average of 14 tons pressing upon every living person. About one ton of air rests upon every square foot of surface. Think of it! The air is pressing down with the weight of about a ton for every square foot of all the land and water surface of the globe, and this fact — that the air has weight — was recorded in Holy Scriptures at least 2,500 years before Toricelli invented the barometer to measure its weight. Before his day, scientists simply

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explained certain strange phenomena by saying that nature hates a vacuum. They knew nothing about the weight of air.

The more wonders men discover in this universe, the more are the wonderful works of God and the vastness of the universe to be realized. Many make their God too small. "Great is the Lord, and greatly to be praised," we read in Psalm 145:3. Modern science is underlining this by discovering a little more about the greatness of God's universe.

Dr. Arthur H. Compton, of the University of Chicago once said, "The world is beautiful to the scientist who is opening new vistas continually. The molecules made from atoms, the atoms made from electrons and protons, show a universe within a universe. And a God who can control a universe like that is mighty beyond imagination."

This, my friend, is the God of the Bible, the Creator, the Almighty One, the Ruler of the universe; the God of Abraham, Isaac, and Jacob; The God of the Bible is the Creator, the God who balanced the atmosphere with 78 per cent nitrogen and 21 per cent oxygen. The atmosphere is proportioned exactly to fit the needs of the human race and all living creatures on the earth. A slight change in one direction or the other would make life impossible.

The God of science is the God of the honey bee with its 6,000 sense plates in its two antennae; its five eyes with their thousands of six-sided lenses like a fixed-focus camera, color blind to red, but able to see ultraviolet rays invisible to us; and with its wings that vibrate 11,140 times a minute, making bees complete masters of the air — being able to fly forward, backward, up and down, from side to side, or poise motionless like a helicopter! Yes, friends, the God who made the honey bee, on which volumes could be and have been written, is the God of whom the Scripture says, "He hath made every thing beautiful in his time." Ecclesiastes 3:11.

He is the God who created water, which, like all fluids, becomes heavier when it becomes colder. This is true of water, however, only until it reaches four degrees above freezing, when it suddenly begins to lose its specific gravity, becomes lighter, and rises to the surface as ice. If it should sink to the bottom, rivers and lakes would soon become solid. Even the seas in many parts of the world would become frozen from bottom to top, and all animal and vegetable life would cease.

The God of the Bible is the One of whom we read in Psalm 135:7: "He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain! he bringeth the wind out of his treasures."

He is the God who made water 800 times heavier than air, yet made it so that it could be lifted against the force of gravity.

He is the God who caused the sun's rays to vaporize water, expanding it to occupy a space 1,600 times greater than it does in its liquid state. The water vapor is much lighter than air, floating readily and ascending into the higher regions, where it is carried all over the earth.

He is the God who inspired the Bible writers to say, "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again." Ecclesiastes 1:7.

God knew and wrote of this water-equalization phenomenon while the wise men did not know it, many, many centuries ago. It shows again that science is just catching up with the Bible, and explaining to us the circulation of water all over the earth: into the sea, out of the sea by evaporation, onto the land in the form of snow and rain, and back by way of the rivers, into the ocean again. Has anyone ever seen a river run uphill? "Unto the place from whence the rivers come, thither they return again," says the Bible. And God held the pen of the author of Ecclesiastes that day, when he wrote more wisdom than mere man could ever have known. It is true that waters do go back to the hills and mountains "from whence the rivers come." They go by way of the sky and the clouds.

The God who can carry this great earth and take it 525 million miles in 365 days, 5 hours 45 minutes, and 46 seconds, not varying more than one thousandth of a second in a century — that God is the God of the Bible.

Wallace, a great scientist of half a century or more ago, showed that if there were either a decrease or an increase in the size of the earth amounting to as much as 10 per cent, no life would be possible upon it. In one case, the atmosphere would be too thin; in the other, too dense. God asked Job the question, "Where was thou when I laid the

foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, it thou knowest?" Job 38:4, 5.

God made the earth just right for people to live upon it. If the sun were 193 million miles from the earth, the intense cold would kill us all. If we were only 15 million miles distant, the heat would destroy us. Since it is about 93 million miles away, everything is just right. The range of temperature within which life is possible is very narrow, so God in His wisdom set the sun just the right distance from the earth, and made it just the right size — some 866,000 miles in diameter — more than 300,000 times the mass of this little earth. The surface temperature of the sun is about 15,000 degrees Fahrenheit, just right to keep the earth habitable.

Think of the deadly actinic rays coming from the sun. Why do they not kill us all? Because there is a protective blanket around the earth, a layer of ozone thousands of feet thick. Tanning and sunburn are only mild forms of what would occur if this ozone were absent. Professor Rudolph Loudenburg, of Princeton University, says this layer is from 15 to 20 miles above the earth, and may be nearly 100,000 feet thick.

We have mentioned only a few of the scientific allusions in the Bible. The more scientific facts we learn, the more we can say, "Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts." Psalm 145:3, 4.

Only an all-wise Creator could know all the necessities and requirements of human life, and He made nature to fit them. The book of nature and the Book of God, the written Book of His revelation, come from the same hand, and both show His love. There are things in both books we cannot fully understand; but we must remember they are the utterances of the Creator whom we would certainly expect to know more than we know. Let us read both as the Word of God.

The great Albert Einstein, physicist, Nobel prize winner, and genius behind the law of relativity, and one of the great brains behind the atomic age, said, "Certain it is that a conviction akin to religious feeling of the rationality or intelligibility of the world lies behind all scientific work of a higher order. This firm belief, a belief bound up with a deep feeling and a superior mind that reveals itself in the world of experience, represents my conception of God. It is enough for me to contemplate the mystery of conscious life perpetuating itself throughout all eternity, to reflect upon the marvelous structure of the universe which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifested in nature."

As we look upon the pages of God's book of nature with awe and wonder, let us also open the volume of His written Word with faith in His goodness, who sent the Lord Jesus Christ to be the Redeemer of the world.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## How Evolution Flunked Science - Part 1 Listen to the audio version [Now!](#)

Recently I talked to a man with a fantastic amount of faith. Not one shade of doubt crept into his animated description of man's origin and destiny. He was an evolutionist I met on an airplane. With incredible confidence he bridged the eons of prehistoric time to explain the existence of modern plant and animal life. His detailed description of human ascent from a tiny one-celled monad was so vivid and convincing that one could almost believe he had seen the microscopic amoeba turn into a man.

What is this evolution doctrine which inspires so much faith in its disciples? How has it turned great scientists into dogmatic opponents of any other viewpoint? Many evolutionary scientists have united their professional influence to forbid any classroom instruction contrary to their own views. Does the theory of evolution merit this kind of fanatic support which would silence all opposing ideas? When religious people take such a position, they are called bigots, but scientists seem to escape that charge. In February 1977 almost 200 of the nation's academic community sent letters to school boards across the U.S. urging that no alternate ideas on origins be permitted in the classrooms.

This indicates that the evolutionists are feeling the threat of a rising revolt against the stereotyped, contradictory versions of their theory. Many students are looking for honest answers to their questions about the origin and purpose of life. For the first time the stale traditions of evolution are having to go on the defensive. But let's take a look at what they have to defend. Then you will understand why these evolutionary scientists are people of such extraordinary faith, and why they are so fearful of facing competition at the school level.

How does the evolutionist explain the existence of that first one-celled animal from which all life forms supposedly evolved? For many years the medieval idea of spontaneous generation was the accepted explanation. According to Webster, spontaneous generation is "the generation of living from nonliving matter ... (it is taken) from a belief, now abandoned, that organisms found in putrid organic matter arose spontaneously from it."

Simply stated, this means that under the proper conditions of temperature, time, place, etc., decaying matter simply turns into organic life. This simplistic idea dominated scientific thinking until 1846 when Louis Pasteur completely shattered the theory by his experiments. He exposed the whole concept as utter foolishness. Under controlled laboratory conditions, in a vacuum, no organic life ever emerged from decaying nonliving matter. Reluctantly it was abandoned as a valid scientific issue. Today no reputable scientist tries to defend it on a demonstrable basis. That is why Webster said it was "now abandoned." It never has been and never can be demonstrated in the test tube. No present process is observed that could support the idea of spontaneous generation. Obviously if spontaneous generation actually did take place in the distant past to produce the first spark of life, it must be assumed that the laws which govern life had to be completely different from what they are now. But wait a minute! This won't work either, because the whole evolutionary theory rests upon the assumption that conditions on the earth have remained uniform throughout the ages.

Do you begin to see the dilemma of the evolutionist in explaining that first amoeba, or monad, or whatever formed the first cell of life? If it sprang up spontaneously from no previous life, it contradicts a basic law of nature which forms the foundation of the entire theory. Yet without believing in spontaneous generation, the evolutionist would have to acknowledge other than natural forces at work—in other words, God. How do they get around this dilemma?

Dr. George Wald, Nobel Prize Winner of Harvard University, states it as cryptically and honestly as an evolutionist can: "One has only to contemplate the magnitude of this task to concede that the spontaneous generation of a living organism is impossible. Yet here

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we are—as a result, I believe, of spontaneous generation.” *Scientific American*, August 1954.

That statement by Dr. Wald demonstrates a much greater faith than a religious creationist can muster. Notice that the great evolutionary scientist says it could not have happened. It was impossible. Yet he believes it did happen. What can we say to that kind of faith? At least the creationist believes that God was able to speak life into existence. His is not a blind faith in something that he concedes to be impossible.

So here we are face to face with the first contradiction of evolution with a basic law of science. In order to sustain his humanistic explanation of the origin of life he must accept the exploded, unscientific theory of spontaneous generation. And the big question is this: Why is he so violently opposed to the spontaneous generation spoken of in the Bible? A miracle of creation is required in either case. Either God did it by divine fiat, or blind unintelligent nature produced Wald's impossible act. Let any reasonable mind contemplate the alternatives for a moment. Doesn't it take more faith to believe that chance could produce life easier than infinite intelligence could produce it?

Why did Dr. Wald say that it was impossible for life to result from spontaneous generation? That was not an easy concession for a confirmed evolutionist to make. His exhaustive search for a scientific explanation ended in failure, as it has for all other evolutionary scientists, and he had the courage to admit it. But he also had an incredible faith to believe in it even though it was a scientific impossibility. A Christian who confessed to such a faith would be labeled as naive and gullible. What a difference the cloak of higher education makes upon our easily impressed minds! How much simpler and sweeter the faith which accepts the inspired account, “In the beginning God created the heaven and the earth.” *Genesis 1:1*.

What would be involved in the accidental development of a single living cell? The fact is that the most elementary form of life is more complicated than any man-made thing on earth. The entire complex of New York City is less complicated than the makeup of the simplest microscopic cell. It is more than ridiculous to talk about its chance production. Scientists themselves assure us that the structure of a single cell is unbelievably intricate. The chance for a proper combination of molecules into amino acids, and then into proteins with the properties of life is entirely unrealistic. The *American Scientist* magazine made this admission in January, 1955: “From the probability standpoint, the ordering of the present environment into a single amino acid molecule would be utterly improbable in all the time and space available for the origin of terrestrial life.”

A Swiss mathematician, Charles Eugene Guye, actually computes the odds against such an occurrence at only one chance in  $10^{160}$ . That means 10 multiplied by itself 160 times, a number too large even to articulate. Another scientist expressed it this way: “The amount of matter to be shaken together to produce a single molecule of protein would be millions of times greater than that in the whole universe. For it to occur on earth alone would require many, almost endless billions of years.” *The Evidence of God in an Expanding Universe*, page 23.

How can we explain the naive insistence of evolutionists to believe something so extremely out of character for their scientific background? And how can we harmonize the normal broadminded tolerance of the educated, with the narrow bigotry exhibited by many evolutionary scientists in trying to suppress opposing points of view? The obvious explanation would seem to be rooted in the desperation of such evolutionists to retain their reputation as the sole dispensers of dogmatic truth. To acknowledge a superior wisdom would shatter the egocentric image which has been too long cultivated by the evolutionist community. They have repeated their assumptions for so long in support of their theories that they have started accepting them as facts. No one objects to their assuming whatever they want to assume, but to assume happenings that go contrary to all scientific evidence and still call it science is being dishonest.

Now let's look at a second basic evolutionary teaching which is contrary to scientific law. One of the most necessary parts of evolution which is supposed to provide the power for changing the amoeba into a man is mutation. This refers to abnormal changes in the organism which is assumed to be caused by chemical changes in the genes themselves. The genes are the hereditary factors within the chromosomes of each species. Every species has its own particular number of chromosomes which contain the genes. Within every human being are twenty-four chromosomes containing an estimated 100,000 genes, each one of which is able to affect in some way the size, color, texture, or quality of the individual. The assumption is that these genes, which provide the inherited characteristics we get from our ancestors, occasionally become affected by unusual pairing, chemical damage, or other influences, causing them to produce an unusual change in one of the offspring. This is referred to as a mutation.

Through gradual changes wrought in the various species through mutation it is assumed by the evolutionists that the amoeba turned into an invertebrate, which became an amphibian, then a reptile, a quadruped, an ape form, and finally a man. In other words, the species are not fixed in the eyes of the evolutionists. Families are forever drifting over into another higher form as time progresses. This means that all the fossil records of animal history should reveal an utter absence of precise family boundaries. Everything should be in the process of changing into something else—with literally hundreds of millions of half-developed fish trying to become amphibious, and reptiles halfway transformed into birds, and mammals looking like half-apes or man.

Now everybody knows that instead of finding those billions of confused family fossils, the scientists have found exactly the opposite. Not one single drifting, changing life-form has been located in all the years that fossils have been studied. Everything stays within the well-defined limits of its own basic kind, and absolutely refuses to cooperate with the demands of modern evolutionists. Most people would give up and change their theory when faced with such a crushing, deflating blow, but not the evolutionist! He still searches for that illusive missing link which could at least prove that he hasn't been 100% wrong.

But let's look at the vehicle which the evolutionists have depended upon to provide the possibility of the drastic changes required by their theory. Sir Julian Huxley, a principal spokesman for evolution said this: "Mutation provides the raw material of evolution." Again he said, "Mutation is the ultimate source of all ... heritable variation." *Evolution in Action*, page 38.

Professor Ernst Mayr, another leader of the evolutionists, made this statement: "Yet it must not be forgotten that mutation is the ultimate source of all genetic variation found in natural populations and the only raw material available for natural selection to work on." *Animal Species and Evolution*, page 170.

Please keep this in mind clearly: Evolutionists say that mutation is absolutely essential to provide the inexorable upgrading of species which changed the simple forms into more complex forms. But, the scientific fact is that mutation could never accomplish what evolution demands of it, for several reasons. As all scientists agree, mutations are very rare. Huxley guesses that only about one in a hundred thousand is a mutant. Secondly, when they do occur they are almost certain to be harmful or deadly to the organism. In other words, the vast majority of such mutations lead toward extinction instead of evolution; they make the organism worse instead of better. Huxley admits: "... the great majority of mutant genes are harmful in their effects on the organism." *Ibid.*, page 39.

Other scientists, including Darwin himself, conceded that most mutants are recessive and degenerative; therefore, they would actually be eliminated by natural selection rather than effect any significant improvement in the organism.

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## How Evolution Flunked Science - Part 2 Listen to the audio version [Now!](#)

Professor G. G. Simpson, one of the elite spokesmen for evolution, writes about multiple, simultaneous mutations and reports that the mathematical likelihood of getting good evolutionary results would occur only once in 274 billion years! And that would be assuming 100 million individuals are reproducing a new generation Every Day! He concludes by saying, "Obviously, such a process has played no part whatever in evolution." The Major Features of Evolution, page 7.

Does this sound sort of confusing to you? They say mutation is necessary to make the changes required by their theory, yet they have to confess that it is scientifically impossible for mutation to make the changes. This is too typical of the puzzling twists and turns made by our evolutionist friends in their efforts to uphold an exploded theory. So the second point of contradiction with true science has been established.

Mutations, of course, do affect minor changes within the basic kinds, but those changes are limited, never producing a new family. They can explain many of the varieties of both plant and animals, but can never explain the creation of basic kinds as required by evolution.

Since we have discovered that the fossil record gives no support to the idea of species gradually changing into other species, let us see if fossil evidence is in harmony with the Bible. Ten times in the book of Genesis we read God's decree concerning the reproduction of His creatures "after its kind." The word "kind" refers to species, or families. Each created family was to produce only its own kind. This forever precludes the drifting, changing process required by organic evolution where one species turns into another.

Take note that God did not say there could be no changes within the family. He did not create all the varieties of dogs, cats, other animals, etc., in the very beginning. There was only a male and female of each species, and many changes have since occurred to produce a wide assortment of varieties within the family. But, please keep it straight in your mind that cats have always remained cats, dogs are still dogs, and men are still men. Mutation has only been responsible for producing a new variety of the same species, but never originating another new kind. Selective breeding has also brought tremendous improvements such as hornless cattle, white turkeys, and seedless oranges; but, all the organisms continue to reproduce exactly as God decreed at creation—"after its kind."

The "common ancestor" that evolution demands has never existed. He is not a "missing link." He is a link who never was. Man and monkeys are supposed to stem from the same animal ancestry. Even chimpanzees and many monkey groups vary tremendously. Some are smart, others dumb. Some have short tails and some long. Some have no tails at all. Their teeth vary in number. A few have thumbs and others do not. Their genes are different. Their chromosomes do not jibe. Interestingly enough, apes only breed with apes, chimpanzees with chimpanzees, and monkeys with monkeys.

But when we start comparing humans with monkeys we get even more impossible differences than those between the simian types. In fact, these differences constitute another unanswerable support for the Bible rule of "after its kind." The fact that some monkeys can be trained to smoke a pipe, ride a scooter, or even hoist a test tube in a laboratory does not prove that scientists are evolved animals, or that monkeys are retarded, developing humans.

It has already been stated that evolutionists expected the fossil record to support their theory of species change. Their doctrine demanded vast numbers of scaly reptiles transforming the scales into feathers and their front feet into wings. Other reptiles, supposedly, should be changing into fur-bearing quadrupeds. Did they find those

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thousands of multi-changing creatures? Not one! No matter what particular strata they sifted through, all the fossils were easily recognized and classified within its own family, just as God decreed. If the evolutionary doctrine were true, the strata would be teeming with hundreds of millions of transition forms with combination features of two or more species. Not only so, but there would have to be millions upon millions of observable living links right now in the process of turning into a higher form. Darwin confessed: "There are two or three million species on earth. A sufficient field one might think for observation; but it must be said today that in spite of all the evidence of trained observers, not one change of the species to another is on record." Life and Letters, Volume 3, page 25.

How interesting! Then why insist that it had to be that way? This is one of the marvels of those who cling to a traditional theory. Even the most ancient fossil forms in the lowest fossil beds have stubbornly retained the same features of their modern counterparts, and it is amusing to listen to the exclamations of surprise by the evolutionists. The creationist is not surprised at all. His Bible told him it would be that way, and he has not been forced to puzzle over contradictory evidence.

Another frustration for the poor evolutionists is the strange case of the empty strata. Let me explain. As one digs deep into the earth, one layer or stratum after another is revealed. Often we can see these layers clearly exposed in the side of a mountain or roadbed cut. Geologists have given names to the succession of strata which pile one on top of another. Descending into the Grand Canyon, for example, one moves downward past the Mississippian, Devonian, Cambrian, etc., as they have been tagged by the scientists.

Here is the perplexity for the evolutionists: The Cambrian is the last stratum of the descending levels that has any fossils in it. All the lower strata below the Cambrian have absolutely no record of life, period. Why not? The Cambrian layer is full of all the major kinds of animals found today. In other words, there is nothing primitive about the structure of these most ancient fossils known to man. Essentially they compare with the complexity of current living creatures. But the big question is, "Where are their ancestors? Where are all the evolving creatures that should have led up to these highly developed fossils?" According to the theory of evolution, the pre-Cambrian strata should be filled with more primitive forms of those Cambrian fossils, in the process of evolving upward.

Darwin confessed in his book, *Origin of the Species*: "To the question why we do not find rich fossiliferous deposits belonging to these assumed earliest periods prior to the Cambrian system I can give no satisfactory answer ... the case at present must remain inexplicable; and may be truly urged as a valid argument against the views here entertained." Page 309.

How amazing! Darwin admitted having no way to defend his theory, but he still would not adjust his theory to meet the unanswerable arguments against it. Many other evolutionary scientists have expressed similar disappointment and frustration. Dr. Daniel Axelrod of the University of California calls it "one of the major unsolved problems of geology and evolution."

Dr. Austin Clark of the U.S. National Museum wrote concerning the Cambrian fossils, "Strange as it may seem ... mollusks were mollusks just as unmistakably as they are now." *The New Evolution: Zoogenesis*, page 101.

Drs. Marshall Kay and Edwin Colbert of Columbia University marveled over the problem in these words: "Why should such complex organic forms be in rocks about 600 million years old and be absent or unrecognized in the records of the preceding two billion years? ... If there has been evolution of life, the absence of the requisite fossils in the rocks older than Cambrian is puzzling." *Stratigraphy and Life History*, page 102.

George Gaylord Simpson, the Crown Prince of Evolution, summarized it: "The sudden appearance of life is not only the most puzzling feature of the whole fossil record, but also its greatest apparent inadequacy." *The Evolution of Life*, page 144.

In the face of these forced admissions of failure to find supporting scientific evidence, how can these men of science continue to press so dogmatically for their shaky views? No wonder they fight to keep students from hearing the opposing arguments. Their positions would crumble under the impartial investigation of honest research.

The absence of pre-Cambrian fossils points to one great fact unacceptable to the evolutionists—a sudden creative act of God which brought all the major creatures into existence at the same time. Their claims that creationism is unscientific are made only to

camouflage their own lack of true evidence. The preponderance of physical scientific data is on the side of creation, not evolution.

The subject of strata beds leads into the interesting question as to how these layers were formed, and why the evolutionists have "guesstimated" their age in the billions of years. The dating of those layers has been done on the basis of the theory of uniformity. This theory assumes that all the natural processes at work in the past have operated exactly as they do today. In other words, we can only explain the creation of those strata on the basis of what we see happening in the world now. How long does it require now for sedimentation to build a foot deep stratum? Then that age is assigned to any 12-inch layer, no matter how deeply located within the earth.

Is that a valid assumption to make? Have all the natural forces of the past been just what we can demonstrate and understand today? How naive and conceited to compel ages past to conform to our limited observation and experience. We can assume what we please, but it proves absolutely nothing except our own gullibility. The Bible explains very graphically about a flood which ravaged the face of this earth, covering the highest mountains, and completely destroying all plant and animal life outside the ark. The destructive action of the deluge is expressed by these words in the Bible: "The same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights." Genesis 7:11, 12.

The existence of those strata can be scientifically accounted for in perfect harmony with the Bible record. The universal flood of Genesis provides a much more reasonable explanation of the strata than evolution's speculations. As the waters receded from the earth, powerful tides and currents carved out the great canyons in a short time. Layers of debris, according to the specific weight, were laid down, compressing plant and animal life into a compact seam or stratum. Only thus can we explain the vast oil reserves and coal beds around the world. These are the products of vegetation and animal bodies being buried under extreme heat and pressure. No such process of fossilization is taking place today. No oil or coal is forming by present natural forces at work. Uniformity fails here.

The fact is, there had to be a gigantic, cataclysmic overturn of nature, killing and burying millions of tons of plant and animal life. The position of some fossils standing upright through one or more strata indicates that the process was not slow or age long. The material had to be deposited quickly around the body of the animal, or it could not have remained in its erect position. Millions of fish were buried by the flood, many of them contorted as though suddenly overtaken by a phenomenal force. Marine fossils have been recovered from the highest mountain ranges, and a check list on other scientific evidences point to a universal deluge over the entire planet.

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**Living Fossils**  
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We are astounded today by the tremendous state of ferment and change in which our world is now involved. Even religious faith has been shaken about and altered by the upheaval in current ideas. What has led to this incredible confusion? Friends, it didn't happen all at once. The seeds of religious skepticism were sown long ago, when theologians first accepted the higher critical methods of Bible study. Under the cloak of scholarship and Biblical exegesis, the critics began to dissect the message of the Bible, point by point, in order to expose its supposed errors. Many, many of the so-called mistakes tabulated by those scholars have been completely refuted by more recent discoveries of archaeology.

One of the greatest areas of doubt has been that of creation according to the Genesis account. When religious leaders chose to believe the philosophical conclusions of evolution over the clear cut record of the Bible, they embarked on a perilous, downward road. By denying the act of Creation, which God claims as His identifying mark of authority, men set themselves in a path which has culminated in gross skepticism. These extravagant end-products of evolution and modernism should serve as a fearful warning to every Christian who is attracted by the theories of men. There can be no trifling with God's Word—not even in the name of science.

No one yet has been able to fabricate a theory of origins which did not require more faith to accept than the simple Bible account. Some of the great men of science must be commended for the faith they have to believe certain of their own speculative propositions. Probably no one was more surprised than Darwin himself, when science began to recognize the theories he worked out to explain the variation of species. I have before me right now a copy of a letter written by Darwin soon after he published his views on natural selection. I saw the actual letter in Darwins hand-writing in the British Museum, and made a photograph of it on the spot. Here's what he wrote a friend who had criticized his book: "I feel not a shade of surprise at your entirely rejecting my views, My surprise is that I have been successful in converting some few eminent botanists and geologists ... I entirely agree with you that there is no more direct proof of variation being unlimited in amount than there is that it is strictly limited."

Doubtless Darwin was a sincere person when he observed, on a world voyage, how the animals were apparently separated according to variety and strength. As a suggestive possibility of how this could have happened, he presented the theory on natural selection and the survival of the fittest. Since many scientists were searching at that time for an alternate to the Bible account of special creation they eagerly grasped this to use against the despised fundamentalists. Now let it be said that the creationists of that day were undoubtedly too narrow and iron-clad in their concepts. Their explanation of variation involved a belief that God created a special family of Spaniel dogs, and a special family of Collie dogs, and so right on through the hundreds of varieties. Actually God needed only to create one basic family of dogs, from which all the varieties have developed. Since all dogs belong to the same family and can cross-breed, their differences can be explained entirely on the basis of mutational changes. It was not necessary for each different kind to be especially created. But, please notice friends, that dogs can only produce other dogs—they can never produce any other species of animal.

If the evolutionist could ever prove that even one basic kind or species had ever crossed over into another species, he would have at least, a small evidence to begin building evolution upon. But that missing link is just as missing today as it was when Darwin wrote his theory. In spite of world-wide searching by the most famous scientific researchers, there has never appeared one single intergraded form of life which is in the process of changing from one species to another. Everything continues to reproduce only after its kind exactly as God decreed in the book of Genesis. There have been some exciting moments when the scientists felt that the missing link had been found, but alas, it always ended in disappointment. For example a few years ago a strange-looking new sea creature was hauled out of the ocean near the shores of Malaya. Evolutionists

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rushed excitedly to the scene, feeling that the missing link might have been found. To their amazement they discovered a fish which was supposed to have become extinct millions of years ago. Identified as the Sealacanth, this fish has been an embarrassing exhibit against the basic claims of evolution. One scientist made this shocking admission in The Scientific American: "Throughout the hundreds of millions of years the Coelacanth has kept the same form and structure. Here is one of the great mysteries of evolution." (Dec. 1955) But, friends, it is only a mystery to the evolutionists. Although they assign millions of years for this fish to pass through several stages of evolutionary development, it insists on remaining unchanged. It refuses to conform to the theories of speculative men.

The Coelacanth is just one of many living fossils which continue to confound the poor evolutionist. Upon the published admissions of evolutionary scientists, the cockroaches and ants still retain almost the exact form which they bore millions of years ago. In fact according to The Scientific American, the cockroach was almost identical 250,000,000 years ago. Now if the scientist really believes that cockroaches were here that long ago and that they have not changed till this very day, what happens to his theory of evolution? The same stubborn resistance to change can be found in the dragon fly and common fruit-fly. In the 1950's a deep-sea mollusk was recovered off the coast of Central America. It lives in the sea at a depth of two miles. Notice what science has conceded about this creature; this is taken from the book Essentials of Earth History: "Its fossil relatives have been discovered in rock estimated to be some 350 million years old, where they are ... with the trilobites". (Page 43)

Now friends, evolution teaches that the trilobites are among the earth's earliest inhabitants. They constituted the earliest forms of evolutionary life. Yet here is a mollusk which existed side by side with trilobites and who has confessedly made little if any change in form. Those mollusks were supposed to have become extinct 280,000,000 years ago, according to Science magazine. They are fossils alright, but living fossils. And instead of providing any missing link or evidence favorable to evolution, they absolutely shatter the whole theory to pieces.

Here is a question which has only one answer. Why have the scientists failed to discover a single intermediate type and yet they have discovered multiplied millions of fossils which are strictly classified under well-defined species? If life did evolve slowly from the simple to the complex then there would actually be far more intermediate forms than of fixed species. In the absence of a single one, how can the theory survive? This is a question that puzzles and perplexes. There are some valid scientific reasons to accept the account of creation in the Bible. It is more reasonable to believe that God can work a miracle by making matter than to believe that dumb unintelligent nature and time could create anything. It would have to be a miracle under either condition, but a miracle by a God of design is more easy to believe than a miracle by blind force or chance. It all boils down to the faith we exercise in the Bible. If we believe it, our faith will accept God as Creator. If we reject the Word of God, we can choose between a score of man-made theories about the origin of life.

Perhaps it is easier to understand the secular scientists than the religious leaders of our day. With the living powerful Word of God before them to testify of a Creator who spoke and it was done, who commanded and it stood fast, they still choose to believe fables, instead. Step by step this rejection of Bible truth has led them to dare question the very existence of God. I press this point, friends, because there are so many who have started the same path of doubt toward God's Word. That unbelief grows as it is encouraged. Gradually the Word of God is humanized and robbed of its divine power. Soon only the covers are left, and inspiration has been cast out the window. Don't let it happen to you!

You know, a survey of 3,000 Protestant ministers throughout the United States reveals that they are disturbed. Nearly half of the clergy in their 20's and 30's confessed that they thought seriously of leaving the ministry. "Much of the disillusionment among church leaders is caused by the hypocrisy of their preachers," said the Los Angeles Herald Examiner. And what about the attitude of the clergymen toward the Bible? The survey concluded with these words, "The Bible is not only not to be taken literally (less than 5 percent of the whole sampling did so) but also there is little specific guidance in it for specific problems," and that is what most of these theologians said, friends. Consistent with their downgrading of the Bible, only 20 percent of the ministers 35 years and under did not condemn extramarital sex. Now, if these ministers are disillusioned with their parishioners they had better examine what they are teaching them themselves.

In the letters section of Christianity Today a spokesman for the United Church of Christ, Dr. William Elliott, who wants to enlist evangelical Protestants in an ecumenical dialogue frankly declares that many ecumenical leaders strongly hate the evangelical doctrine of an infallible Bible. Dr. Elliott himself has characterized this notion of an infallible book as

demonic. Now there are his actual words, friends. He said, "I consider adherence to the infallibility of Scripture demonic." And then he said this, "But hatred for the doctrine of the Perfect Book is very strong in a very large segment of ecumenical leadership and I can hardly be considered irresponsible and ecumenically inauthentic in voicing this hatred." Now there is a man who is a leader of the ecumenical movement who says I hate this idea of an infallibility of the Bible.

Well, a recent convention of the National Council of Churches produced the following results when a survey of delegates was made. Remember now, this is the elite of this organization which purports to represent millions of Protestant Christians in the United States. Two-thirds of the delegates were ordained clergymen, ninety percent of these were college graduates. To this representative group some elementary theologian questions were asked, and here are the questions and the answers that were given.

"What factors are absolutely necessary to salvation?" And the answer, the majority put "love your neighbor" as first. Now friends, what's happened to the text, "Believe on the Lord Jesus Christ and thou shalt be saved"? The majority of these leaders of the National Council of Churches said that the first absolute essential of salvation is just to love your neighbor. All right, here is the second question. "I know that God exists and I have no doubts about it. Do you affirm or deny this statement?" Believe it or not, one in three of these ministers could not affirm his belief in the existence of God. The next question, "Jesus is a divine Son of God and I have no doubts about it. What do you think?" Thirty-six percent of the delegates assembled could not check this off without reservation. All right, the next question, "There is life beyond death. Do you believe it?" Thirty-one percent could not bring themselves to believe that. And then: "Miracles happened just as the Bible said. What do you think of that?" Sixty-two percent could not agree. Thirty-five percent put the miracles down to natural causes while twenty-six percent were either unsure that miracles happened at all or they were sure that they didn't. As to the doctrine of the virgin birth only twenty-eight percent believe that the devil actually exists. Well, these are interesting things, friends. We are living in a day of unbelief.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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One of the greatest tragedies of modern civilization is that man has turned his back on the only Book in the world that tells us where we came from, why we are here and where we are going. In its place we have taken the guesses of man. It is true that for many years the Bible was the world's best-selling book, but it probably has the dubious distinction of being the only book that has been a best-seller that very few people have ever read. Oh, everyone has read a little of it; everyone has read at least the Lord's Prayer, the Beatitudes, the Twenty-Third Psalm, and some other well known passages, but very few have really studied God's Holy Word to learn of His plan for our lives.

There was a certain pastor who was visiting one of his parishioners. As he prepared to leave the home, he asked the lady if he could use her Bible for he wanted to read a passage of Scripture and have prayer before he left. She turned to her little six-year-old girl seated beside her and said, "Honey, will you get the Bible for the minister? He wants to read something to us before he goes." A questioning look came upon the little girl's face. She obviously didn't know what her mother was talking about. The mother, quick to cover up the embarrassment said, "You know, Honey, the big book that we use so much." The little girl brightened up and immediately left the room. Soon she was back with the Sears-Roebuck Catalog. She had done exactly what her mother had told her to do—she got the big book that they used so much.

One of the major questions in the world today is with respect to the origin of life. I suppose the overwhelming majority of people, even Christians, would have to be classified as believers in evolution. There are still a few people who believe in special creation as recorded in the first chapters of Genesis in the Holy Scriptures. Even among those who believe in special creation there are those who are a little uncertain. They read things from week to week in the paper; they hear things on the radio; and they wonder just how the Bible-believing Christian should relate himself to some of the so-called scientific facts that are presented. They seem to be in direct contradiction, and indeed they are, to the facts that are given in Scripture. If science is really true, and we cannot doubt but that true science is, then how can the Bible be correct when the two present entirely different pictures regarding the origin of life?

Now I will use the word faith to apply to every one of you whether you class yourself as an evolutionist or as a believer in special creation, because one thing we must acknowledge at the very outset is this—you cannot scientifically demonstrate today either evolution or special creation. Neither is taking place right now. The evolutionist will admit that he has never witnessed a change from one "kind" to another. And obviously the believer in special creation does not claim that creation is taking place today. Therefore, whichever theory you believe, you must believe it by faith. My purpose is to show you, to the best of my ability, that there is a solid basis for real faith in believing the account of special creation as recorded in the first two chapters of Genesis. There are some weaknesses in the theory of evolution that I want to mention. I do not wish to ridicule or anything of that nature, but we must recognize the fact that in spite of the claims of some, evolution is not an established scientific fact. It is only a theory. Charles Darwin himself admitted, "There are two or three million species on earth. A sufficient field one might think for observation; but it must be said today that in spite of all the evidence of trained observers, that not one change of the species to another is on record." Life and Letters, Vol. 3. p.25.

Now, let us look at some things in close detail. Whenever we discuss the theory of evolution and special creation we must remember that there are various kinds of scientific words that we will use. There is a great deal of evidence according to most scientists today to support the theory of evolution. You must realize that the theory of evolution is supported entirely by persuasive evidence, or subjective evidence. Now the opposite of this is coercive evidence. Coercive evidence is evidence that admits of only one truth. Persuasive evidence is evidence that can be interpreted more than one way.

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Let me give you an illustration of each.

A good illustration of persuasive evidence would be the evidence contained in the study of geology, the fossil record such as found in the layers of sandstone, shale or whatever type of deposit it is. Generally speaking, this evidence is stacked up like this—the deeper you go into the earth, the more simple forms of animal fossils are found. Now, not all of it is like this, but the majority of it is. To the evolutionist, you see, this tends to support his theory that the earth is billions of years old, that life has developed from the simple to the complex over millennia. They believe that as time passed deposits settled on the earth, the simple remains of life left their fossil remains buried deep and that the closer we come to the surface the more complex forms are found.

However, this can also be explained another way. This type of evidence, we believe, establishes the truth of the flood recorded in the sixth chapter of Genesis. You see, the Bible plainly states that the flood did not come in one day but about six weeks passed from the time the waters began to build up on the earth until the earth was eventually covered by water. During this period of time, the simple forms of life which had no means of escaping the water perished first. From the flowing of the silt and dirt and debris back and forth over the surface of the earth these simpler forms of life were buried first. The stronger animals were able to retreat and flee to higher ground and were buried last because they were able to escape the lower places. This is persuasive evidence. I can use it to support the record of the flood as found in Genesis 6:8, and the evolutionist can use it to support the theory of evolution. It can be used both ways.

An illustration of coercive evidence is the shape of the earth. All of us agree that the world is round. One of the things that demonstrates this is that the passengers of a ship crossing the ocean see the tops of mountains first as they approach land. This can be explained in no other way except that the world is circular. The fact that the astronauts out in space have taken pictures hundreds of miles above the earth, in which we can clearly see the curvature of the earth can only be explained by the fact that the earth is round. So you see what I mean by the two types of evidence. Now we find that supporting the theory of evolution is no coercive evidence. All of the evidence in that theory is persuasive evidence. This is a significant point to remember.

Another thing we need to understand is a definition of special creation. The fact that people for centuries have misunderstood what the Bible-believing Christian actually believes about special creation has led some to doubt creation when they actually did not understand what was meant. In the Middle Ages it was commonly believed that the first two chapters of Genesis taught that in the beginning God created fixed varieties of species. That every time a species reproduced itself, be it plant or mammal, every generation was as exactly like its parents as the coins from a mint. But this is not what Genesis teaches.

Take your Bible and turn with me to the record given in Genesis. This is what God tells us took place at the time of creation. I want you specifically to notice that the word, "species," nowhere appears. But another word is found which I have used earlier in this broadcast. You may have wondered just exactly what I meant. In Genesis 1:24 we read: "And God said, let the earth bring forth the living creature after his kind: cattle, and creeping thing, and beast of the earth after his kind: and it was so." Someone will say, "Well, preacher, what is the difference between the word "kind" and the word "species," as used in this discussion?" Simply this—a kind is a basic type, a family group. A simple illustration would be the horse family.

Now in the horse family there are many species. There are Arabian horses, Shetland ponies, etc.; and these are species within the horse "kind" or horse family.

Now there is something interesting here. There are no two things in this world exactly alike in the field of nature. Even identical twins are not completely identical. The maple tree may have a thousand leaves, but no two of them will be exactly alike. In the field of horses again, in the same species no two animals are exactly alike. But when you see a horse you have no difficulty knowing it is of the horse family. You don't ask yourself, "Now, is that a horse or a cow?" That question never enters your mind. In spite of the fact that there are many species within the horse family, they are a distinct "kind" and easily distinguishable as horses. There is no connecting link between horses and cows.

There are many species within the kind but there is no overlapping of the kinds. Every time a female duck hatches one of her eggs, there is never anything but a duck inside. Now, that almost seems ridiculous to mention, but this is of vital importance. There is no connecting link between a duck and a chicken. They both have feathers, they both lay eggs, they both have very similar habits; but there is a distinct difference between the two kinds. Many species of chickens, many species of ducks; but there is a distinct barrier between them. The same is true of animals. This is true of every living thing.



We have all kinds of hybrids in the world today. But scientists have never produced any new kinds. Never! Changing the species, yes. They can change the color of the kernels on the ear of corn; they can change the color of the petals of the flower; they can even change the characteristics of animals. For instance, in the poultry business they can produce a hybrid such as the New Hampshire Red chicken which has the hardy characteristics of the Rhode Island Reds, but the egg-laying characteristics of the Leghorn. But they cannot produce a new basic type.

The very reason for the theory of evolution is that Charles Darwin as he studied theology at Cambridge University was taught that the Bible said that God created various species, and as he observed nature, he saw that there was a great variety of species. So he concluded that the Bible must be wrong. The trouble with Darwin was that he took hearsay for what the Bible said, rather than reading it for himself. When he saw these many varieties within the species, he thought that this was conclusive proof that the Bible account was incorrect. The truth of the matter was that the Bible did not say anything about species. How tragic that the theory of evolution grew out of a misunderstanding of what the Bible actually taught.

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## Proof of God Listen to the audio version [Now!](#)

In several recent talks on modern skepticism, we have been trying to show evidence from many angles that God is just exactly what the Bible claims Him to be. Not one word of Scripture has ever been broken and disproven by generations of critics. All the latest facts of true science coincide with the Bible record. God does exist, and He still functions as the mighty Sustainer of the Universe He created—in spite of the modern blasphemy of theologians and scholars.

There are those who tell us that they do not believe in the existence of God simply because no one has ever seen such a Being. In other words, they would have us think that they believe in only that which they have the ability to see. However, human experience daily teaches us that we actually believe a great many things which we do not see nor understand. Take, for instance, gravitation, electricity, air, thought. No one has ever seen these forces and yet we know that they exist because of what they do and accomplish. The Scripture declares: "The heavens declare the glory of God; and the firmament sheweth his handywork." Psalm 19:1.

That is to say, as we view His created works we may clearly see and understand that there must be an invisible Being, namely God, who has brought all these things into existence. To illustrate, we understand that there is a skywriter in the clouds when we see the skywriting, even though our limited vision may be unable to penetrate the distance and see the one who does the writing. In both cases to disbelieve would be utter foolishness.

There is such abundant and conclusive evidence in the heavens of the existence of a Supreme Being, that no unbiased person can consistently deny it. The sublime pageant of the heavenly bodies in their orderly march through infinite space, testifies of the Deity. Says the prophet: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Isaiah 40:26.

Our finite minds are incapable of comprehending the vastness of the universe. Astronomers tell us that all the grains of sand on all the beaches of the world would scarcely equal the number of the stars in the universe. Dr. Howard Shapley, noted American astronomer, estimates that there are 200 billion galaxies or island universes each of which contains billions of stars or suns. All these stars are in perpetual motion. Countless billions of these blazing suns plow their way through limitless space, orbit intersecting orbit like the links of a chain, and yet there is no conflict, no collision! What mathematical Genius has conceived, planned, made and coordinated all these worlds?

"The fool hath said in his heart, There is no God." Psalm 14:1. Such an one may ascribe the existence of this infinitely complex universe to chance, but chance cannot invent, organize, or plan. Chance cannot even make a watch. Each little wheel, spring, jewel, or cog in the watch has its place. Were we to place the parts of a watch, its jewels, wheels, and springs, in a container, and shake them together ever so vigorously for a million years, those parts would never of themselves make a watch. Only an experienced mind, and skilled hands can fit those parts together. A prominent businessman, a manufacturer of cutlery, who had been delivered from the soul destroying influence of skepticism, and who became a firm and ardent believer in the existence of God, was asked to give one reason for his strong and unyielding faith in the God of the Bible. His answer was as follows: "It takes a girl in our factory about two days to learn to put the seventeen parts of a meat chopper together. It may be that these millions of worlds, each with its separate orbit—all balanced so wonderfully in space—it may be that by a billion years of tumbling about they finally arranged themselves. I don't know, I am merely a plain manufacturer of cutlery. But this I do know, that you can shake the seventeen parts of a meat chopper around in a wash tub for the next seventeen billion years and you will never make a meat chopper."

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Dr. Compton, nationally known physicist, believes in God, and assures us that his faith is a very real thing to him. Answering his own question as to what faith is, he says: "For myself, faith begins with the realization that a supreme intelligence brought the universe into being and created man. It is not difficult for me to have this faith, for it is incontrovertible that where there is a plan there is intelligence, and an orderly, unfolding universe testifies to the truth of the most majestic statement ever uttered: 'In the beginning, God. ...'"

Let me ask you, Do you know of anything that is superior to your mind? Look at the planets coursing through the sky. Behold, in all its splendor the entire cosmic universe with its suns, its nebulae and galaxies. Yet they are inanimate. They have no mind, no intelligence. They cannot do what you can do—think, reason, plan, and carry out plans according to private volition and will. The human mind can think, reason, plan, and push those plans into action. It can invent and produce instruments by which it gathers a knowledge of the vast universe. Through radar man has now been able to send a signal to the moon and command it to return. He can control waterfalls and make them serve his needs, cause rivers to run backward, turn the forces of nature to serving the needs of mankind. And now he has learned how to break down the atom, and utilize a power so vast that man is able finally to annihilate all life from the earth.

But there remains one thing no man ever has been or ever will be able to do. He cannot build, produce, or create anything that is more intelligent than himself! A man can take existing materials and out of them build a house. But it requires intelligence and power superior to the house to produce the house. An automobile is almost a living thing, but the intelligence and powers required to invent and produce it are superior to the thing produced. To suggest to you that anything you could invent or bring into being could be superior in intelligence and ability to you and your mind would certainly insult your intelligence!

Now let me ask you, Do you honestly believe that any power or force which is inferior to your mind could have produced you? If you do not believe in God, then you have only the alternative of believing that something less than your intelligence produced you—that dumb, purposeless unintelligence brought into being your intelligence! The only rational possibility is to confess that the very presence of the human mind is proof that the Great First Cause is also the supreme intelligence, infinitely superior to the wisdom of mortal man!

Now take a look at the miracle proof of created things. It matters not whether we study a distant sun through the telescope, or a tiny cell through the microscope, we will find law, design, and purpose pervading every atom in infinite space. The protons and electrons in the smallest atom are just as definitely governed by law as are the greatest suns in distant space. Wherever laws exist, there must of necessity be a lawmaker. Many scientists agree that it is impossible to explain the behavior of nature aside from God.

William Ritter, former director of the Scripps Institution for Biological Research, University of California, says: "Seeing God in the universe is no more difficult than seeing electrons there," while Pasteur, French scientist and father of bacteriology, declared: "Posterity will one day laugh at the sublime foolishness of the materialistic philosophy. The more I study nature the more I stand amazed at the work of the Creator. I pray at work in my laboratory." If I had the very finest railroad watch made, it would not keep perfect time. Once or twice a week I would have to adjust it a second or two. If I want to be sure it is accurate to the second, I set it by the master clock of my city, or any city, which is always found at the Western Union. But even this clock does not keep perfect time. Once or twice a week it must be adjusted a second or two by the master clock of the nation, by telegraph, from the Naval Observatory, Washington, D. C. There at the Naval Observatory is the Master Clock of the U.S.A. But this great Master Clock of the nation is not perfect, either. It, too, must be adjusted and corrected occasionally.

Yes, it is corrected by the Master Clock of the Universe—up in the skies—by astronomers! Up there in the heavens is the great Master Clock that never makes a mistake—is always on time—never off a fraction of a second—the heavenly bodies coursing through the skies!

Now, if I show you my fine factory precisioned 23-jewel railroad watch and tell you that it was not made by any watch company at all, in fact, it was not designed or put together by any watchmaker but that it just sort of happened, would you believe that? The iron ores just brought themselves up out of the ground, refined themselves, formed and shaped themselves into the delicate little cogs and wheels and other pieces. Would one person accept my story that the silicon just came of its own accord out of the earth and turned itself into the glass crystal, or that the gold case just refined itself, shaped



itself. Then suppose I asserted that the cogs and wheels and scores of little parts just assembled themselves together in that case, wound themselves up, and started themselves to running and keeping almost perfect time, well, if I should try to tell you anything like that, you would tell me I'm crazy or a fool, would you not?

Certainly! You know that the presence of that watch is positive proof of the existence of a watchmaker who thought it all out, planned it, put it together, and started it running.

But then you look up into the great vast sky at that Master Clock of the universe, which never misses a second, the perfect watch by which we must constantly set all our imperfect man-made watches, and you tell me, "That all just happened? There was no Great Watchmaker! No master mind thought out and planned that complicated universe, brought it into being, set each star, sun and planet in its own precise place, and finally started the countless heavenly bodies speeding through space, each in its prescribed orbit." Do you tell me that it just fashioned itself, put itself together, wound itself up, and started itself running? There was no Intelligence, no planning, no creation, no God!

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## Questions and Answers - Part 4

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For several days now we have been answering the Bible questions which our listeners have been sending in, and even though we deal with a variety of subjects, these broadcasts are proving to be very interesting and informative.

Our first question today has to do with the length of a Bible day. Here it is: Will you please explain further about the way a day is reckoned in the scripture?

This is an interesting question which we have referred to from time to time without, perhaps, giving enough Biblical evidence. In the first chapter of Genesis we read that the evening and morning constitute a day. We read there, "The evening and the morning were the first day, ...the evening and the morning were the second day, ...and third day," etc. Notice that the evening introduces the dark part of the day and the morning introduces the light part of the day. Practically speaking, of course, twelve hours of darkness and twelve hours of light make up a twenty-four-hour day. All through the Old and New Testaments we find the day begins at sunset and ends at sunset. That is quite different, of course, from our midnight-to-midnight reckoning, which is the Roman way that came in much, much later, after the days of the New Testament. To put it another way, then, a day begins at evening and ends at evening. That is why in Genesis it says, "The evening and the morning were the first day."

In Leviticus 23:27, 28, speaking of the Day of Atonement, it says, "Also on the tenth day of this seventh month there shall be a day of atonement: ...and ye shall do no work in that same day." Now, let's look at this particular day that has been mentioned in the Bible and find out how it is measured according to the Scripture. That day, as do all the other days, had to have a starting time and an ending time; so in verse 32 we read: "It shall be unto you a sabbath of rest, ...in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath." "Even" means "evening," of course.

This is talking about that same Day of Atonement that was to come on the tenth day of the seventh month. But please notice this—they were to celebrate the tenth day of the month, and that day began on the ninth day at "even." The ninth day lasted until the evening and then it was no longer the ninth day, but the beginning of the tenth day. Then when the sun set the next evening, that tenth day was gone, and the eleventh day began. So when they were going to keep the tenth day, it says they began on the ninth day at even. Now, having proven that a day begins at evening and ends at evening, let's prove that evening is introduced by the going down of the sun. In Joshua 10:26, 27 we read this: "They were hanging upon the trees until the evening. And it came to pass, at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees." This clearly proves that evening comes at the going down of the sun, and then, of course, it is the beginning of another day.

In Psalm 104:23 we find these words: "Man goeth forth unto his work and to his labour until the evening." Now that certainly doesn't mean until midnight, does it? But it does mean until the close of day. In various parts of the United States this word "evening" is used in many different ways, but we are interested in the way the Bible uses it; and according to the Scripture, the evening comes at sunset. Now we are ready to go to the writers of the New Testament and we will prove that the death of our Lord never had anything to do with the changing of the beginning or the ending of the day. In Mark 1:32 we read this: "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils." That day was the Sabbath, as you will find in verse 21, and the Jews objected to the people coming to be healed on the Sabbath. That explains why they waited until the sun had set. It was then the first day of the week, for the Sabbath was past.

Luke was a Gentile who didn't recognize the Roman time of midnight to midnight, but rather, the divinely-inspired beginning and ending of the day just as we find it in the

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Scriptures. Especially in his writing do we have the record of the beginning and ending of the first day of the week. On the afternoon of the first day of the week, the day of the resurrection, two of the disciples of Jesus were walking to Emmaus. Here is what we read in Luke 24:15, 16: "And Jesus himself drew near, and went with them. But their eyes were holden that they should not know him." Then in verses 28 and 29: "And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent." This proves that the day would be spent when evening came on at sunset, and after evening it would no longer be the first day of the week. He didn't say, "for it's toward midnight and the day is far spent"; he didn't say at all that the day would end at midnight, but at evening; and if it were spent at evening, it was gone, and the second day of the week began. Perhaps this is enough Scripture to show you just how the Bible considers a day. Unfortunately, back during the Dark Ages this new, pagan system of reckoning from midnight to midnight was introduced and we have continued to follow that way. But remember when reading your Bible and considering days in the Scripture, it is always evening-to-evening or sunset-to-sunset.

Our next question is a very interesting one, also, and it brings us back to the subject of diet once again. Here it is: Do you think it is a sin to eat too much?

I'm convinced that four things are killing the American people—too much food, bad food, wrong combinations of food, and then worry and anxiety that stems from lack of faith. Notice this text of the wise man in Proverbs 23:21: "For the drunkard and the glutton shall come to poverty." Here in this verse the wise man yokes the glutton, the man who eats too much, with the drunkard. Another verse written by the wise man says that a person puts a knife to his throat when he overeats, or when he becomes a glutton.

Perhaps that is quite sufficient to answer the question of our listener, but you know, friends, the psalmist says that a man is wonderfully and fearfully made. Man has never made a machine with a motor that would run 969 years like the heart of Methuselah did. The human body is the only machine that will repair itself if given the proper cooperation. How much does the average individual know about his own body and how to take care of it? Millions of Americans are almost literally digging their graves with their teeth. Doesn't it seem strange to you that the average parent knows more about the physical needs of the chickens in the pen or the dog in the house than he does about the needs of his own children? The average man knows more about his automobile than he knows about the physical needs of his own child. Why is there such an incredible amount of ignorance concerning the way to take care of this sacred body temple? The Bible assures us that the human body is sacred and has been created for a holy purpose. It is to be taken care of, preserved and maintained according to the rules laid down in the Bible. The trouble is that most Americans simply follow their appetites in matters of eating and drinking. Very few human beings are willing to exercise a measure of self-control and self-denial when it comes to the indulgence of the appetite.

Every one of us has been born with a depraved appetite. We can't help ourselves on that point. It is a part of human nature, and that is the reason a baby will eat dirt, trash, roaches, pins, tacks, almost anything that he can get his hands on. But when we get to the age of accountability and responsibility, we should be able to curb and control our appetite and our physical craving so that we conform to the rules and standards and regulations of God.

I know some people are always saying that it doesn't make any difference how they take care of themselves. They feel their body is their own and they can take care of it as they please. That really doesn't make much sense when you analyze it. To me, it would be just as foolish for you to be flying with a pilot friend over the Rocky Mountains and look down at the gauge on the panel and say, "Well, it looks like you are about out of oil or gas, but it doesn't make a good deal of difference, I suppose." The fact is, it would scare you to death! And then if that pilot landed at the airport and told the mechanic to put some coal oil into the high-compression engine and some used oil into the crankcase, how far would you want to ride with that pilot after that? There is a manual that goes with this body of ours, just like there is a guidance manual for the airplane. If God tells you to burn 100 aviation octane, don't try to get by with 80; and if He tells you to be careful about over-indulging the body with rich foods and not being gluttonous, then you had better pay attention to that, also. The man who puts salt water in the radiator or sand in the crankcase is a fool, but not any bigger fool than the man who puts alcohol, dirt, or too much rich food into his human system.

And by the way, if you haven't sent for the Information Folder entitled, "You Wouldn't Do This," be sure to send for it right away. It describes the program of heaven for keeping your body fit and strong. I'm sure you can see how foolish it is for a man to drive into a service station and ask for the best permanent antifreeze to put in his radiator and then go next door and get a bottle of liquor and put it in his human system to enter the

delicate lining of his stomach, to pass through the bloodstream into the liver, to begin cirrhosis of the liver and paralysis of the brain. Yet thousands and thousands of people are doing this very thing. Millions of them are doing it, in fact. They seem to have no concept whatever of how to take care of the delicately balanced body that can be so easily destroyed. Why can't we return to the simple things that God gives, friends?

Even though man has despoiled the ground and polluted the air, I'm still sure that man can have a good, large measure of health. The food situation is sort of like the gospel. It has been glamorized, but at the same time it has been refined and de-lified. It looks good, tastes good, and lasts long without spoiling, and the American people are sort of like a little bird when the mama bird comes home. He just throws his mouth wide open and apparently it doesn't make any difference whether a beetle or a bumblebee goes down his throat. The cookstove is a murderer in most homes; and after our foods are poisoned, cooked, killed, fried, baked, boiled, mashed, hashed, and seasoned, we don't get much of the original good that was in them when they were harvested. So, in answer to your question—indeed, gluttony is a sin which goes right along with the sin of the drunkard.

Jesus was undoubtedly referring to this same evil when He spoke of the antediluvian world. He said, "As it was in the days of Noe, so shall it be also in the days of the coming of the Son of man. They did eat, they drank, they were given in marriage," etc. Luke 17:26, 27. Jesus was certainly not speaking about the ordinary pursuits of those activities. He was talking about the perversion of them and how the eating and drinking had been turned into an occasion of sin and gluttony. And by the way, you will recall that it was the indulgence of appetite which introduced sin into the human family the first time. By giving way on this point of physical indulgence and appetite, Adam and Eve forfeited their rulership of this world. When Jesus came to wrest the world back from the hands of Satan, He overcame on this same point of appetite. It is very interesting to see how Jesus, the second Adam, came and won the victory that had been lost because of the failure of the first Adam. This is exactly the way the Bible pictures it. It has well been said that the man who can control his appetite will also be able to control every other appetite of his nature.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Questions and Answers - Part 7

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We continue our series on questions and answers today on the Amazing Facts' broadcast. Our listeners have been writing in a great deal during this past month and asking some very interesting questions about certain texts of the Bible. We are trying to answer all of them. We are working just as many as possible into these special broadcasts dealing entirely with questions and answers.

Here is a question that has come to us about the age of the earth and the evolutionary theory. Now we have had a great deal to say about this on the broadcast and this listener wants to know how can we be sure that the days of creation week were not long periods of time, perhaps even a thousand or more years. Well, this is certainly a good question because there are multitudes of people and many scientific authorities who actually believe that those days of creation week were long geological periods of time. Now, there are a number of reasons why it could not be. We will deal with a few of them very briefly in answering this question.

First of all, the Hebrew word for day is "yom". Throughout the Bible, when this word "yom" is used in relation to any specific number such as first, second, or third, it always has reference to a literal solar day. In other words, "yom" is never used with a numerical designation anywhere else in the Bible except in reference to a twenty-four-hour day; therefore, it seems reasonable to assume that it is so used in dealing with the first, second, and third days of creation also. In the second place, according to the Bible account, every day of that first week was made up of darkness and light and evening and morning. So what ever length of day that might have been, it was composed of half darkness and half light. I'm sure that we can all agree on that. Now if we suppose that a day was a long geological period or even one thousand years in length, it would mean that five hundred years would be light and five hundred years would be darkened. Immediately we can see how impossible it would have been for any living vegetation to survive such a long period of darkness. There would have been absolutely nothing left alive at the end of creation week.

Now the third reason we know that these were not longer periods and irregular solar days because the grasses, herbs, and trees were created on the third day and the insects on the fifth day. All of us are acquainted with the fact that the bees and insects are absolutely necessary for the process of pollination which reproduce the flowers and the grass. Had those days of creation been long periods of time, none of the flowers could have possibly survived until the bees were created on the fifth day. Alright now, I believe that is easy for us to understand. There had to be a very close continuity here between the creation of the insects and the creation of the flowers. In the fourth place, Adam was created on the sixth day and lived through the rest of that day and the seventh day also of that first week. Now had those days been long periods of time, Adam would have been many thousands of years old before he died, yet we are plainly told in the Bible that he was only 930 years of age when he died. Thus, we see that to be consistent with the Bible record, we assume that those days were actual literal solar days of time just as we know them now. In fact, there is no reason to believe that they were any longer in length.

One other point that we are noting as we are passing along and that is concerning the Sabbath Day. In Genesis 2:1-3 we read, "Thus the heavens and the earth were finished and all the host of them and on the seventh day God ended his work which he had made." Later in Exodus 20, God actually included the Sabbath commandment as one of the Ten Commandments. He commanded man to keep the sabbath day holy; "six days shalt thou labour and do all thy work, but the seventh day is the sabbath of the Lord thy God." Then He goes on to tell why it's the sabbath of the Lord. "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day and hallowed it." It would have been completely inconsistent for God to command man to keep every seventh day—every literal seventh day in honor of the creation week if that work had not been accomplished

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in six literal days. There would have been no meaning at all in resting every seventh day if the work of creation had been accomplished over long geological periods. The reason God commanded man to keep every seventh day was to remember that God had created everything in six days. Friends, these five or six strong reasons are quite enough to convince us that the making of this world and its creatures was completed in the first seven days of time.

Alright, here is the next question. "Do you not believe that science and the Bible agree? Why then can you not accept the scientific facts of evolution?"

Well friends, I do accept all scientific facts and believe that they do agree perfectly with the Bible. It is the misinterpretation of those facts which creates the problem with evolution. The evolutionary scientist ascribed all of the order of our universe to a blind operation of unintelligent force, just as though I should put all the parts of a fine wrist watch into a box and then shake them up and just keep on shaking them until finally they come together and form a beautiful, perfectly operating watch. Now you and I know that that could never happen, of course. Everyone knows that a watch will not go together without a plan and without the use of energy intelligently directed. Even though all the parts are available and you could just shake it and go on shaking it for a year, for a hundred years, and a thousand years, and even a million years and still you wouldn't get a watch put together by itself.

Take the revolutions of the earth around the sun. If the sun were a little heavier and the earth were traveling no faster than it is now, the earth would be pulled into an elliptical orbit which would bring it so close to the sun that all life on this earth would be extinguished. Essentially the same thing would result if the velocity of the earth were decreased. As it is now the earth is traveling at the rate of about 18 1/2 miles a second. If it were slowed down to 14 miles a second, we would be pulled in so close to the sun as to annihilate life. On the other hand, if the velocity were increased to 26 miles a second, the earth would go off into space away from the sun and never return. Strange isn't it that our earth should develop just the right velocity to compensate for the sun's pull on the earth, and yet keep us at the right distance so that life continues. Of course, that might have been accidental, friends, but do you think so?

However, almost the same thing is true with respect to the moon which is circling the earth. It maintains an orbit which keeps it the proper distance from the earth. Strange that two accidental happenings should be that closely related, isn't it? Now a series of accidents begins to look like a master plan, but a master plan would involve a planner, of course, and so that means, friends, there has to be a God. A supreme being that regulates and controls all of these tremendous things of nature.

Now, one of the important concepts of physical chemistry is that of entropy. You may not understand what that means, friends, but it is a word which actually describes the degree of disorder in a system. One of the principles states that the entropy of a system tends to increase. To use a simple example, if you have a poem set up in type and you shake the type, you get a more disorganized arrangement and not a more sublime poem. You can understand that, of course. In order to get less entropy and a more orderly arrangement it is necessary to use intelligent force directed into making something better and more organized. Now if the solar system is disturbed, it will not make a better arrangement, not of itself, but a more disorderly one.

But I hear somebody say, "Well, time has been limited; listen, anything can happen if time is given to be a factor." Well, try shaking a board with a fount of type until the type spells out all of Longfellow's poem of "Hiawatha", for example. Time is no factor, my friends. Just keep on trying, but entropy increases with time. In other words, disorganization increases. Spelling out the poem would be a decrease in entropy and contrary to all scientific principle. This poem is simple compared with the complexities of nature or of the human body. If it can't happen with the poem, how could it happen that the universe is so well organized? What happened to all the unworkable combinations?

What about the complex relationships in our body? Take the case of clotting of the blood. If a person's blood does not clot, he has very little chance of survival. Suppose that at some time or other, man or his predecessor if we accept evolution, had no blood clotting mechanism. A minor wound, of course, would cause a man to bleed to death. However, the blood clotting mechanism is a very complex one and if one step is missing, the blood will not clot. It is very, very complicated. The liver has to produce certain substances and they synthesize with other substances so that the little platelets of the blood begin to congeal and form blood clotting. Now friends, how did the liver know that it was supposed to produce these different substances to prepare for an emergency it had never experienced before? Let's assume there was a man back there who needed this wonderful process of blood clotting. Maybe this was a process of evolution and the blood needed to begin clotting so that man could survive. Well now, how did the liver

know that it should start producing these substances that would cause the blood to clot? Suppose these blood platelets should rupture in the arteries and veins and start the clotting reaction? Then what? Provision has been made for this by means of an inhibitor. For every step in the reaction, there is a reactive enzyme which becomes activated and begins to dissolve the clot; leaving the clot in an artery, of course, would cause death.

But how did all this system of counterbalances come about? A human being could hardly develop this complicated system because if it were not present, the individual would bleed to death if he were just slightly wounded and if he were not wounded, the series of reactions would not be necessary. So what I'm saying, my friends, is this, no individual could anticipate the emergency that would end his life and be able to devise such an elaborate means of counteracting it. So the first man who needed to have blood clotting would have simply died because he would have bled to death and there would be no future generations at all and no opportunity for any kind of evolution even.

Well, these are wonderful facts, dear friends, and they show us really that evolution is not a fact at all. There is nothing proven about it. There is nothing scientific about it at all. It has just been assumed and presumed by men who will not accept the plain teaching of God's Word. The Bible is clear in telling us that man was created in the image of God. He was made upright in the very beginning. There was no process of long evolution over a period of millions or billions of years. No integrating form has been found between different families. Every animal falls into a category of a specific family unit and there is no half-way combinations of the animals. They all belong to one or the other. So evolution, my friends, is not as scientific as it appears to be. Some of its most fundamental assumptions are diametrically opposed to the very principles of physical sciences and even of chance. Then why has evolution received such universal acceptance? Well, it is because man has rejected the idea of a creator and has insisted upon finding some other explanation which does not involve a supreme being and an admission of a superior intelligence. But may God help us to take the Bible in its simplicity.

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## Race to the Stars

Astronomy has actually demonstrated that there are millions of other worlds. There is no guesswork about it. On Mount Wilson there is a hundred-inch telescope. With this hundred-inch telescope, astronomers have actually photographed a hundred million suns with their systems of worlds revolving around them as our sun has its family of planets. On Mount Palomar where there is a two hundred inch telescope, astronomers have discovered that there are over two thousand million suns. Think of it! Each one has a system of worlds revolving around it, just as our sun has Mercury, Venus, Jupiter, Mars, Neptune, Saturn, etc. revolving around it.

The next question is "Are some of these worlds inhabited?" Science does not have any positive answer. The Mariner 9 orbiter shows that there are no canals on Mars. Also, astronomers have taken pictures that indicate that Mars has seasons just like the earth. But look, here is where the Bible is ahead of science. The Bible shows us definitely that some of these other worlds are inhabited.

First, the Bible teaches that there are many worlds aside from this planet called the earth. Let's read Hebrews 1:2. This text speaks about the infinite creative power that our heavenly Father has vested in His own dear Son, the Lord Jesus Christ. "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Did you get that? Does it say "... by whom He made the world?" No! There is an "s" on the end of worlds. It is in the plural. "... by whom He made the worlds." See how plain it is? The Bible teaches that there are many other worlds aside from this planet on which we live.

Now notice what it says in Revelation 12:12: "Therefore, rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea." The people who live on this earth are referred to as the inhabitants of the earth and sea. But the people here are not the only people in God's universe. This text also says, "ye that dwell in the heavens," proving conclusively that some of these other worlds are inhabited. You could ask yourself this: "Why would God, being all wise, fill a universe with millions of worlds and have people on only one of them?" It just doesn't make sense. God hasn't followed that kind of plan.

The Bible students who have studied this closely are convinced that this world is the only world in the universe that has fallen into sin. All these other worlds are perfect. They are sinless. Jesus talked about the shepherd leaving the ninety and nine safe in the fold and going out to seek the lost sheep until He found it. The greater implication of this story is that Jesus, the Good Shepherd, who was by the Father's side and equal to the Father, left the Father and all those other sinless worlds safe and came down from heaven to this sinful world to win this lost sheep back to the Father's fold.

Now I come to the question, "Will man ever be able to visit any of these distant worlds?" Upon the authority of this Book, I'm telling you that no man with his present sinful body is ever going to visit any of the sinless worlds. Why not? God Almighty still rules this universe. A time will come when God says "no further, no further." God is never going to allow sinful man to land on a sinless world somewhere else and contaminate it. Sin is quarantined to this old world. Thank God, some day He'll put an end to sin here.

A second point: The Bible shows that man with his present sinful body cannot go to these sinless worlds until he gets a sinless body. I'm going to show you from the Bible that when Jesus Christ comes the second time those that are true to Him are going to get sinless bodies, immortal bodies. With a sinless body, they could go to a sinless world.

During recent years, as you know, Russia and the United States have placed in orbit a good many man-made moons. These man-made moons travel very fast. They orbit the

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earth in a little over an hour; they travel at a rate of 17,000 miles per hour, or 300 miles a minute. Now, that is fast, isn't it? Actually, that is a snail's pace, and I mean that literally—300 miles a minute is a snail's pace—compared with the speed with which God's redeemed are going to travel through space after the second coming of Christ.

You say, "But how do you know it?" Take down two or three texts and you'll know it too. Put down Luke 20:36. Jesus Christ says that at the resurrection day His people will be made equal to the angels. Don't get that wrong! There isn't any text in the Bible which says that human beings ever will be angels. No, Jesus says that the redeemed will be made equal to the angels—equal in that they will have spiritual bodies like the angels have and be able to travel through the air at will like the angels do. Do you know how fast an angel can travel through the air if he wants to? The wonderful thing about angels is that they can appear on earth. They appeared to Abraham. They appeared to Lot. They looked like men. They walked like men. And they ate like men. Yet they were angels.

How fast can an angel travel when he needs to? Put down Ezekiel 1:14. "And the living creatures ran and returned as the appearance of a flash of lightening." These living creatures are an order of angels; in fact, they are called cherubim. It says that these cherubim ran like lightening. Their speed is compared to lightening because that is the fastest moving thing which men know about. Science has discovered that lightening travels at the incredible speed of 186,000 miles per second, or 11,000,000 miles a minute. Can you comprehend such a speed? No, nobody can comprehend it. At that speed you could go around the world seven times while you winked your eye once.

I'm telling you that angels can, if they need to, travel faster than 11,000,000 miles a minute. They can travel faster than seven times around the earth while you wink your eye. You say that is fantastic; yes, but it is proven by the Bible. It is found in Daniel 9:3-23. In these verses you have the record of a three or four minute prayer, prayed by the prophet Daniel. When Daniel began to pray, God turned to Gabriel, the angel standing next to His throne in the highest heaven. He said, "Gabriel, go down to earth to the side of Daniel and help to answer his prayer." What happened? The three-minute prayer of Daniel is interrupted by Gabriel's appearance at his side. Gabriel said, "Daniel, when you began to pray, God told me to come down here and answer your prayer. And here I am." In about three minutes Gabriel traveled from the throne of God in the highest heaven through all the billions of miles of outer space, the millions of miles of interplanetary space down to this earth in three minutes. To do that he had to travel far faster than lightening; yes, faster than 11,000,000 miles a minute.

Ah, here is a mystery that the human mind cannot penetrate. Yes, this Book is the Book of God and it does bring mysteries that even with all our increase of knowledge we can't comprehend. It simply means this: Angels with a spiritual body have a power to travel that annihilates space. They simply will be at some place billions of miles away and they are there. If you had that power you could sit in your home today and will to be at Cape Town, South Africa, or Manila, in the Philippine Islands, and you'd be there the next minute. Wouldn't it be wonderful to have such power? Look, you're going to have that power. I'm going to show you from the Bible that Jesus Christ will give you that power, if you're true to Him. You're going to be able to travel through space as fast as an angel does now. That means that time and space will be annihilated so far as you are concerned.

The Bible tells us that forty days after our Lord was resurrected He walked out to the Mount of Olives with His disciples. As He walked along, He explained various things pertaining to the Kingdom of God. When He reached a certain place He put His hands out to bless them. They noticed as He put His hands out His feet began to leave the earth. And He went up, higher, higher, and higher until He became just a speck, and they couldn't see Him.

I want you to notice—Jesus Christ, after His resurrection, had a spiritual body that had power to go up at will through the air, through space. In other words, a spiritual body is not bound by the law of gravity. You have a mortal body; you have a natural body. This natural, mortal body is bound to the earth by the laws of gravity, but a spiritual body has another power. When Jesus Christ was resurrected, He had a real body—make no mistake about that. He had hands and feet. (Read the 24th chapter of Luke). It was a real body. And with that spiritual, glorified body He had power to go through space.

When we send a man up, he has to be in a space ship which can withstand heat up to 3,500°F., also intense cold. Look again to the mysteries of God. Christ, with that spiritual, immortal, glorified body could go up through space, unaffected by the intense heat, the intense cold, the weightlessness, or anything else.

Best of all, Christ plans to give you the same power. If you are true to Christ, when He

comes He is going to give you power to go right up through the air and through space, to go up just as He did. Do you think that is in the Bible? Put down Phillipians 3:20, 21. Yes, it is in your Bible. Oh, the wonders of this blessed Book. Phillipians 3:20, 21 says: "For our conversation is in heaven; from whence also we look for the Saviour," referring to the time when Christ will come again from heaven. "I will come again," He promised. He'll never fail to keep His promise. Now notice what He is going to do when He comes, "Who shall change our vile body, that it may be fashioned like unto His glorious body." There it is in so many words. When He comes He will change the bodies of those who are true to Him to be like His body—change their bodies from a natural, mortal body into an immortal, spiritual body, like His. When you get a body like Christ has, you'll be able to go up through space, just as He did.

I come now to the question, "Who was the first space traveler?" The first space traveler among men was a man named Enoch. He made a journey through outer space nearly 5,000 years ago. Your Bible will tell you that when Enoch was 365 years old he was out walking one day. He walked with God. He lived close to God. One day God redesigned his body in a minute, in a second, from a natural body to a spiritual body. Then Enoch went up through space to God's home in the highest heaven. He was the first man to make a journey through space. Talk about the Bible being out-of-date and obsolete! Men have never yet caught up with the Bible.

People think this space travel is so new and wonderful. But in the book of Genesis is the account of a space trip made 5,000 years ago, space travel which we can't even do now and never will be able to do. I'm not trying to limit what man can do in space, but I can tell you he'll never acquire the power to go up like Enoch. He'll have to be in a space ship or a vehicle of some kind.

Jesus didn't have to have any of those things. Enoch didn't have to have them either, but he couldn't travel in space until his body was redesigned from a natural body to a spiritual body, from a mortal body to an immortal body. And that is the way you and I will be able to take that trip when Jesus comes the second time.

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## Star Fields and Space

Talk about atomic power and fantastic force, friends, nothing equals the blazing furnace of the sun which soars above us every day. It is impossible to comprehend the vastness of this power plant which constantly radiates heat, light and power. In one second that sun puts out more energy than the whole human race has consumed throughout its entire history—so says Fred Hoyle in his book on astronomy. Of course, our planet only gets the benefit of two-billionth part of the sun's heat coming down through the atmosphere. For this we should be thankful—even while we shiver through the December snows.

It is estimated that if the sun were covered with ice 50 feet thick, this frozen shell would be melted in just 60 seconds. Where such a terrific, sustained heat comes from is a mystery to even the scientific mind. To accumulate such a mass in the first place is colossal. To kindle a fire to heat such a mass is more so. And to conceive how such a heat is maintained throughout the centuries is completely beyond the range of human understanding.

Those great flames leaping from the sun are mighty scarlet tongues of fire resulting from hydrogen explosions. They blaze and flare as far as 500,000 miles into space. Yes, what we see taking place on the sun is now known to be a mercifully distant counterpart of the man-made hydrogen bomb. Is it any wonder that Jeremiah breathes words of thanksgiving in Lamentations 3:22: "It is of the Lord's mercies that we are not consumed....They are new every morning: Great is thy faithfulness."

You see, if this earth came any nearer to the sun, we would all burn up. If we were any farther away, we would freeze to death. The Psalmist had something interesting to say about the sun in Psalms 19:1-3: "Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun." In other words, there is a place in the heavens where God has put the sun. "Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof." You know, scientists made fun of that statement for a long time. They said, "Look at the Bible. It is supposed to be true; it is supposed to be scientific and it says the sun travels." They said that the earth traveled but the sun was stationary. But now scientists have found out that David was right and scientists were wrong. It has been only in the last 150 years that they have found that the sun is traveling at the rate of 33 1/2 million miles a year. Now don't be excited about that for if the sun traveling at that terrific speed, headed right for the nearest star, it would take it 180,000 years to reach it.

The sun is shining on this small world 93 million miles away, and giving it a steady flow of heat equal to two trillion horsepower in the form of sunlight. Yet for every single horsepower of energy that is striking our world, two billion such units are missing this planet as they go forth in all directions, to all quarters of the universe. So the total amount of energy given off is two billion times two trillion, or four sextillion, horsepower.

It is now known that the amount of heat this world alone receives in the form of sunlight is as great as could be developed by burning 300,000 tons of coal every minute. And to develop the amount of heat the sun is giving off in all directions in that minute of time, two billion times 300,000, or six hundred trillion, tons of coal would have to be consumed.

It is hard for us to realize the distance of the space in the heavens. It is 240,000 miles to the moon and 93 million miles to the sun. Let us imagine that the sun were hollowed out and place our earth inside the sun, and then the moon could revolve around the earth at a distance of 240,000 miles, without touching the rim of the sun. You could put two sets of earth and moon inside the sun and they would not interfere with each other. Such is the immense magnitude of our own sun. It has a diameter 100 times that of earth.

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There are many scientific statements found in the book of Job. Job was one of the earliest Bible writers, even though the book of Job is nearly in the center of our Bible, yet it was one of the first books. I think of this statement in Job 38: 31, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" Think of it! Pleiades is one of the remarkable things in the heavens. We just look up and say, "There are the seven sisters," little realizing the magnitude of that constellation of the Pleiades. Way back there, God said, "Job, can you guide all those—that great mass of stars?" Yet God guides them, such a mass of them, and not one jams into the other. Job, in his faraway day, could not possibly have understood the significance of these questions. Photographs now reveal that there are 250 stars in the Pleiades, all drifting through space in a common direction, bound together and flying like a flock of birds toward a distant goal. And God asked Job if he could bind them together, "Canst thou bind the sweet influences of Pleiades?" This earth and sun is bad enough, but look up there, could you operate it all without bumping them into each other? There is that mass of stars all moving together in the same direction in the heavens and at the same time all revolving around each other.

In this same verse He says, "Or loose the bands of Orion?" Would it be possible for man to say, "Now, God, you let go of Orion and I'll take care of it for the time being." One of those stars in Orion, called Betelgeuse, is one of the largest stars in the heavens. Now remember, as far as our sun is concerned, you could put two of our earth and moon systems in the sun and they would move about and never touch each other, or the edges of the sun, but how large is Betelgeuse, just one star of Orion? It is 43 million times the size of our sun. No wonder God said, way back there when He was trying to question Job and show him the power of God, "Could you operate Orion one night and keep it traveling on in its course?" As if that were not bad enough, Betelgeuse is hurling itself through space at the rate of 376 miles a second. "Could you keep them going, Job?"

By the way, in comparison to our earth and its 6 foot man, how tall do you think man would have to grow to become proportionate to the size of Betelgeuse? He would be 37 1/2 miles tall. He would stand higher than most planes have ever flown. His forefinger would be 11,000 feet long. The iris of his eyes would be 530 feet wide. And he could easily make himself heard, for in speaking he could open a mouth 8,250 feet wide!

Now please don't tell anyone that I said there are people living on Betelgeuse who are 37 1/2 miles tall. What I am attempting to do is merely illustrate what a giant world it is in comparison to the figures and the sizes which we understand. And remember, Betelgeuse is only one of the stars looking down at us through the constellation of Orion—just one of the billions of stars in the island universe of which we are a part. The vast majesty of it all staggers the human mind. Looking out into God's limitless universe we are bewildered, we are dazed, we are overwhelmed with what we see. Even a glimpse into the shining, speeding distance spotlights the utter littleness of man.

Job is queried again in Job 38:32, "Canst thou bring forth Mazzaroth in his seasons? or canst thou guide Arcturus with his sons?" That great sun, shining in the heavens, and the suns around it—could you guide them? If you say there is no God in the heavens, then you take over just Arcturus and see if you could just guide that. Arcturus is traveling 25 times as fast as our sun. Suppose we'd say that we would like to trade off our sun and get Arcturus—you know that is the common thing to do today, when you get tired of one thing, trade it in and get a different one. Arcturus is so great that if God put it in the place of our sun, here in our solar system made up of Mercury, Venus, Earth, Mars, etc., Mercury would be buried 2 1/2 million miles under Arcturus. The body of Arcturus is so great that it would take all the place of our sun and then would bury the nearest planet 2 1/2 million miles under its coat.

Our system, the Sun, Mercury, Venus, etc., if you measure clear across there, it is over 7,000 million miles in diameter. That is the distance that the planets travel, 7,340 million miles. You say that is a terrible distance. I can't imagine that far. All right—if you would go to the nearest star, how far do you think you would have to travel? 25 billion miles—that far to the nearest star! Our system is so great that it is 7,000 million miles across. But to the nearest star it is 25 billion miles! The stars are suns. We are on a planet, not a sun, not a star. Our planets make up our sun's family and the distance across the family of our sun is 7,000 million miles, and the nearest star is 25 billion miles. It would take you 300,000 years to count that much, counting as fast as you could for that time. If you would take all the cotton that has ever been sewn in the world it would not reach to the nearest star. It takes light, going at the rate of 186,000 miles a second, 4 1/2 years to reach here. Let's say that a man stands here with a flashlight and it will take that light from that flashlight 4 1/2 years to reach the nearest star, yet it could go around the earth 7 times in just one second.

You go out and look at the Pole star, that beautiful North Star that has meant so much to mariners as they have guided their ships at sea by its light. How long do you think that it takes the light from that star to come here to our earth? 45 years! We look at it and say the North Star is quite bright tonight, but that light that we see tonight started from the North Star 45 years ago. The North Star could go out tonight and we would not know it for 45 years.

But how far away is the farthest corner of the universe known to man? That has been measured by astronomical photographs and the farthest point man has been able to photograph is one billion light years away. Now I want to explain that to you just a moment. Here is light; it travels at 186,000 miles every second. When it has been traveling that fast for one year, that is a light-year. Then that farthest point known to man in God's universe is one billion light years away. Oh, friends, when I see some of these things, I say, "How small is man. How insignificant is man in comparison to the other things God has made." If you started out walking to that place, and we'll say you could take one stride as far as from here to the sun—each step would be 93 million miles long—it would take 25,000 billion strides to reach the other side of God's universe, as far as man is concerned. But after you had gone there and taken 25,000 billion strides, then God would say that you have just started, that is just the bare beginning. It is like when you are out on the seashore and you say, "I have seen the Pacific ocean." You have just seen a tiny glimpse of it. Do you know that there is no end to God's universe? I know that is incomprehensible and I don't want to get you thinking about it, but when you have walked that far, it is just a start on a morning walk—it is unfathomable. That is what David says, Psalms 147:4,5, "He telleth the number of the stars; He calleth them all by their names, Great is our Lord, and of great power; His understanding is infinite." I ask you, friends, can mortal man comprehend the magnitude of it all? No, we can't begin to think of such space.

The infinity of space is much like the infinite book of truth and wisdom that we have from God—the Bible. There are continual revelations and thrills brought to view when you start studying it. It talks about the things which are current and relevant, and it is inexhaustible, just like space.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Temple of God

Dr. David Grant, the noted anatomist, was dissecting the human body as he lectured his class of embryo doctors. Pausing in the midst of his dissertation, he said, "Gentlemen, here in this human organism is a complete refutation of what is called atheism. No one can look upon the miraculous construction of this body without acknowledging that some creative power above and beyond human comprehension must have been responsible for it." Some examples will suffice.

(1) The blood in the average person amounts to approximately six quarts. It takes about one minute for a given red cell to make the complete circle. The wear and tear is such that some 12 million new red cells must be manufactured every second!

(2) The heart is the fantastic pump that keeps it moving. It never rests for longer than three-fourths of a second. It is kept beating by an electrical impulse coming from a little node on the wall of the right ventricle. These impulses are carried to the left ventricle by a bridge of nerves. If they cease to function, immediately lower down on the bridge, the nerve fibers begin to carry the impulses at a lesser rate of speed. This is just one example of the many "safety factors" built into the human organism. Dr. Bancroft asks, "Is it a happy accident?"

(3) The inner ear, the cochlea, can be likened to a miniature piano. Whereas the concert grand has 240 strings, covering some 7 1/2 octaves, within this miniature cochlea are found 24,000 strings, and a keyboard of more than 100,000 auditory cells! The range is some 12 octaves, and all this is compressed into an area that is 1/1000th the size of a grand piano! Did this just happen?

(4) The smallest blood vessels are called the capillaries. They are 50 times smaller than a human hair, and it's here that the blood corpuscles pass single file. Seven hundred of these capillaries would fill the shaft of a common pin! Just who made these minute tubes through which 25 trillion corpuscles pass?

No, my friend, we did not just happen. The creation of the human body is a fantastic work of God. No wonder David exclaimed as he considered himself, "I will give thanks to thee, for I am fearfully and wonderfully made: wonderful are thy works, and that my soul knoweth right well. Thine eyes did see mine unformed substances, and in thy book they were all written." Psalm 139:13-16 A.R.V.

And as Dr. Grant looked down at the human body before him, he concluded, "It seems to me that doctors, above all others, should be truly religious men, dealing constantly as they do with this inexplicable miracle." Do you get this exciting picture? God had formed this masterpiece of creation, this very first body. There it was, perfect, but without life. It was then (Genesis 2:7) that this personal, self-existing God "breathed into that still form the breath of life" and things began to happen. The heart started to pump, the lungs expanded with air, the blood began to flow through the veins and arteries, feeling came, the senses came awake, man opened his eyes and beheld his Creator, as the mind quickened! All the interrelated parts of this complex organism began to work, in perfect harmony, under divine law. Therefore, every law that governs the body is of divine origin and it naturally follows that every careless action, every abuse of that body, is a violation of divine law. What a tragedy it would be if there were no laws to govern us. My friends, this is basically what cancer is — when certain cells start to grow, and refuse to be controlled, this is cancer. Eventually they take the life of the individual, unless something can be done to eradicate them before they have progressed too far.

The pagan philosophy was one of "let's eat, drink and be merry, for who knows what's coming tomorrow." Their gods were mere humans with the sinful tendencies of mankind. Their massive banquets with hundreds and hundreds of courses sometimes lasted for months! (Now I know why they laid down while they ate.) In the times of the Ceasars,

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delicacies were brought from all the world, and when one could eat no more, a trip away from the table prepared one to continue for a time longer. When there were no more thrills or new experiences to try, suicide was considered the honorable way out. But what of us today — are we any better? I see from the United Press that there is a place in the Midwest called "Topper's Key Club" that specializes in "exotic" dishes such as bumblebees in soy sauce, french fried grasshoppers, larks stuffed with goose liver (imported from France) and diamondback rattlesnake meat in supreme sauce (from Texas). If that does not tempt you, they have fried agave worms (from Mexico) and boiled rooster combs with lemon sauce. Further, the owner of this establishment is planning some new palate ticklers such as termite eggs, elk stew, alligator soup, sharkfin soup, and pickled corn silk with garlic, kosher style. Today in man's search for a new thrill, he will try anything.

It was on just such a world of pagan excesses in which each was living for self to the full, that Christianity burst like the full light of the sun. A new concept came, the concept of living for others, "For God so loved the world that He GAVE" (John 3:16). In the person of the Son of God came one who not only lived for others, but died for others as well! He thereby set before mankind an open door to a really new and soul-satisfying experience. He gave them a wonderful choice of sins forgiven, a clear conscience, and an eternity for which to prepare. Paul, the apostle to the pagans, fully recognized the god against which he had to war. (Phillippians 3:19). He drew the contract between those whose "god was their belly," and those who by accepting Christ were lifted onto a mighty platform of thinking in terms of eternal truths.

Never forget this vitally important truth — man was created a complete whole. What affects one part of the body has its effect upon the rest. If the body is sick, the mind is affected. The opposite is also true. Mental depression can bring physical sickness. Therefore, TRUE WORSHIP includes the WHOLE of the man. "And the very God of peace sanctify you WHOLLY; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23.

(1) The Spiritual: (2 Timothy 3:16, 17). God places before you a way of spiritual perfection, and to that end the Scriptures are given. They are given to change you, and mold you into His image for you. And yet this is intimately connected with...

(2) The Mental: (Philippians 2:5). "As a man thinketh in his heart" (Proverbs 23:7) is the criterion of what a man really is. Therefore, in the recreation of the image of God in us, "this mind (is to) be in you which was also in Christ Jesus." Most people can see the spiritual and moral aspect of Christianity this far, but it is the third part that surprises them:

(3) The Physical: (1 Corinthians 3:16, 17). God clearly tells you that your body is His temple. He further states that when you properly care for the body, you honor Him, but if you abuse it, "him shall God destroy." One cannot be a true Christian and do anything that will willfully destroy his body or shorten the life God gives us.

The very foundation of this threefold, interrelated way of life is this: Be temperate in all things. And in 1 Corinthians 9:25-27 the apostle Paul clearly states that it is possible to preach to others, and yet be lost oneself because of intemperance! Do you see how important it is?

Let us now take the example of eating. Americans, who seem to think they are the best fed nation in the world, are digging their graves with their teeth. Says Dr. Victor G. Heiser, consultant on public health, "Until recently we did not know that disease could be absolutely proven to be intimately connected with diet, but today I could prescribe a diet for you which you would think not unusual, and predict in advance any one of half a dozen diseases that you might contract as a result. Your diet, what you eat, largely influences the rate at which your organism ages, and consequently, the duration of your life." YOU'RE THE DOCTOR. Since God expects you to extend your life, and thereby your Christian witness, any wrong practice that shortens that life is a violation of the command, "Thou shalt not kill," (Exodus 20:13). Therefore, whatsoever you eat, or drink, or "whatsoever ye do, DO ALL to the glory of God," 1 Corinthians 10:31. God deals in basic principles, and then gives to us the intelligence to apply them. For example:

(1) Alcoholic beverages: "Whosoever is deceived thereby is not wise." Proverbs 20:1. He tells you clearly that when it is fermented, and "moveth itself" to leave it alone. Proverbs 23:29-32. It is a contributing factor in most of our automobile accidents today. It brings untold misery and suffering to the world. It plays a large part in the crimes that are committed, for it deadens the finer sensibilities of the person, and degrades them. The true Christian will leave it alone, and never forget that when this so-called "Christian nation" licenses its manufacture and sale, that we bring the woe of God upon us.

(Habakkuk 2: 15).

(2) Tobacco: Today the high cost that physical health is suffering because of tobacco is a matter of national alarm. Science has proved its damaging effects beyond all shadow of a doubt. Dr. Raymond Pearl of Johns Hopkins University says, "The heavy smoker pays with 24.6 minutes of life for each cigarette he smokes. The pack-a-day smoker pays with 11.5 hours for each pack he smokes." Listen to Dr. Clarence Lieb, M.D., who for ten years was research director of a leading tobacco company: "Every time you take a drag, you inhale some thirty substances. At least twelve of these are acids and the others include arsenic, alcohol, and ammonia. Tobacco contains as nice a collection of poisons as you will find anywhere in one small package."

One famous lung surgeon made the statement: "If you switched to a filter cigarette to avoid cancer of the lung, you've fooled yourself. The only thing filters do is sell more cigarettes."

A president of the International College of Surgeons says, "I won't treat a patient who smokes or drinks coffee, no matter what his complaint...Fully 90% of my ulcer patients are chain smokers or drink coffee in excessive amounts ... I think tobacco also is a major factor in the tremendous increase of cardiovascular disease." The harm that tobacco is doing to the citizens of the world is impossible to calculate. It has no place in the body temple of any Christian.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## The Challenge of Evolution Listen to the audio version [Now!](#)

Back on November 24, 1859, 1,250 copies of Charles Darwin's book *THE ORIGIN OF SPECIES* were released to the public. They were all sold on the day of issue! Gradually, the influence of this work grew and some tremendous reactions appeared in the Christian world. Some people immediately rejected their traditional belief in Creation, as they had been taught from the Bible. Others tried to harmonize evolution and Creation, and began to propound an evolutionary-Creation idea, while a third group roundly condemned evolution as of the devil, and did all in their power to prohibit the teaching of the whole evolutionary philosophy.

William Jennings Bryan, Counsel for the Prosecution, was one of the latter group. He feuded and fought with evolutionists for years. With his silver tongued oratory and his great popularity, he was three time nominated for the Presidency of the U.S. He gained a great following among fundamentalists.

It was through the efforts of Bryan and others that on January 28, 1925, the state of Tennessee passed this law: "It shall be unlawful for any teacher to teach any theory that denies the story of the divine creation of man as taught in the Bible, and teach instead that man has descended from a lower order of animals."

It was just a few weeks after that John Scopes, a 25-year-old school teacher in Dayton, dropped in at the local milk bar for a soft drink. The owner of the shop, who was also the chairman of the school board, had asked John to call. He sounded very casual as they chatted. Then, suddenly he asked Scopes if he'd mind being prosecuted in a test case to see if the new law forbidding the teaching of evolution, was constitutional. Scopes immediately agreed.

When the Judge tapped his gavill in Dayton, on July 10, 1925, it echoed across America, and ultimately around the world. As for the outcome of the case, suffice it to say that the unscientific lay preacher, Lawyer Bryan, in spite of his gifts of oratory and rhetoric, was no match for the opposition. Foolishly, he took the witness stand, and there wilted beneath the withering cross examination of Clarence Darrow. In spite of the fact that Scopes was convicted, the case for creation and the inspiration of Scriptures was held up to ridicule. For Bryan, it was a tragic anticlimax to a brilliant career, for just a few days after the trial ended, he died in humiliation.

And since that day, the Bible has never ceased to be a laughingstock in the eyes of some. But I wonder what the judgment would be if the trial was reconvened today, and if a scientist could stand in Bryan's place, one with a knowledge of the discoveries of the past four or five decades. If that could happen, the image of the Scriptures would be vastly different.

You know, it is now just over a hundred years since Darwin first published his evolutionary philosophy. More progress has been made in science in that century than in all previous recorded history. Have you wondered if research over these years has tended to substantiate or contradict the original theory of Darwin? Let's look at the answers.

On May 26, 1967, Professor Wilder Smith of Illinois University, asked a similar question. He said: "Does contemporary scientific thought . . . tend to substantiate the Darwinian postulates, or do the discoveries of the past 100 years actually weaken the case of organic evolution?" And then he answered the question in these words: "Several factors call for a severe modification of the Darwinian system, and compel a return to Creationism, as an increasingly valid scientific stance." (*Christianity Today*, P.4, May 26, 1967).

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As he, and many others are ably pointing out, recent and current research is verifying the accuracy of the Genesis account of origins. It is telling us that modern man can believe the Bible.

For the interest of the casual listener, let's look at one or two scientific facts, and then, for those whose faith is based on the Bible, let's look at a few texts of Scripture. You know, this could well be an occasion when a believer who has tried to harmonize two incompatible accounts, may be far more embarrassed than a scientist who is trained to accept facts at their face value!

Well first of all, the recent findings of science, and here I must quote scientists for I make no claim to be a specialist in this field. Yet any person with a basic knowledge of science will know of the two laws of thermodynamics. These are universal laws, now established beyond the possibility of any doubt. But this is the significant fact: these two laws were unknown a hundred years ago. They were laws of which Darwin had no knowledge, for they were not found until after his death.

In 1955 the American Scientist published an article entitled: Perspective in Evolution. It said: "The second law of thermodynamics says, that left to itself (that means chance) any isolated system will go toward greater entropy, which also means towards greater randomization" End of quote. Now this is just a law of the universe. If you leave a system, or an organism, to itself to develop by chance, it won't become more organized. It won't develop. Rather, its organization will become more and more random. It will deteriorate. This fact is observable throughout the world.

Now it is true that scientists can't explain this great law any more than they can explain the law of gravity. No one knows why it is true, but its outworking is seen in every part of nature.

As Morris says: "Everything left to itself tends to grow old, and to run down and finally die." (Page 36). You see, although evolution is accepted by many people, it is still only a theory. Never in history has anybody ever observed evolution from kind to kind in action, in spite of claims to that effect. Supposed, yes; but observed, never. And now, with the discovery in recent years of the two laws of thermodynamics, we find the whole concept of evolution is flatly contradicted by known and established laws of the universe.

It makes you think, doesn't it? It makes you wonder what Darwin and his associates might have written if they had lived a hundred years later, and not in the day of scientific infancy. In the evolutionary theory, "chance" is the moulding hand, and "natural selection," is the patient artist. But this in itself raises some very important questions. How did chance and natural selection produce such an orderly and perfectly balanced world of nature?

Atmosphere and moisture are essential to life. If the earth were the size of the moon, gravity would be too small to prevent water and air from escaping into outer space. The air acts like a protective blanket. It shields the earth against high energy radiations. It burns up nearly all the millions of meteorites that daily plunge into the atmosphere.

The continents themselves are remarkable. Without the geography and topography of the earth, little or no land would appear. Could chance have produced what we enjoy? On the average land stands 2800 feet above sea level; but the ocean sinks to an average depth of 13,000 feet.

As you think about the design of the earth you come to the conclusion that someone put it all together. A Master Ecologist shaped it so that a vast variety of life forms could exist. Plants and animals of almost infinite variety inhabit the trenches and slopes of the oceans up through margins of the seas and on to the snow-clad Himalayas.

Henry de Lumly, a geologist, was digging in a cave in southern France. He unearthed simple tools, which excited him very much. He kept digging until he found an almost complete skull. The tools, to him, were evidence of an orderly, thinking mind. He knew an intelligent man had to be involved with the making of those tools.

Wherever we look in nature we see design. Every aspect points to order and planning from the six-sided snowflake to the whirling particles of the atom. From the orbiting planets in the heavens to the blood cells streaming in human arteries, in them all we see intelligence, organization, master planning. These demand a Master Designer. They draw us to the definition of creation in the Bible. "In the beginning God created the heaven and the earth." Genesis 1:1.

Well, we have been looking at evolution through the eyes of a scientist, but let's put the problem into a layman's example. The body, as you know, is composed of billions of cells. Now I ask you, would it be possible for each of them to come into existence by chance, and for a lifetime fulfill their appointed roles by natural selection? I don't think we should take this idea of chance and natural selection too glibly. To illustrate: Suppose you have a hundred pieces of a jigsaw puzzle in one heap. If these had to be assembled in a continuous sequence from 1 to a hundred, what would be the chances of picking up the first piece at the first try? Obviously, one in a hundred. And the chance of picking up the second piece in the correct order would be 1 in 99, etc. Now listen, the chances of getting each of these 100 pieces in correct sequence, would be 17, with 152 zeros after it! And if you multiply that kind of problem a million fold, you get some little idea of what impossible chances would be necessary to bring this complex world into existence. To believe that all beauty and design and the intricacy of flora and fauna in this world came into existence by chance, requires faith far beyond reason.

But let me ask you this question. Is there any alternate explanation? I believe there is. You see, it is simple logic to reason that design requires a Designer, that matter calls for Creator, that beauty requires an Artist, that love must be brought into existence by a Lover. And because all these elements are found in the world at large, it is logical to believe that a Master Designer, Artist, Creator, and Lover, must exist, who brought life, possessing all these characteristics, into existence. The things we behold, touch, smell, taste, and hear; the powers of reason and choice that are ours, all demand a consciously designed creation.

Now what does the Bible say? The Bible says "the Lord made heaven and earth, the sea, and all that in them is." This is an inspired and reasonable explanation. God made all things in a consciously planned creation. They did not, and could not, come into existence by chance. The Bible says, "In the beginning God created the heaven and the earth." And again, "In six day the Lord made heaven and earth, the sea, and all that in them is." Nowhere does it hint or suggest that long periods of time were required to bring our world into existence. Again the Scripture says, "Thus the heavens and the earth were finished, and all the host of them, and on the seventh day God ended His work which He had made." Again the Scripture says, Hebrews 4:3, "The works were finished from the foundation of the world."

The whole Bible makes it very plain that all creation was the work of God and executed and finished at the end of the first six days of this world's history. Creation is over. Today God is not creating, He is preserving, sustaining.

The question of origins is not as insignificant as many think, for what a man believes about beginnings affects to a great degree what he believes concerning destinies and purposes. This is no academic issue, it is a basic issue between man and his God.

If evolution were right, then in the infinite future, man would evolve into a being of such superior intellectual prowess that no problems would be beyond him. We could overlook all the present iniquity as gene deficiency, as environmental or psychological imbalance. Man as some evolving creature could be excused because of his incomplete evolution. But listen, the Bible says we were made in God's image, perfect creatures; then because man rejected God, this world was turned into chaos. Sin is no environmental problem, it is man opposing God. The Bible says degeneration, not evolution, has been taking place since sin entered the world. And for this, there is only one possible solution, it is Christ, the Sinbearer, who can take sinful man, and restore him into the Divine image again.

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## Three Worlds Listen to the audio version [Now!](#)

You know, friends, it is not too hard to become a little callous these days as you keep abreast of world news through Press, Radio and TV. We constantly hear of brutal, barbarous crime, both at home and abroad. Recently a man in Africa was chained to a railway line so both legs would be severed by the next train. He lost his legs but survived the ordeal. However, I am sure the nightmarish experience will haunt him till the end of his days.

Thinking people are frankly disturbed at present trends. The position is desperate in almost every corner of the globe. What will be the end result, if present world trends continue? The answer to this question is seen clearly in the three worlds mentioned in the Holy Scriptures: the world that used to be, the world that is, and the world that soon shall be.

Follow closely. The Bible says, "The world that then was, being overflowed with water, perished." 2 Peter 3:6. This is the first world of which we read in the Scriptures, the world God created, but later destroyed with a flood. The world that used to be! What a privilege it would have been to see that world before it was destroyed.

Daniel Webster was once asked what historical event he would have chosen to observe. Without hesitation he answered, "Creation," and I share his choice. To have seen God call into existence that perfect world would have been a privilege "par excellence." You know, it is very interesting to hear people speculating these days about God's part in creation. In fact, people even debate and deny God's existence. But when you stop to think it through, it is utterly absurd for men to say God doesn't exist. How could they know? A man would have to be omnipresent to make such a statement. He would have to be able to see all parts of the universe simultaneously, otherwise God might be in the very place he can't see. Isn't that so? Because man is not omnipresent, it is sheer nonsense to say God doesn't exist.

And how did the world come into existence? The Bible says, "In the beginning . . . in six days the Lord made heaven and earth." Genesis 1:1 and Exodus 20:11. Those statements are thousands of years old. They are not the theories of men but the statements of the Creator Himself. Well, maybe you are saying, "I can't accept that. It is not scientific." Maybe you are saying you believe the theory of evolution because it's so scientific.

Well, I put it to you that the doctrine of the creation of this world by God is both modern and scientific. Let me illustrate. It was a simple mathematical equation that revealed the secrets and power of the tiny atom. Albert Einstein expressed it this way:  $E = MC^2$ . Now, I am not a scientist. I don't pretend to be. But I do understand that matter has a vast energy content. When scientists came to understand this fact, the atomic age began. Hiroshima and Nagasaki became the smouldering funeral pyres of man's experiment in the deep secrets of the atom.

Now let's think this thing through for a moment. Scientists have learned to set in motion a chain reaction that instantaneously converts matter into energy. For example, an atomic explosion. If man can do all that, then how much more could God, who is not bound by such laws, not subservient to them, have made this world and all that is in it? Yes, the space age, the atomic age has rolled back a little of the veil of secrecy that has shrouded the universe for centuries. It has shown us that the story of the instantaneous creation as recorded in the holy Scriptures is very scientific.

The record of Genesis is not at variance with any known scientific facts. And more important still, the Genesis account is true. God, who made all things in this world over a period of six short days, has told us this through the writings of the prophets. And when the work of creation was finished, God said it was very good, it was perfect. Nothing to

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mar the beauty. No note of discord. No hint of pain. Adam and Eve lived in a perfect garden, in a perfect world, in a Perfect universe.

Then what went wrong? Well, our first parents enjoyed personal fellowship with God as long as they chose to obey Him. But in the course of time, they chose to disobey, and the harmony, fellowship and beauty was immediately marred. After that, it didn't take long for the deadly virus of sin to devastate their world.

The Scriptures says in Genesis 6, "And God saw that the wickedness of man was great in the earth, and that the purposes and desires of his heart were only evil continually." Genesis 6:5. "Only evil continually"—that was the mark of "the world that used to be." So wicked, it had to be destroyed. Oceans of water from above and beneath flooded the world that was, and it perished.

Can you prove that there really was a universal flood? Yes, it can be proven by demonstration. For instance, archaeologists in the Mesopotamian Valley have unearthed a number of tablets, among them tablets of ancient Babylon on which were recorded the Gilgamesh Epic, in which an account of a flood which destroyed the world is recorded; and the account is so parallel in detail after detail that people conclude that they must have been writing about the identical flood that is written about in the Bible—a universal flood. Two hundred and ninety-two races of men at least have a tradition of a great flood which destroyed the world at one time.

How else can it be proved? Certainly through fossil evidence. It is not normal for fossils to be buried. Normally speaking, when creatures die, buzzards come along and pick their carcass, scavengers devour them and some types of animals even devour bones. Then ants come along and clean up what is left, and a few years later there is nothing left of that creature.

There are only two ways in which creatures are buried intact; that is, either in case of volcanic upheaval in which volcanic ash would suddenly bury them, or in the case of a flood in which they would suddenly be buried and covered over with sand and clay.

So, fossil evidence indicates a flood; archaeology indicates it; 2 Peter 3,4 indicate it: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming?..."

The people say it seems so strange that Christians would talk about the second coming of Christ because that is contrary to the natural order of things; it is impossible for us to conceive of an inbreaking of God into the natural order that He ordained. And they will say (verse 4) "...for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Today the evolutionists and many others speak about "gradualness;" and they speak about slow change in the natural order of things; they will say that all changes in the evolutionary past of mankind can be explained by presently acting causes.

They will say causes that are acting today have always been acting, nothing has ever changed; and they will deny a universal flood, and they will deny the evidence of it. The Scripture says "for this they willingly are ignorant"—these are the scoffers that would come in the last day and deny the second coming of Christ, and they will be willingly ignorant that by the "Word of God the heavens were of old and the earth standing out of the water and in the water and all that then was being overflowed with water perished"—and that is what they will be willingly ignorant of.

If you are willingly ignorant of something, it means there is evidence to prove it, but you tune it out, you don't want to acknowledge it, you refuse to see it.

So over the first world we must write the simple epitaph: The Introduction of Sin Then the Bible describes the second world in these words, "The heavens and the earth which are now, by the same word are kept in store reserved unto fire." 2 Peter 3:7. The second world is the one in which we live. It began with just eight people: Noah, his wife, their three sons and their wives. Eight righteous, industrious, holy people. A family that loved and served God. Yet time ravished this world, also, as all too quickly men were changed by selfishness, wickedness, disobedience and their neglect of God.

And you know, that is exactly what the Bible predicted would happen two thousand years ago. Listen to the words of Jesus, "As the days of Noe were, so shall also the coming of the Son of man be. For as the days that were before the flood they were eating, and drinking, marrying and giving in marriage until the day that Noe entered into



the ark and knew not until the flood came and took them all away. So shall also the coming of the Son of Man be."

The first world saw the introduction of sin, and the second world has just furthered the progress of sin. But listen, here is something infinitely more significant. The most important event in the history of the world that is now, may be summarized in three simple words, Solution to Sin. Jesus Christ came to our world. He lived a life of absolute obedience to His Father's will. He never yielded to the influence of sin. He showed men how to live. He gave to a godless world a picture of His heavenly Father.

Justice demanded that sin be punished by death. The Bible says, "The wages of sin is death," but the Master said, "I will satisfy justice by dying in man's place. In this way I can offer him eternal life." The Bible says, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." The red stain of Calvary has left its indelible mark on earth. We must say of the second world, it is one in which God revealed the solution to the whole ugly sin question.

The first world was destroyed by flood. This second world will be utterly destroyed by fire. The Scriptures says, "But the day of the Lord shall come as a thief in the night in which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up. Nevertheless we according to His promises look for new heavens and a new earth wherein dwelleth righteousness." The first world saw the introduction of sin, the second world has seen the solution to sin, and soon there is to be a third world which will witness the eternal eradication of sin, and the restoration of a perfect world.

It is going to be a world where man will enjoy everlasting life, eternal life! It is going to be a world in which this mortal shall put on immortality and God shall wipe away every tear and there shall be no more crying and no more death! It is going to be a world that will be beautiful and wonderful beyond belief!

And, it is just as sure as the Word of God is sure, and the Word of God has never failed! My friends, my plea to you is, "Are you planning for the world to come?" You should be! It is worth so much more than anything this world has to offer. Jesus said that you must learn to think more highly of your life in the world to come than you do of your own life in this present evil world.

God wants you to be in that new and perfect world. He has made every provision for you to be there. If today you will accept the sacrifice of Christ to cancel the debt of your sins, and daily live in harmony with His will, you will be there. By repentance and obedience, you can prepare today for the world of tomorrow.

C.B. Christopher was for many years secretary of the London City Mission. He often recalls that when he was only fifteen years of age he conducted his first gospel service in Southern England. He rehearsed his talk in a field, his pulpit was a haystack; his congregation, a dozen cows; his text, "Repent ye and be converted." Of course the cows paid little attention, but when he finished he was surprised to find on the other side of the haystack a man on his knees praying to God for forgiveness. He said to Christopher, "Tell me more about Jesus." This man was a drunkard and a fighter, yet by faith he accepted the story of redemption and found peace with God. Christopher says, "It was my first soul won to the Lord."

This young preacher didn't see the man behind the haystack as he rehearsed his sermon; and even though we can't see each other, the Holy Spirit can speak to your heart right now, wherever you may be.

Our Lord has told us that whatever we ask, asking in faith and believing, we will receive. Ask Him right now for peace in your own life. Ask Him to help you over that difficult problem.

Just as in the days of Noah, it is a tough world to live in today. There are crimes committed every day all about us. Many people don't care for religious things anymore. They want to please themselves. And no matter what it takes they will do it.

Even with all these things, too many people still find that their happiness doesn't come with "things." Joy and peace is still lacking in their lives. God can supply these things. He is the author of all love and happiness. And He wants to see everyone happy and full of love for each other.

Give God a chance in your life today; tell Him right now that you want to live a better and richer life with His help.

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"Everything you wanted to know about the **Sabbath.**"

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Wonders of the Sky Listen to the audio version [Now!](#)

Our subject for today is the study of the wonders of God's created universe. We think of the words of the psalmist: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?" Psalm 8:3, 4.

The subject is truly the study of astronomy, or the laws of the heavens. God calls upon us to consider the heavens, when He says in Isaiah 40:26: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth."

This text tells us that we ought to consider the universe, reverently, as the result of God's creative power. The psalmist also admonishes us to learn to know God better through the study of nature, when he said: "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the soul." Psalm 19:1-7.

Let us notice briefly some scientific truths in this great passage of Scripture. First of all, notice what it says about the sun. It declares that the sun moves rapidly, for it speaks of it as a "strong man to run a race." It also indicates that the path of sun motion is circular, for it speaks of the sun's circuit. Now, modern scientific research can confirm that the sun moves very rapidly in a circular path, just as this text states.

Another interesting feature about this text is its statement that the law of the Lord is perfect. This not only refers to God's moral law, but to His physical law as well. Astronomers tell us that one of the marvelous things about the heavens is their perfect precision and observance of natural law. In the movements of the heavenly bodies, not so much variation of timing takes place as a 100,000th of a second in a thousand years. The moon travels on its circular path through the heavens around this earth every 27 days, 7 hours, 43 minutes, and 11 1/2 seconds. There is never any variation from this perfect time cycle. The earth travels around the sun every 365 days, 5 hours, 48 minutes, and 46 seconds. The earth rotates on its axis every 23 hours, 56 minutes, 4-91/1000 seconds. There is perfect precision to the laws of heavenly motion. "The law of the Lord is perfect."

There are many great truths expressed in the Bible that modern astronomy confirms. We think of the statement made about God in Isaiah 40:22: "It is he that sitteth upon the circle of the earth." Some versions say the sphere of the earth. When this prophecy was written, most of the world did not know that the earth was round. They thought the world was flat. When Columbus sailed west from Spain many people even then, in 1492, were terrified because they thought the earth was flat and that Columbus and his men would sail right over the edge of it and drop off. Today every schoolboy knows the earth is round, but hundreds of years before modern science found that out, the Bible stated it in unerring terms in Isaiah 40:22.

Let us also notice some remarkable scientific truths found in Job 26:7, 13, 14: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways: but how little a portion is heard of him? But the thunder

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of his power who can understand?"

We notice, first of all, the truth expressed that the earth hangs upon nothing. Job spoke of the earth as hurtling through space without any visible support. Many of the ancients believed the earth to be supported by a giant or by pillars, but Job expressed a great truth when he spoke of God hanging the earth upon nothing. It was only 150 years ago that Sir Isaac Newton announced the law of gravitation by which all heavenly bodies attract one another and hold each other in space by delicate gravitational balance. This is a truth that was thousands of years in advance of its time.

The last portion of the above passage speaks of this world as being only the parts or edges of God's ways and indicates that there is a great deal more to God's universe than we can understand. This, too, was far in advance of the notions of the ancients. Many ancient peoples believed the earth to be the center of the universe, but this statement says it is only a tiny edge-piece.

Let us notice how true this is. The universe is of vast size, scientists now know. Every star that we see in the sky is a mighty, blazing sun like the sun of the daytime, only so far away that they appear much dimmer than our sun. Our sun, with its nine planets revolving around it, is traveling on a circuitous path through the sky around the center of a great galaxy, of which it is a part. This galaxy is a gigantic group of stars in the shape of a stupendous wheel which is slowly turning in the heavens. There are millions of stars in our galaxy, or starry wheel, or island universe, as it is sometimes called. Our sun, with this earth, is just on the outer edge of this giant wheel. When you look up in the sky and see the Milky Way, you are looking edgewise into this great wheel; and the Milky Way itself is composed of millions of stars in the center and opposite edge of this galaxy from our earth.

Now notice this appalling truth: This giant galaxy, huge as it is, is only a tiny speck in God's universe, for there are thousands of other such galaxies, or island universes, each of which contains countless millions of stars—and we are only on the outskirts of our own galaxy. Do you see how magnificently truthful are the words of Job when he said, "Lo, these are parts of his ways: but how little a portion is heard of him: but the thunder of his power who can understand?" The words truly take on new and greater meaning.

Jeremiah 33:22 states that the host of heaven cannot be numbered any more than the sand of the sea can be measured. Men used to think they could actually number the stars, but today men know that they are utterly innumerable. Each new telescope brings new stars into view that men did not know existed before. And with all the vast view we have of the heavens, it is probable that even now we are scarcely scratching the surface of knowledge concerning the size of the universe. Sir James Jeans, noted astronomer, made the statement, "There are probably as many stars in the sky as there are grains of sand on all the seashores all around the world."

Let us make a quick trip out through the heavens and view some of the wonders of God's universe. First of all, let us go to the sun. The sun is 93,000,000 miles from the earth. If we were to travel by automobile in the direction of the sun, it would take us 177 years, traveling day and night at 60 miles an hour. So we will have to abandon such slow methods of travel and imagine that we can travel on a beam of light. Light travels at the dizzy speed of 186,320 miles per second. so in just eight minutes we could reach the surface of the sun.

We would find that the sun is a gigantic ball of fire, 800,000 miles across. Great flames leap out from the surface of the sun, sometimes reaching out as far as 300,000 miles. These are called solar prominences. There are sometimes spots on the face of the sun that look dark in comparison with the rest of the surface. It is not known exactly what these spots are, but some think that they are storms on the sun's surface. When these spots move across the face of the sun, they sometimes cause great displays of the northern lights here on earth and cause static on the radio. No one knows exactly why, but it is known that this does happen.

The sun is the giant heating plant for the solar system, with its nine planets and their satellites and also thousands of minor planets, called asteroids.

If you desire a view of other stars or giant suns in the sky we will have to abandon our light beam as transportation, because although it travels 186,320 miles per second, that is much too slow for a quick glimpse at the stars.

Perhaps if we could ride on angel wings, we could get around rapidly enough; because in the ninth chapter of Daniel, it tells of how Daniel prayed to God, and an angel came to touch him on the shoulder, saying he had begun his trip from heaven when Daniel

started praying only a few minutes before. We don't know just where heaven is, but when we realize that the universe is made of multitudes of millions of stars gathered into enormous galaxies, and that heaven must be the great center of it all, heaven must be a stupendous distance away—some glorious, central planet upon which is God's throne. If an angel could traverse such vast distances in only a few minutes, that would be the only really efficient means of travel.

If we were to go to the very nearest star in the sky, we would find that it is over four light-years away. A light-year is the distance that light travels in a year at its tremendous speed of 186,320 miles per second, and the very nearest star is over four light-years away. That gives us just a bit of an idea of what breath-taking distances there are in the universe.

In Job 38:31, God challenged Job in the long ago with the words, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" God indicated there that he had bound up the Pleiades constellation into a group. If we were to travel through space to this group of stars, we would truly find that they are a group moving in the same direction, at the same speed, and composed of the same materials. Dr. Robert J. Trumpler, of the Lick Observatory in California said, "Over 25,000 individual measures of the Pleiades stars are now available and their study led to the important discovery that the whole cluster is moving in a southeasterly direction. The Pleiades stars may thus be compared to a swarm of birds flying together to a distant goal. This leaves no doubt that the Pleiades are not a temporary or accidental conglomeration of stars, but a system in which the stars are bound together by a close kinship." Isn't it marvelous that modern astronomy confirms what God declared so long ago in the book of Job.

In Job 38:32 God said, "Canst thou guide Arcturus with his sons?" The fact that God especially mentions guiding Arcturus indicates that it must be more difficult to guide than the average star.

This is an interesting star which is easy to locate in the sky. The handle of the Big Dipper points directly at the star Arcturus. Now, is this star a hard star to guide? Notice what Charles Burkhalter of Chabot Observatory has to say: "This high velocity places Arcturus in that very small class of stars that are apparently a law unto themselves. He is an outsider, a visitor, a stranger within the gates; to speak plainly, Arcturus is a runaway. Newton gives the velocity of a star under control as not more than 25 miles a second, and Arcturus is going 257 miles a second. Therefore, the combined attraction of all the stars we know cannot stop him or even turn him in his path."

Long ago God solemnly stated through the statements He made to Job that Arcturus was a star which especially needed His guidance. Arcturus is a great star which is forty light-years away. The light which we see from this star actually starts toward this earth forty years away and has been traveling 186,320 miles per second night and day for forty years to get here. In 1933 the light from this star was used to react on a photoelectric cell and turn the switch that lit up the Chicago World's Fair. Forty years before, the World's Fair had been held in Chicago in 1893. For sentimental reasons it was announced that the light which would pull the switch for the World's Fair of 1933 was the same light which had left Arcturus on its hurtling ride through space at the time of the 1893 fair.

Traveling through the heavens, we would find giant stars such as Antares and Betelgeuse, which are several hundred times as large as the diameter of our sun. Antares is so huge that it would take approximately five hundred of our suns laid edge to edge just to reach across the face of that mighty star which is 400 million miles in diameter. How marvelous are God's ways and His creation.

Returning to this earth, we decide to make a hurried visit to the solar system and its various planets or worlds. These worlds were created by Christ, as were the stars. We notice in Hebrews 1:1-3: "God, who at sundry times and in diverse manners spake in times past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Jesus Christ is said to have made the worlds. The planets are His handiwork.

Nearest to the sun is the smallest of the planets, Mercury, which revolves around the sun every 88 days and perpetually turns the same side towards the sun. Mercury is 38 million miles from the sun.

Farther out is the planet Venus which, next to the moon, is the brightest thing in the sky when it is visible. It is 67 million miles from the sun and seems to have a heavy atmosphere around it that astronomers have observed in their telescopes.

Our earth is next, 93 million miles from the sun.

Still farther out, 145 million miles away from the sun, is the planet Mars. It is much smaller than the earth. Astronomers have observed portions of this planet changing colors with the season, which leads them to believe from their observation, that there must be some form of vegetation life on that planet.

Still farther out, some 660 million miles from the sun, is Jupiter, the largest of the planets. All of the other planets put together would not make as big a planet.

Still farther out is Saturn, 887 million miles from the sun. Saturn, as viewed through powerful telescopes, has beautiful rings around it which may be made up of millions of tiny moonlets, very close together. Saturn is a very large planet.

Beyond Saturn in the distant outposts of the solar system is Uranus, which for many centuries was believed to be the last planet of the solar system. This planet is 1,750,000,000 miles from the sun, a planet much larger than the earth, but less than a fourth the size of Jupiter.

A number of years ago when Sir Isaac Newton announced that the heavenly bodies all have an attraction for one another which is called gravitation, men were eagerly testing Newton's laws. At one time, about one hundred years ago, scientists discovered that the planet Uranus was not traveling quite as it was predicted to travel. They began to reason that perhaps there was a planet farther out in space that was having an attraction on Uranus. Two astronomers calculated the movements of Uranus and figured out where this other planet might be. One of them wrote to a friend who lived hundreds of miles away and told him to train his telescope on a certain spot in the sky on a certain night, and he would find a new planet. Thus the planet Neptune was discovered, which is 2,800,000,000 miles from the sun. Neptune was discovered in 1846 and is about the size of Uranus. It is now known that Neptune has two moons revolving around it. The discovery of these moons was a tremendous astronomical triumph, for it was as if a man in Boston saw a tennis ball in Philadelphia, as far as telescopic magnification is concerned.

For several decades it was thought that Neptune was definitely the farthest outpost of the solar system and that no more planets would be discovered. But early in the twentieth century some doubts arose as to whether this was the case. Finally, as the result of years of search and study, the planet Pluto was discovered at Lowell Observatory in Flagstaff, Arizona by Clyde Tombaugh in 1930. He discovered this planet through the comparison of telescopic photographic plates. This planet is about 3,600,000,000 miles from the sun. It is about one-half the size of our earth, and it takes it 248 of our years to travel around the sun. That would mean that if it has seasons such as ours, based on its orbit, each season would be nearly 75 years long.

What of these other worlds? Is there life on other worlds in God's universe?

Was it a dream that in those bright dominions

Are other worlds that sing, with lives like mine

Lives that with beating hearts, and broken pinions

Aspire and fall, half mortal, half divine.

A grain of dust among those glittering legions

Am I, I only, touched with joy and tears?

O silver sisters, from your azure regions,

Breathe, once again, your music of the spheres.

-Alfred Noyes-

Let us notice that God's Word teaches in this respect. We read in Isaiah 45:18: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."

God is represented in this passage as forming the earth specifically to be inhabited. It is also strongly implied that it would have been in vain had the earth not been inhabited. God does not do vain things. When we consider the vastness of God's great universe and the fact that God's purpose in forming this world was that it might be inhabited, it is utterly inconceivable to believe that there would not be other worlds inhabited also.

There are other passages which teach it in an even stronger way. Let us notice Isaiah 40: 15. Listen to God's words: "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold He taketh up the isles as a very little thing." All the nations of this world, as big as it seems to us, are only a drop of the bucket to God. That is surely a strong indication that there are other worlds, multitudes of them, that are inhabited.

Reading further on we notice Isaiah 40:17: "All nations before him are as nothing; and they are counted to him less than nothing, and vanity." God's universe is so full of interest and life that in size, this world of ours is considered nothing and less than nothing.

Still further in this same chapter, in Isaiah 40:21, 22, we read: "Have ye not known? have ye not heard? hath it not been told you from the beginning? Have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." This text tells us plainly that the very heavens are spread out as a tent to dwell in, or as a place of life.

A thrilling description of the creation of this world is given in Job 38:4-7, by God Himself: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy?" Here it says there was great rejoicing when this world was created. These morning stars referred to are the angels of God, for we see them so referred to in Revelation 1:20. But who are the sons of God—these beings who shouted for joy when this world came into being? In Luke 3:38 when the ancestry of Christ is traced back to creation, it refers to Adam as the son of God. In other words, Adam could look to no other being than God as his Father. Using this same reasoning, these various sons of God referred to in Job 38 must be the first created beings of the many other inhabited worlds in God's universe.

In the first chapter of Genesis, we read that when God created Adam, He gave to Adam the dominion over this world as the son of God for this particular world. But Romans 6:16 tells us that to whom we yield ourselves to obey, his servants we are. Therefore, when Adam and Eve sinned and obeyed Satan, this world fell into the hands of Satan and became his possession. It was forfeited. Jesus called Satan the prince of this world, in John 14:30.

In Job 1:6, 7 the story is told of how there was a great meeting of the sons of God in heaven, and Satan came also. When God asked why he was there, he said he came from the earth. God challenged his right to represent the earth, for God declared there were still some loyal people upon the earth, and Job was named as one. The whole book of Job is the story of how God demonstrated to Satan how great Job's loyalty was to Him.

Isn't it a tragedy to think that Adam, the true, original representative from this world, could not be there when the representatives of the worlds in God's universe came to present themselves before the Lord. He had sinned and had died. He had forfeited this world to Satan, God's enemy. That was the marring discord in that mighty conclave representing all the realms of God. Satan represented this world.

However, God was not content to let Satan continue to be the prince of this world. Although in size this world of ours is only a drop in the bucket, only a tiny spec of cosmic dust on the fringes of the universe, God's love is so great, so sure, that He was not content to let even this one little world remain in the hands of Satan. In Luke 15:4-7, Jesus told the parable of the lost sheep. When he brought them into the fold and counted them, it was discovered that there was one missing. Instead of settling back in ease and rejoicing over the ninety-nine that were safe, the shepherd, through his love of the sheep, went out into the stormy night to find the lost one. He searched in the midst of danger and hardship until he found the lost sheep, and then came home to rejoice greatly. Jesus said, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

God had a great, full universe that was obedient, but He longed to save this one lost sheep, this one lost world. "God is love." 1 John 4:8. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

Two thousand years ago, Jesus, Son of God, met Satan on the battlefields of this world and defeated him. In John 12:31, 32 Jesus said, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."

There at the cross Jesus bought this world back from evil and from Satan with the price of his own precious blood. He died to pay the penalty of sin in behalf of the human race and restore to them the dominion over this world that they lost through sin.

Only one act still remains in the great drama of the ages. When Jesus comes again and all evil is fully punished and blotted out, the earth will once again take its place in a re-created state (2 Peter 3:10-13) as an obedient subject and sister world in God's great, harmonious universe. What a day it will be when Jesus bursts the blue of the heavens with all of His glory and His mighty host of angels. Caught upward into that radiant glory-cloud will be all the righteous of all the ages, ready to enter upon life eternal. In the eternal joys of heaven, great and thrilling experiences are in store for them.

"Unfettered by mortality, they wing their tireless flight to worlds afar—worlds that thrilled with sorrow at the spectacle of human woe and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight, the children of earth enter into the joy and wisdom of the unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision, they gaze upon the glory of the creation—suns and stars and systems, all in their appointed order, circling the throne of Deity." The Great Controversy, p. 677.

I want to be there, don't you?

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## The Catholic Plan - Restrict Religious freedom by using man made laws to force Sunday worship



"John Paul's goal is a geopolitical structure for the society of nations designed and maintained according to the ethical plans and doctrinal outlines of Christianity as taught by the Roman Pontiff as the earthly Vicar of Christ." [The Keys of This Blood](#), Malachi Martin, Page 455

"Therefore, also in the particular circumstances of our own time, Christians will naturally strive to ensure that civil legislation respects their duty to keep Sunday holy." John Paul II, [Dies Domini](#), 67. The Day of Rest, 1998



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Did you know that the commonly used phrase: "When in Rome do as the Roman's do" springs from the centuries old controversy between the true and the false Sabbath?

[View History of the True Sabbath in the 4th Century](#)



"The best way to honor Pope John Paul II, truly one of the great men, is to take his teaching seriously; is to listen to his words and put his words and teachings into action here in America. This is a challenge we must accept." President George Bush, [Remarks by the President to Cardinals, Bishops and Catholic Leaders](#), March 21, 2001

On Friday March 26, 2004, John Paul II urged church leaders to "lead men and women from the shadows of moral confusion and ambiguous thinking." he continued his promotion of Sunday worship. "When Sunday loses its fundamental meaning and becomes subordinate to a secular concept of 'weekend' dominated by such things as entertainment and sport, people stay locked within a horizon so narrow that they can no longer see the heavens," [View article](#).



View [more quotes](#) from the Roman Catholic Church on the Sabbath.

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"Everything you wanted to know about the Sabbath."

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# CROSSING THE THRESHOLD OF HOPE



*BY*  
*HIS HOLINESS*  
**JOHN PAUL II**

## "THE POPE": A SCANDAL AND A MYSTERY

**Y**OUR HOLINESS, MY FIRST QUESTION WILL go right to the point. Therefore, please understand if it is longer than those that follow.

In front of me is a man dressed in the white of ancient custom, with a cross over his chest. This man who is called the *Pope* (from "father," in Greek) is a mystery in and of himself, a sign of contradiction. He is even considered a challenge or a "scandal" to logic or good sense by many of our contemporaries.

Confronted with the Pope, one must make a choice. The leader of the Catholic Church is defined by the faith as the Vicar of Jesus Christ (and is accepted as such by believers). The Pope is considered the man on earth who represents the Son of God, who "takes the place" of the Second Person of the omnipotent God of the Trinity.



# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

[Sabbath Purpose](#) | [Which Day?](#) | [Sabbath in Prophecy](#) | [Sabbath Questions](#) | [Keep It Holy](#) | [Sabbath History](#) | [Sabbath Resources](#) | [Home](#)



## Christian's Secret Listen to the audio version [Now!](#)

Today my radio message is going to be a very simple one indeed. There will be no finespun theology, no philosophy, no big words; for, we must try to come to grips with one of the greatest enemies in the Christian life. No thoughtful person can question the fact that for the most part the Christian life as it is generally lived is not entirely a happy life. It should not be that way, of course; the Christian ought to be the happiest person in the world. A keen observer of Christians once said: "You Christians seem to have a religion that makes you miserable. You are like a man with a headache. He doesn't want to get rid of his head, but it hurts him to keep it."

The secret of a happy Christian life is what we are going to study about in our broadcast today. Who cannot remember happier and more victorious days of the past? Why is it that we can always look back and seem to find days of greater victory than in the present? Sometimes we marvel how easy it is to drift away from a position of strength. There was a time, of course, when we never dreamed of defeat.

When we first became Christians we were determined to remain victorious to the very end. But somehow those victories began to slack off, and though we were not satisfied with this experience, it happened anyway. Perhaps we eventually came to be a bit unhappy. Ah yes, we might still believe in Christ and talk of Him and serve Him, but it just doesn't seem to be the very life of the soul.

I'm convinced that thousands of people have found Jesus as a Saviour from the guilt of sin, but they have not found Him as the Saviour from the power of sin. Many, many trials have come since being converted. Perhaps your heart has sunk down into a rut of discouragement. The early victories have grown dim. Finally, you resigned yourself to an alternating experience of victory and defeat, victory and defeat. But is that all we can expect from our religion? Was this what Jesus had in mind when He laid down His life for us? Did He intend to leave us struggling, weary, conscious of defeat? Is there some hidden reserve in the promises of the Bible? What does Romans 8:37 mean? "He will make us more than conquerors."

That certainly doesn't sound like defeat. II Corinthians 2:14 says, "He will cause us always to triumph." It doesn't say sometimes. He can save to the uttermost! There is nothing partial in that description, friends. The fact is that the Bible has declared unequivocally, "For this purpose the Son of God was manifested that He might destroy the works of the devil." I John 3:8.

So settle this one thing in your life now, and settle it for all time. Jesus came to save you in this life from the power of sin. Every verse in the Bible regarding the cross describes the fullness of that victory. There is no hint of only a partial application of power. In Romans 6:1 we read this question: "Shall we continue in sin that grace may abound?" Can we suppose that a holy God who hates sin in a sinner is willing to tolerate it to some degree in Christians? Friends, I believe that when we come to the place where we fear imperfection more than perfection, there will be great hope of us overcoming all sin. The only reason we have not reached out to greater victory is that we are afraid it cannot be done.

Christians are miserable because they are still carrying burdens around with them. Burdens of sin or of care. We must learn somehow to let Jesus bear these burdens for us. It is very hard to surrender completely to Jesus. We seem to prefer to fight rather than to yield to another. We prefer to carry the load rather than to let someone else carry it for us. Self must be put aside entirely. God's gifts are bestowed free of charge. God has a work to do on your soul that you cannot do. The only thing you can do is to surrender. Don't be afraid to do that, friends.

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Suppose a patient came to a doctor and asked for some special care, and yet refused to tell all the symptoms of his illness. Suppose he also refused to take any of the remedies prescribed? Perhaps he might follow directions on certain things, but refuse on other things. Would any doctor undertake a case like that? Absolutely not! A doctor wants his patient to submit and obey all instructions. So God must have the whole case. The entire will must be yielded to Him. Some Christians seem afraid of the will of God.

I knew a woman once who was afraid to pray, "Thy will be done." Friends, God loves us and wants to give us the sweetest blessing possible. His will is actually the happiest way that anyone can travel. Yet, many Christians seem to think the Father wants a chance to make them miserable and take away some blessing. They imagine that to hold on to some things in their own will would prevent his unhappiness.

The story is told of a Christian who had endured great trouble. In speaking to another Christian about his trouble, this man concluded, "But it has all been in vain, and there is literally nothing left for me to do now but to trust it to the Lord." The other Christian answered sympathetically, "Alas, has it come to that?"

Friends, don't be afraid of God's will. Suppose you are a mother or a father, and you have an only child who is greatly beloved. Suppose that child should come to you and say, "I have made up my mind to let you have your way in my life. I'll obey you entirely and trust your love to do whatever you think is best for me." As a parent, how would you feel toward that child? Would you say to yourself, "Ah, here is my chance to make Johnny miserable. Now I can compel him to do the hardest and most disagreeable tasks I know, because he has committed himself to obey me." No! You would not say that! You would cover that child with kisses and give him the very best of everything, and make it as easy as possible for him, wouldn't you.

Listen, are you more loving and tender than God? God doesn't want to take anything good away from us at all. The happiest way we can find is God's way and will for us. Some people fear to yield because they fear God might take away their money or possessions. Yet the happiest people I have ever known were those who had surrendered the most to God. So, the first step is to surrender the will. We must lay every burden at His feet and give Him the whole case.

Many Christians are like the man who was walking along the road carrying a heavy load. He was offered a ride in a wagon, and when he sat down he continued to hold his burden on his lap. The driver finally said, "Why don't you put down that bundle and relax?" The rider said, "Oh, it would be too much to ask you to carry my load, I'll carry it myself." So, after surrender comes faith. This is essential in receiving a gift. A friend may give you a great deal, but it's really not yours until you believe it has been given and claim it as your own.

Most folks can believe this about forgiveness, but they somehow can't exercise faith in claiming victory and living the better life. They somehow believe that we are saved by faith but that we must live by works and effort. So they stop receiving and start doing. But in Colossians 2:6 we read this: "As we have received Christ Jesus the Lord, so we are to walk in Him." We receive it by faith, and we walk by faith. The very same faith that received forgiveness and cleansing must now lay hold of power to walk the Christian path. Then we believed in Him as a Saviour from the guilt of sin, now we believe in Him as the Saviour from the power of sin. Then we trusted Him for forgiveness, now we trust Him for righteousness. Then He was our Redeemer, now He is our life.

Nothing becomes really ours until faith claims it experimentally. "According to your faith" is the limit of our receiving anything. It must be a current faith. No faith that looks for future deliverance from the power of sin will ever lead a soul to victory. The enemy delights in this future kind of faith, for he knows it is powerless. We should say, "Jesus saves me now."

There are two steps to take in obtaining this life of rest. First, absolute surrender of the will, and second, absolute faith. We must not fail in these two things. Let's repeat the steps now, simply. You are a child of God, you love the Master, you're sick of the sin that grieves Him and that holds you in bondage. Everything else has failed. Suddenly you realize that Jesus is able and willing, and you begin to trust Him. Faith lays hold of the new power from His life, and then the gate opens wide for you to begin to walk in that new experience. Now you realize that He not only delivers from future punishment but also from present bondage. You realize that He came not only to bear your stripes but also to live your life. We could just as easily have rid ourselves of sin as to accomplish the practical righteousness of living a holy life. Christ must do both for us.

A man was once obliged to descend a deep well by a rope. To his dismay, he came to

the end of the rope before his feet touched the bottom. He had no strength left to climb back up, and to drop down into the darkness seemed a certain way to be dashed to pieces. He held on until it was impossible to hold any longer, then had to drop into the blackness. He fell a mere three inches to the solid rock bottom!

Friends, are you afraid to take the step of faith? Does it seem too sudden, like a leap in the dark? Do you not know that the step of faith always "falls on a seeming void but finds a rock beneath"? If you are ever saved, you must take that step. No other path will lead you to life eternal. Do it now, save yourself years of disappointment and grief by moving out in faith and surrender to Christ. You will feel His everlasting arms about you, and He will hold you up and save you now.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## **Crumbling Authority** Listen to the audio version **Now!**

Late in the 1960s, one of the leading figures in the Civil Rights movement issued this controversial statement: "One has a moral responsibility to disobey unjust laws." But how controversial did this turn out to be? The man who made it was praised by the church leaders of the land and hailed in the American press. Shortly afterward, the highest legal advocate in the United States judiciary gave public expression to a similar statement. Friends, what do we expect to produce by this kind of senseless anarchy? Since when can we elect only to obey the laws we like? Do we take the same attitude toward God's laws? Unfortunately, many do.

Fifty years or more ago it was the common belief that one must obey God to be saved. But it is not at all unusual today for religious people to deny that obedience is an actual condition of salvation. Which of these doctrines is true?

Only a legalist would say that by our own deeds we can gain the favor of God for the forgiveness of sin. That plan would make man his own saviour. On the other hand, if we say that we are free to disregard the commandments of God, we shall be no better for having become Christians than we were before. Sinners will not find anything to recommend that way of life as better than their own. Nor has Jesus given any such example of disobedience. Then what shall we do? Our good behavior cannot save us, and we don't want to live in willful transgression.

Salvation begins where we are—in sin. From that point, it would be folly to offer our own deeds as an atonement for our past lives. We are often tempted to improve our standing with God by "doing better next time." But we cannot offset the guilt of yesterday by doing an equal amount of good today. That would be self-justification. It is human rather than divine, and it rejects the blood of Christ as the only means of grace. Paul indicts that course as a denial of the gospel. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Galatians 5: 4.

Obedience from such a motive is a wrong approach to God. He cannot accept it. And those who see this are quick to quote the words of the apostle, "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Romans 3:20. Paul believed that a good law does not acquit a bad man. It is not intended to.

Does Paul mean by this statement that since we cannot earn forgiveness by the good we do, we are free to do as we please? While no soul is saved by obedience, neither can he be saved without it. Obedience testifies to the quality of saving faith. While we are not saved by virtue of our keeping of the commandments, we can certainly be lost forever by willfully breaking them. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation." Hebrews 10:26, 27.

In the beginning, Lucifer charged God with being unfair and arbitrary in requiring obedience to His commands. Lucifer said, in effect, that creatures cannot be happy when they are restricted by arbitrary laws. "We are all intelligent creatures," he reasoned, "and our ways are as good as yours. You are arbitrary, and no one can keep your laws." He has made the same charge ever since, and he seems to be doing it effectively from some pulpits today. Despite what men say, the Bible says, "This is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:3.

The keeping of the commandments of God will be the issue in the final struggle. The last battle will rage over a people "who keep the commandments of God." Revelation 12:17. Whatever others may say, and however Satan may blind the eyes of men and women about keeping God's commandments, and however much his agents (some claiming to teach in the name of Jesus Christ) may be embittered at those who teach and keep the

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commandments of God, the Bible says of this people who do keep His commandments, "Here is the patience of the saints: (mark the term) here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

The saints are God's people. God says of them, "They are mine, and they keep the commandments of God, and the faith of Jesus." Friends, if I read my Bible right, I find that it will indeed take the "faith of Jesus" to keep the commandments in the final stages of the conflict. It does not require much stretch of the imagination to see that. Especially after one listens to bitter haranguing against the ten commandments and those who in simple faith endeavor to keep them.

My friend, will you deny that the commandments of God must be kept when God says, "Here are my saints who keep them?" Can you deny that commandment-keeping has a vital place in God's plan? In the last chapter of the Bible God leaves, as it were, a parting message. He declares, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14. If God says keeping the commandments gives you a right to the tree of life and a right to enter the gates into the city, dare you deny this and thus charge God with folly?

If God made such a declaration, then as sure as you have a right to those blessings because you keep His commandments, it follows that you will have no right to heaven and the tree of life if you do not keep them.

Mark this well. In God's plan of salvation man is saved only by grace, and salvation is free for the asking. Nothing I can do will purchase salvation. It is the gift of God which I receive by faith. The Bible clearly teaches that. The devil, however, has confused the issue, and his teachers discount the free salvation of Christ until the mention of it becomes a worthless and hollow sound. When a man is saved by the free gift of Christ's grace, he is saved from sin. He is saved from the guilt of sin, he is saved from the power of sin, he is saved from the penalty of sin. But what is sin? The Bible declares it to be "the transgression of the law." 1 John 3:4. What law? The ten commandments, of course. Romans 3:20, Romans 7:7, and James 2:10-12 make it abundantly clear that sin is the transgression of the law which contains the precepts, "Thou shalt not covet," "Thou shalt not kill," and "Thou shalt not commit adultery." The law which contains these precepts is the law of ten commandments; therefore, to transgress the precepts of this law of ten commandments is sin.

The free salvation which we have in Jesus Christ is to be saved, first, from the guilt of past sins. Second, to be saved from the power of sin, so we will live no longer in transgression or disobedience. That is, the free salvation not only releases us from the guilt of sin, but also puts a power and a will in us to enable us to obey, or keep, His commandments. Third, His free salvation by grace cancels the penalty of my sin, for He paid this penalty on the cross. Don't for a moment believe that a free salvation does not require and enable obedience to God's commandments. God's free salvation by grace is given in a transaction which changes the human heart and mind to the extent that whereas man was not subject to the law of God, neither indeed could be before his conversion, afterwards his delight is in the law of God, for Christ writes the law in the heart of man at the time of conversion.

It is a fact that an attempt to keep the law as a means of salvation or as payment on the eternal inheritance is a failure, for then the whole scheme becomes one of works and not of grace, and man could then boast. Works of obedience, however good, can never have a part in saving a man. Right here is where the adversary strikes. "Since we are saved by grace," he says, "all you need to do is to believe. Only believe, and that is the end." No, my friends, a living belief and faith are active. God says, "If ye love me, keep my commandments." John 14:15.

Don't try to keep His commandments in order to obtain salvation. If you love God you will want to keep them, and will delight in pleasing Him by doing so. Obedience is the fruit, the development, of conversion. Whether or not you and I have experienced God's free salvation by the grace of God will be seen in our attitude toward the commandments of God, whether we keep them or not. God's free salvation is not marked in a loud and boisterous profession. Christ foresaw the scheming of the adversary and the fact that his servants would clothe themselves in the garments of righteousness. Therefore He said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5:17. Plain enough language, isn't it? But the next two verses cut as a two-edged sword. Listen to them: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called

great in the kingdom of heaven.” And in Luke 16:17, “And it is easier for heaven and earth to pass, than one tittle of the law to fail.” Inasmuch as heaven and earth have not passed away, we had better abide by the statement of Jesus, that the law of ten commandments has not passed away.

Friends, in the light of these texts of Scripture, take your own measurements in the sight of God. Your attitude and mine toward the law and the keeping of it (not as a means of salvation but as a results) will be the determining factor in God’s measure of us. He who denies the power of the gospel to enable men to keep the commandments of God after being saved, denies the power and efficacy of Jesus Christ and denies the fundamentals of the gospel of Christ.

Hasn’t Satan messed up and confused the thinking of men, though? This is his aim. He enlists all he can into his crusade against the law—men of the cloth as well as others. His servants often appear as the ministers of righteousness. The Good Book declares, “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20. The final conflict is shaping up around the keeping of the commandments of God and around those who keep and teach them. Those who keep and teach God’s commandments are on God’s side in the age-old conflict, while those who knowingly break them and teach men not to keep them are emissaries from the kingdom of darkness and are on Satan’s side, no matter what their religious profession may be.

Friend, on whose side do you stand? If you have not yet decided, make your decision today. Stand on God’s side and victory over sin and its consequences will be yours.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Dead End Roads Listen to the audio version [Now!](#)

The day you were born you started down a dead-end road—a road that is long, wide, sometimes exciting, sometimes alluring, but dead-end. It comes to a terminus. When it does, you are through traveling. Forever.

You were meant to travel mentally, physically, and spiritually a road that never ends. Never. And under a plan of development that leads to greater happiness and richer fulfillment, with multiplying capacities to love and enjoy life more. This human race got off this road a long time ago. No one travels it now by nature. The Bible says that it takes a big change to get off the one and onto the other. Jesus said, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." John 3:3.

"But what does being born twice have to do with roads?" someone asks. It is another figure of speech for changing. You are born once by natural birth, and the second time marks the beginning of a spiritual union with Jesus Christ. It means that you have changed. You have turned around. You have gotten off the highway of death onto the highway of life. It is a big change. It takes place at an exit marked "Calvary."

Somebody objects, "Now you are getting personal. Religion is fine, but I don't want to take it too seriously. I think the way I am going will turn out all right in the end." It is true that it will end—every road does—but where? That is the question that every thoughtful person must ask. It is sheer folly to base hope of eternity on what we think or how we feel. The Bible says, "There is a way that SEEMETH right unto a man but the end thereof are the ways of death." Proverbs 16:25.

Whether we like it or not, there are but two ways to travel. Destiny is not decided by the attractiveness of the entrance or how one enjoys the scenery along the way. It is not determined by how one feels about it. It is what is at the end of the way that counts. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7:13, 14.

"Tell me, then," one asks, "how can I get off the broad way onto the highway of life?" This is the way it works:

First, there must be a conscious recognition that you are traveling the wrong road with its ultimate consequences, and a conviction of heart that you are rebelling against the One who has claim to your life and who has made it possible, through the sacrifice of His life, for you to travel the road to life. This is called repentance in the Bible. "Repent ye therefore, and be converted, that your sins may be blotted out . . ." Acts 3:19. Repentance includes genuine sorrow for the wrongs that have been done.

Repentance amounts, in essence, to a change of attitude about sin. The alluring but sinful attractions along the way to destruction lose their appeal. Their luster fades. No longer are they loved. Their true character has been revealed. They are discovered to be false friends and are loathed, loathed by a changed heart and mind that now love to move in harmony with the will of God.

This love for God's way, and hatred of the way of sin, is not something one drums up on his own. The Bible makes it plain that the goodness of God leads to repentance. Romans 2:4. When the human race got off on the wrong road and fell in love with sin, God made it possible to fall right back out of love with it. He said, I will give you hatred for sin. It was the only way fallen man could break with sin, for it is axiomatic that one cannot turn his back on what he loves. Neither can he turn his affections to what he hates. So God gave hatred for sin and implanted love for righteousness. Man found that he could break with sin and live according to God's will. He could control human desires, not by "sitting

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on the lid" of a sinful nature, but by the power of a mind that hates sin and loves the corresponding virtues.

It was said of Jesus, "Thou hast loved righteousness and hated lawlessness." Hebrews 1:9, R.S.V. Or, as the New English Bible puts it, "Thou has loved right and hated wrong." This was the secret of His power over sin. Through the power of God man can fall out of love with sin.

Victory over sin is not a mere human accomplishment; it comes as a result of union with Jesus Christ. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Galatians 2:20.

Power to do right comes by virtue of this union. Jesus made this plain when he said, "Dwell in me, as I in you. No branch can bear fruit by itself, but only if it remains united with the vine; no more can you bear fruit, unless you remain united with me." John 15:4, N.E.B.

Confession follows repentance. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. When man confesses, God forgives, and the union is formed. Man is adopted (to change the figure of speech) into the family of God. He is off the road to death and on the road to life. Jesus takes the blame for all his sins. He died 2,000 years ago to pay the penalty for them. Repentant man then gets credit for all the good that Jesus did, for Jesus is his substitute and sin-bearer. God looks upon him just as though he had never sinned—just as though he had never traveled the road to death.

Is it possible for one to know that he has changed from death to life? Yes! "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." 1 John 5:13. That we may have assurance is made abundantly clear in the words of Jesus, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24.

Someone may be saying, "It's that positive assurance that bothers me. I pray but I don't feel anything. Shouldn't I feel the assurance that you are speaking about?" It is not necessary to feel anything. A sense of assurance lies deeper than the emotions; it resides in the will. It is a question of faith in the Word of God. He says, "I have given you eternal life." I believe Him on the basis of His pronouncement. It does not matter how I feel.

There was a day when I stood before a preacher with a young woman at my side. At a given point in the ceremony he said, "I now pronounce you man and wife." I didn't feel any different. I felt just like I did one minute before. But, friends, I knew I was married! How did I know? By the way I felt? No. My feelings had absolutely nothing to do with it. It was what the preacher SAID that made the difference. Just so you may know, the Bible says, that you have eternal life—that you have passed from death to life.

You may know by the love you have for others. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34, 35. You may know by the love you have for God. "Every one who believes that Jesus is the Christ is a child of God, and every one who loves the parent loves the child. By this we know that we love the children of God, when we love God and obey his commandments." 1 John 5:1, 2, R.S.V.

You may know by the love you have for the commandments of God. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "If ye love me, keep my commandments." John 14:21, 15. You may know by the love you have for God's Word. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Verse 23. The evidence of conversion is love. The evidence of love is witnessed to by a life of loving devotion to the service of God and one's fellowmen.

Let us get one thing clear at this point, however: Man is not saved by good works. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Ephesians 2:8,9. But when a man is saved through faith in Christ, he will do works of love. "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." Galatians 5:6.



A faith that works! This is the winning combination.

Some are afraid to take their stand for Christ for fear they are not strong enough to hold out against temptation. "If I could be certain I would never stumble in my Christian experience, then I would take my stand." This sounds sincere, but it is fatal. No one can boast that he will never make a mistake. There is only One who ever walked the face of the earth without slipping in a single instance and that was the Lord Jesus Christ.

There is wonderful assurance in this passage from Proverbs 24:16: "For a just man falleth seven times, and riseth up again." The emphasis here is not on falling but on getting up. The righteous man does not stay down; he does not excuse himself and say, "Oh, what's the use? It is too hard to be a Christian. I will just give up and take the easy way out." In deep humility and repentance, he arises to go on to the kingdom with the Lord Jesus. This is the secret of victory.

One does not become like Jesus over night. It is a process of growth. Each day, as the Christian communes with the heavenly Father and eats the Bread of Life, he grows more and more like Jesus. His hatred for sin increases; his love for righteousness grows.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Faith that Works Listen to the audio version [Now!](#)

We have all heard a great deal about faith and works and how they operate in the Christian experience of an individual. One cannot be a successful Christian without having an abundance of faith and without also having a corresponding supply of works. Now, I must confess that generally speaking the works seem to be more hard to come by. It is not hard to convince people about the truth. The Bible is very logical and the gospel message is most reasonable. But to get people to act on their convictions and to actually obey the truth that they understand is much more difficult. I have always believed that it is better for a person never to hear the truth than to hear it and not do anything about it.

I ran across a statement by a famous psychologist the other day which makes me more sure that I am right in that belief. Here is what this psychologist said: "An emotion not expressed in action operates as a poison in the mental life with a deadly effect upon character." He goes on to say, "We feel deeply moved by a portrayal on the screen, or even by a sermon, but we do nothing about it. In that case, we are worse off than if we had never learned anything about it." He says that the disintegration of character comes about by this kind of action. You see, we get stirred up emotionally and want to do something very much. After all, any emotion usually should bring on a corresponding action. When a person is frightened usually he wants to run, if he is angry sometimes he wants to fight, if he is emotionally disturbed because an animal is in trouble or difficulty he wants to intervene and save the animal. And yet, if he doesn't do it, or is not able to do it, it works as a deadly toxin in the body and even upon the character itself. So you see, friends, obedience is actually necessary for our physical and emotional happiness.

Now obedience is based on faith. Somebody says, "Well, I don't have much faith, that is my problem." Listen, everybody has faith in something or somebody. Some folks put their faith in people, some people put it in science and gadgets, but remember this, the object of our faith determines the kind of faith we have.

Here is a wonderful text of the Bible in Galatians 5:6, "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Oh yes, we must have a faith that works, but it must work by love. Some people have a faith that works by fear. Suppose a car comes up to an intersection, to a big stop sign. The car stops because the driver has faith in that sign, but that faith is based upon fear and the works which follow also. He is afraid that if he drives out into that intersection another car may smack into him or a police might be waiting around the corner and give him a ticket. So it's not from love of the police that he stops, but his faith worketh by fear and he stops.

In April, millions of people go rushing down to the post office to meet the deadline on their tax forms. Why do they do it, friends? Because they have faith in the government and in the law of the government, and so they work to obey that law; but it is a work which is based on fear. Let me tell you something. Those people will get by with just as little as possible. They will not go the second mile at all. They will not do anything extra. They simply try to fulfill the letter of the law to escape the penalty.

Now the faith that worketh by love will always raise the standard and will actually go the second mile. I heard of a mother who had three boys, and it was quite a struggle for her to teach those boys the laws of good grooming. Boys will be boys, and so she sometimes had to use some force even to get them to comb their hair, shine their shoes and keep their clothes tidy. They were always resisting these laws that she was trying to enforce on them. But then one day she noticed something very strange. Her oldest son in his early teens came in and he was all clean from top to bottom. His hair was combed, his shoes were shined and he was spic and span. She couldn't understand it. She waited another day to see if it could possibly be an illusion, but it was the same thing again the next day. Then she found out something. A new family had moved in down the street and there was a girl in that family. Now perhaps the girl had never seen Johnny, but

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Johnny had seen her and it had already made a tremendous difference in his life. He no longer had to be forced to keep clean and tidy. In fact the law of good grooming was now working in his life, and it was based on love instead of fear. He no longer feared his mother's long arm of enforcement, but he was doing it from a much deeper emotion. I am afraid that thousands of people, friends, have a faith that worketh by fear. Too many people have a fire-escape religion. They give only what is required. They will not go beyond the actual letter of the law. Jesus said this is not enough.

Matthew 5:40, 41: "And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." Listen, love gives more than is demanded every time. In every state there is a law requiring the husband to support his family. A man can be put in jail if he doesn't provide for his family. But is that why a good father does it? Is that why you Christian fathers support your families? Of course not! You are hardly conscious of that law. You do it from love.

Yet there are many Christians who simply do what they know should be done because they are afraid of being thrown in the fire at the end. Their works are based upon fear of the law rather than upon love. The ten commandments, by the way, are just a minimum requirement for the Christian. We should go far beyond that, friends. That's why Jesus said: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a women to lust after her hath committed adultery with her already in his heart." Matthew 5:27, 28. He showed that the real Christian would go far beyond the mere requirement of the letter of that law. Love always raises the standard. There is no question of just getting by, there is no quibbling over whether it is right or wrong. It is not "What can I do and still make it into heaven." The question will be, "How much can I do to show my love for Christ?"

A mother had stepped out of her home to go down to the neighbors for a few moments and left her little baby asleep. Suddenly she heard the fire siren. She rushed down to see her home in flames. She ran desperately to her burning home and a fireman was standing in the door. He said, "You can't go in, lady. You will die if you do." She stopped. She obeyed that fireman because of her fear. But then suddenly a higher law began to operate as she remembered that little baby, and she dashed past that fireman into the house to save her child. Love took over, the higher law of love. That is what we need desperately. We need to have a faith that works by love. Not just because we are afraid of the punishment at the end of the road unless we do certain things.

Have you ever seen these long-faced, miserable Christians who are just forcing themselves to do good because they don't want to be burned up? It's an unhappy thing. Too many Christians give a lying impression of their religion. They drag out in the morning as though they are carrying some great heavy load upon their backs. Christians should be the happiest people in the world because love is motivating their service.

A missionary over in India saw a little girl carrying her baby brother on her back. The baby was almost as large as the little girl herself. So the missionary looked down upon the child in sympathy and said, "My, what a burden you have to carry." The little girl looked up perplexed and said, "This is no burden, this is my brother." Ah yes, friends, the service we render to God becomes a joy when we have love. There is a personal emotion involved.

The legless soldier had the same kind of faith that works by love. While he was in the hospital some unthinking person came along and said, "Oh, I'm so sorry you lost your leg." He said, "I didn't lose it, I gave it." That's it, friends. What we do for Christ we do from love. We give it to Him. It's not something that is extracted. It's not something that is forced. We should be joyful and happy just for the privilege of being Christians. Remember this, the object of our faith determines the kind of faith we have. The object of the Christian's faith is Christ. This means then that it ought to be the very best faith and ought to be a faith that works by love.

How does your faith operate? Are you serving God because you love Him? Is that the purpose of your obedience? Obedience from any other motive, dear friend, will be unacceptable.

In the last day some people are going to make their boast of doing their duty and of performing their works. They are going to say, "Lord, didn't we do this and didn't we do that?" You will read it in Matthew 7:22, 23. Jesus will say to them, "I never knew you: depart from me." Why? Because they had no love in their works. Yes, they did things, but they only did them to escape the fire. They only did them because they were afraid not to. God is looking for people who will love Him in His own right, and who will be glad to go the second mile, to engage in any Christian service and not consider it a great sacrifice to do it just because they love Him. May God bless you as you live this kind of

Christian life for Him.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Faith vs Feeling Listen to the audio version [Now!](#)

There are some people who sincerely believe that feeling is the test of religious experience, yet some people who have an experience of ecstasy turn right around and break the commandments of God. Friends, it's not how one feels that makes him a christian, but it's what this book of God says, the Bible. God said to Eve long ago, "You are not to eat of that fruit on the Tree of the Knowledge of Good or Evil." Yet Eve did eat it and felt good about it but that didn't make it right, did it? Isaiah 8:20 warns, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Now that is the real test of truth, not feeling. Yet people go so much on their feelings rather than on the clear Word of God.

The Lord said, "Keep away from the tree," yet Eve took it and felt good, but she came under the sentence of death just the same in spite of how she felt. A good many people are that way today. They feel that they can break the commandments of God. They feel that they are safe, that they are saved, and so go right on breaking the commandments of God. I John 2:4, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Now that's a strong statement, isn't it, friends? I didn't say it, it's the Word of God. I would be afraid to call a man a liar but the Bible says, "He that saith I know him and keepeth not his commandments, is a liar." Now God said they would die, but Eve took the fruit, ate it, took some of it to Adam and he ate it. Though they didn't immediately drop dead, nevertheless the seeds of death were planted in Adam and Eve on that day. They were now doomed to eternal death.

God, however, had a wonderful plan to meet just such an emergency. It had been worked out long before man fell. Jesus had said, "I will lay down my life; I will give my life as a ransom if man should fall." In my mind I can picture that day as the awful news reached heaven that man had sinned. Jesus steps before the Father saying, "Father, I will go. I will offer my life in man's stead." So down He comes, down to this world where man has fallen. He enters the Garden of Eden. He's coming with the wonderful news that they do not need to die. He will die in their place. But what does He find? He finds Adam and Eve hiding because they're afraid of Jesus. They're afraid of what He's coming to tell them and that maybe He will take their lives. Oh, how it must have crushed the heart of Jesus to come in with that wonderful pronouncement, ready to pour out His love for them, and to find them afraid and hiding from Him in the Garden. He says, "I didn't come to kill you; I've come to tell you that I will die in your place." He explains the plan and then calls over an animal. The animals were always obedient then. Adam had to take the life of the animal, the first time that an animal had ever died. He now realized what an awful thing sin was, that it resulted in the death of this innocent victim. In type, he has taken the life of Jesus who loves him so much. That's exactly the result of sin, dear friends. We ought to take the lesson of Scripture and realize that sin is an awful, hateful, terrible thing.

The sins that we commit resulted in the death of Jesus. He had to go to the Cross of Calvary to die for those very sins of our own. But Jesus was willing to die in our place. God said that if man sinned, man must die. Why didn't Adam and Eve die that very day? It was because of Jesus Christ. I John 5:11, 12. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." Satan made his demonstration and revealed the lengths to which sin will go when he had Jesus nailed to the cross. God revealed the length to which love will go when He allowed Himself in the person of Jesus Christ to be nailed on the cross to die for a guilty race. When Jesus died, He defeated Satan and turned the tide. Romans 6:23. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ, our Lord." I Corinthians 15:22. "For as in Adam all die, even so in Christ shall all be made alive." Suffering in the world? Yes. Sin? Of course. But Jesus has made provision for it all; there is a way out for every man.

With this background, it's easier to understand why people suffer. There are four reasonable explanations. First, Satan is a troublemaker. He led this planet in rebellion

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against God, and wars, storms, and disease have followed in the wake. Read the book of Job and you'll see, though men accused God for human suffering, Satan is actually behind it all. Number two, innocent people suffer for the violations of others who break the laws of God. Six million Jews died at the hands of Adolph Eichmann. Millions suffered when one man repudiated the law of God. It's ironic that he said just before he died, "I die believing in God." He said, "I have no time to waste on the Bible." What a tragedy! The Bible is the one book that could have changed his life. If he had believed and loved the Bible and allowed its principles to hold sway in his life, the lives of millions of people might have been spared.

Number three, God sometimes allows suffering so that men will turn to Him for salvation. Sometimes a good person suffers so that he'll learn to place his dependence completely in God. Romans 8:28. Number four, people suffer for their own violations of law. Galatians 6:7. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." A man drinks like a fish and when his liver caves in, he says, God is punishing me." Why, the fact is, friends, he's punishing himself. God operates the universe on principles of actual law. It's for our good that He does it this way. It's only when we violate those laws, that suffering results. There's a law in this world called the Law of Gravity. Have you ever run into that law, friends? Have you ever fallen out of a tree? If you have, you've come in contact with the Law of Gravity. What happens if a man jumps from a high building? Let's say, the Space Needle to make it high enough, the Space Needle that was in the great World's Fair. What happens when a person hits the bottom? He's dead. It doesn't matter how he feels about it. It's the law, it's the Law of Gravity. It's not designed to kill people, of course. If we obey it, we will never get into trouble like that. But if we disobey the Law of Gravity, trouble is the result every time. It doesn't matter if you're good or bad, if you jump from a high building you're headed for death. A good man is just as dead when he hits the bottom as an evil man. If we get out of harmony with the laws of the universe, trouble is the inevitable result.

There's another law that says, Don't hold your head under water too long. Why? Because you'll drown. When I was a boy someone said to me, "Why don't you go stick your head in a rainbarrel three times and pull it out twice." Now that sounds like a lot of fun for a hot day until you think it through. What happens if you pull it out twice? You'll drown, of course. Now that law is not meant to harm us. If we obey, there is safety and life. If we disobey, death is the result. God has fixed laws and we can obey or disobey them but we have to face the consequences on either side. Joshua 24:15 tells us that God has set before us two ways. He gives us the power to choose between them. Isaiah 1:18 says, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

There is a place for human reason in this matter. God has given us the power of choice. He has made us different from the animals, they have instincts to guide them, but God has given us intelligence and a will so that we can choose that which is right. He gives us intelligence to know what is right. Now God might have chosen some other way to keep people from doing wrong. Take smoking for instance, God could have sent an angel to stand by the side of a man who starts to light up a cigarette. Every time the man strikes the match, the angel could blow it out. That would settle the matter. No one could light their cigarettes. But God doesn't choose to do it that way. He expects us to use our human reason, guided by the Holy Spirit. Science has revealed how harmful and health-destroying the smoking habit is to the human body. Now you can smoke if you want to. God will never strike a cigarette out of your hand but you have to take the consequences.

The same is true with liquor. God could commission an angel to stand beside a man and everytime he starts to take a drink, the angel could slap the bottle out of his hand. People would never drink. But God doesn't choose to do it that way. He gives us intelligence. He warns us, tells us the wrong involved, tells us that no drunkards will inherit the Kingdom of Heaven, shows us the consequences, but we have to choose. Take reading, for example. You don't have to read the Bible. God doesn't make you. You can go down to the drugstore and buy impure books and read them if you want to, but you have to pay the price. You have to pay the consequences of perverted taste and morals that will result. And remember, Ecclesiastes 11:9 reveals there is a reckoning day coming when you'll have to answer for the things you've done.

Friends, God wants us to serve Him because we love Him. He doesn't make us to react automatically. We're not like machines. He's made us with the power of choice so that we can intelligently understand His love for us and respond to His love. As parents we do not wish to have our children obey us automatically. We want them to obey us because they love us. You men out there didn't get your wives by kidnapping them, at least I hope you didn't. God doesn't want us to give automatic obedience. That's why He has given us intelligence. That's why He has given us wills so that we can love Him out of our hearts and serve Him because we love Him.



In summary, we must admit that we're dealing with a mystery. It's idle to speculate on the origin of sin and suffering beyond what God has revealed. There is no complete answer. More important than the how or why, is the fact of sin. Sin is in existence and God has made provision for it. How foolish it would be to neglect to accept God's provision because we can't understand fully all the reasons behind it. Let's say that a man is in a burning building on the sixth floor. The fire department comes with a net. They yell, "Jump into the life net, jump for your life because the building is on fire." The man looks down and says, "Now just a minute. I'm of a technical turn of mind and I'd like to know how the fire got started in the first place." But they say, "Man, don't worry about how the fire got started the building is burning. It's going to fall in. Jump for your life! It's your only chance. Jump, man, jump!" But, no, he stands there and argues with them. "If you could tell me how the fire got started and explain it all to me, then I might be willing to jump out into your life net."

You ask, How foolish and stupid can a man be? And yet God has to listen to this kind of thing all the time. He tells us the world is doomed, that we must make our decision before it is too late, but some argue, "If you can show me where sin got started in the first place, then I'll step out and take my stand for God." Now I'll admit that I can't explain it all. The fact remains that sin is here and God has provided a way out. He has a solution. Don't you think that God who loves us so much that He sent His own Son to die, did the very best that He could do? If God had known any other way in which we might be saved, He would have done it because He loves us so much. No one in all the universe has ever suffered as much as our heavenly Father and his Son, Jesus Christ. And so there it is, friends; it's all laid out before us. The law says, "Here it is. Obey and live. Disobey and die." We can make the decision.

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## God's Free Grace Listen to the audio version [Now!](#)

One of the marvels of the scientific world is the amazing precision which exists in the realm of nature. Every one of the billions of created worlds in space moves more accurately than the finest timepiece of man. In the beginning when God spoke the heavenly bodies into existence He did not fling them into disorderly, haphazard orbits, to flounder around in the emptiness of space. God created laws to guide them in their orbital flight. These natural laws, energized by the power of God Himself, sustains and guides the myriads of planets in their perfect precision as they follow their divinely appointed paths in the universe. If we were to take God's power away from the universe, these natural laws would cease and cosmic disorder and catastrophe would result.

Then God created man. He did not do it indiscriminately, throwing him into the earth to flounder around the best he could, to discover the best ways in which to live that would bring him the most happiness and joy in life. He created laws to govern man in his relationship to his God and to his fellow man. These divine laws were inscribed in the heart of man in the very beginning before sin entered the world. It was God's divine power in man that enabled him to keep these laws. It was his nature to follow these prescribed laws for his conduct. It is well to notice that there is one major difference between the laws that govern the universe and the laws that govern man. The natural laws of the universe must function. With nature there is no choice. On the other hand man is given a choice: he can accept or reject God's laws for the guiding system in his life.

What are these laws that God established in man? They are the divine principles of conduct laid down in the Ten Commandments recorded in Exodus 20. "Thou shalt have no other gods before me...."

It has been Satan's avowed purpose to destroy the importance of the law of God in the lives of human beings. In the very beginning he endeavored to destroy in Adam and Eve confidence and faith in the law of God as a law which is for the benefit of man. (Genesis 3:1-5.) He insinuated to Eve that God had no right to prescribe the conduct of her life. He said: "Yea, hath God said, Ye shall not eat of every tree of the garden?" This insinuating question of the devil was designed to raise another one in the mind of Eve as to God's authority over her. Then Satan contradicted the Word of God as to the wages of sin when he said: "Ye shall not surely die." Verse 4. He proceeded to try to show Eve that if she were to break the law of God her life would be more full and more complete.

Now listen friends, Satan has changed his tactics down through the ages of time in his endeavor to destroy man's opportunity for salvation. During the time of ancient Israel he again endeavored to distort the relationship of the law between man and God. "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone." Romans 9:31,32. Here the devil's emphasis was on law, all law and no grace. He suggested to the children of Israel through this new doctrine that they might earn their salvation by their own efforts, knowing full well that human strength would not enable them to attain to God's standard of righteousness and thus they would be lost. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Romans 10:3. So we discover that the ignorance of the children of Israel regarding the indwelling power of the righteousness of God in them as the only means of attaining to the standard of God's law of righteousness caused them to fall far short of that standard.

Today the pendulum has swung in the other direction. A new device of Satan has come into being. We might call it the doctrine of man's disgrace versus God's grace. It is the doctrine of all grace and no law, suggesting that the ten divine precepts of God's government have been done away and man is no longer under obligation to obey the

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Ten Commandments. What is the relationship of law to grace? That is what we want to study into today. But first let me say that I believe implicitly in the plan of salvation by faith. As the Apostle Paul testified in Ephesians 2:8.9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

The truth of salvation by faith constituted the very foundation of the Protestant Reformation. It was Martin Luther who, while climbing the stairs of the church of Sancta Scala or the church of the holy stairs, in Rome on his hands and knees suddenly received a vision from heaven. The Scriptural words "The just shall live by faith" burned like letters of fire into his soul. However, it is important to note that Martin Luther's belief that salvation comes by faith alone did not destroy his belief in the obligation of man toward his God to keep His Ten Commandments, for he said: "He who pulls down the law, pulls down at the same time the whole framework of human polity and society. If the law be thrust out of the church, there will be no longer anything recognized as sin in the world since the gospel defines and punishes sin only by referring to the law."

It would be well for us to seek the Bible answer to the question of how old the Ten Commandments are. They are eternal being a transcript of the character of God, constituting the foundation of His government. "Sin is the transgression of the law." 1 John 3:4. If the law did not exist at the time of Adam and Eve, then what they did could not have been sin or disobedience to God's commands. "Where no law is, there is no transgression." Romans 4:15

There are some who believe that the law of God, the Ten Commandments, began at the time of Moses when it was given in written form on the tables of stone by God Himself. It is well to remember, however, that God's divine precepts existed before they were put into written form, just as the law of gravity existed before Sir Isaac Newton put it into written form. It was God's purpose that man should observe the Ten Commandments which were inscribed upon his heart and that His divine Spirit would be the motivating power behind the keeping of His law.

Jesus makes it plain that His coming into the world to pay the supreme sacrifice for the sins of men did not in any way cancel their obligation to His law. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19. Surely, as Jesus says, He did not come to destroy His law for it is a transcript of His own divine character.

However, in Colossians 2:14 we read: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Some become confused thinking that it is suggested here that the law of God has been nailed to the cross of Jesus. Note that it does not mention the Ten Commandments or the moral precepts of God. It mentions the law contained in the ordinances. This was the ceremonial law that governed the ritual of the sanctuary services of the Jewish nation. This law centered around the sacrificial system, the offering of animal sacrifices, designed by God to help the children of Israel to see that one day the Lamb of God would come and sacrifice His life on the cross for the sins of mankind. These ceremonies prefigured Christ's first advent into the world, and when He did come and met them these laws were nailed to His cross. The Christian is under no obligation whatever to fulfill the requirements of the law contained in ordinances. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days which are a shadow of things to come." We are not to be judged by the law that dealt with meat offerings, drink offerings, and special holydays and new moon and yearly sabbath days. The Apostle James states that we shall be "judged by the law of liberty." James 2:12. In verse 11 he quotes two of the Ten Commandments, indicating which law we shall be judged by.

Thus we see in the Bible two sets of laws. Actually there are more. There is the ceremonial law given to the Jewish people which was temporary in nature. But the ceremonial and civil laws are to be distinguished from the moral law of God, the ten divine precepts as outlined in the Ten Commandments.

Now we might ask the question, What is the function of the law of God? We read the answer in James 1:22-25: "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer

of the word, this man shall be blessed in his deed." The law of God is like a mirror into which we look to see a reflected image of ourselves as we appear before God. It is important to recognize that the law, like the mirror, points out our defects but cannot wash away those defects. The function of the law then is to show us what sin is, but we must turn to the soap and water of the grace of the Lord Jesus Christ to cleanse the stain of sin from our hearts.

The Apostle Paul points out this function of the Ten Commandments when he says: "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7.

The question arises, Does grace do away with our obligation to keep the law? "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? . . . For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Romans 6:1,2,14-16. One who is under grace, who has accepted the grace of the Lord Jesus Christ, receives the strength from heaven that keeps him from sin that "the righteousness of the law might be fulfilled" in him (Romans 8:4).

When one is saved by grace Christ enters into the heart and His law is enshrined within the human soul. Thus the character of Christ becomes the character of man. He is not keeping the law of God as a means to salvation, but rather as the result of salvation that has been effected by the grace of Jesus in his life. Obedience to the law is demonstrated because Jesus is in the heart. As Paul testified, "I delight in the law of God after the inward man." Romans 7:22. As he says in verse 6 we should serve in newness of spirit, and not in the oldness of the letter." It is therefore not human effort, but the indwelling of divine strength that enables man to attain to the standard of righteousness as revealed in the Ten Commandments.

The doctrine that once we are saved by grace we are no longer under obligation to the law of God proves to be a doctrine of disgrace, that is, man's disgrace, which controverts the doctrine of God's grace. "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." I John 2:4.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Grace or Disgrace - Part 3 Listen to the audio version [Now!](#)

Today we continue discussing one of the most important subjects in all the world—law and grace. I believe the most important question in the world is found in Matthew 10:16. A rich young man came to Jesus. Looking at Him, he asked, "Good Master, what good thing shall I do that I may have eternal life?" I don't know anything more important than that, do you? What can I do to be saved? How can I be sure of having everlasting life? I don't believe there is a more important question for anyone. A banker can ask no other more important question, for he must someday stand before God in the great judgment. He should be crying out, "What must I do to be saved?" To the student in college there is no other question so important to ask. Nothing on the examination paper at the end of the term even begins to mean as much as that one supreme question, What can I do to be saved?

It makes no difference what an individual may be doing in this life, the one supreme question remains, What can I do that I may have eternal life? Remember, student: every one must one day sit for the final examination, and God has already entrusted us with the questions. He has already given us the information necessary that we may one day sit for that great final exam. Isn't that the one important thing in life? How to be sure of eternal life. The young man in Matthew 10:16 asked a very fair question, and Jesus gave him a wonderful answer. It is so clear and simple. Verse 17, "If thou wilt enter into life, keep the commandments." That's the first point.

Then almost flippantly the young man countered, "Oh, I've done that ever since I was a child. I was brought up that way. Mother was a church member."

"But that's not enough."

"What more, Lord, what more? I've followed the letter of the law!" You see, he didn't recognize his obligation to his neighbor.

The law of God is divided into two parts, half has to do with our connection with God—love the Lord with all thine heart. The other half has to do with our relationship with our fellowmen—love thy neighbor as thyself. The young man did not regard his neighbor as he should. He was avaricious. He was trying to get all he could out of life and didn't recognize his obligation to his fellow man. So Jesus touched him in a very sensitive spot. "Go and sell that thou hast, and give to the poor." Verse 21. The rich young ruler began to tighten up and his face flushed. But the question of his property disposition was not really the main thing Jesus was after. Some people stop right there, and I've heard a good many preachers making quite a point of selling everything and giving it to the poor. I think it is good to give to the poor, and to give to the church, but I don't believe that is the primary lesson in this story. I believe what follows that is the primary point. "...and come and follow me." Now that is most important.

Whatever it is that stands between you and following Jesus—that's the thing He tells you to get rid of. If it's riches, get rid of them. If it's your social standing, forget about it for your soul's sake. If it's all the clubs you belong to, all the activities, that stand between you and a closer walk with your Saviour, then away with those things! Whatever it is—if your eye offend you, pluck it out; if your hand offend you, cut it off, Do anything necessary in order to be right with God. Let nothing stand between you and following your Saviour.

There are a good many individuals who allow loved ones, friends, or pleasures of the world to stand between them and following Christ. This matter of salvation can be boiled down very simply. If thou wilt enter into life 1) keep the commandments and 2) come and follow me. It's a matter of the two principles standing side by side. They are parallel and have been parallel right down through the ages. Salvation is conditional upon these two points—keeping the commandments of God and following Jesus.

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It is unfortunate that many individuals, even Christians, have the mistaken opinion that salvation through Christ on Calvary applies only to those this side of the Cross. They seem to forget there are two arms to the Cross, one reaching toward the Old Testament and one reaching toward the New. The arms of the Cross extend to the whole wide world. Christ is the Saviour of the whole world, not just the Saviour of the Christians; He is the Saviour of the Jews; of the Gentiles; He is the one Lord of all, for the Bible plainly says, "There is none other name under heaven, given among men, whereby we must be saved." Acts 4:12.

So then, Jesus is the one and only Saviour of this entire world. Don't forget it. People in Old Testament times had no other Saviour. He alone is the way to eternal life. You can see the larger import of Christ's sacrifice on Calvary in Revelation 13:8 where we're told that Jesus is the "Lamb slain from the foundation of the world." That, I believe, is a vitally important point. Christ was actually offered. His blood was given as a sacrifice. His life was offered as a guarantee way back at the beginning of the history of this world.

When Adam and Eve sinned, they were doomed to die. In Romans 5:12 we read, "Wherefore as by one man (that is, Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Let's continue with verse 18, "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." And in Romans 6:23 we find that "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

What did we inherit through Adam—life or death? Death, of course. It came upon all men through the sin of one. It says, "Death came upon all for all have sinned and come short of the glory of God." And, "The wages of sin is death." But thank God that while sin came on all men through Adam, eternal life and justification also came through one, that is, through Jesus Christ on Calvary.

We were all doomed to die. Adam and Eve marred the pattern. God had given them the beautiful world as their home—the Garden of Eden. God intended that they should keep it pure, clean, and undefiled. He warned them of the sophistries of Satan and told them to beware of deceptions, and He cautioned them about the Tree of Knowledge of Good and Evil.

Oh, but Satan slipped in with his insidious suggestion that God wasn't really particular about little things. Over and over that dangerous attitude has been passed on. We still hear it suggested that such a God of love won't destroy men and women because they have broken just a little commandment. Adam and Eve were deceived on this point by the adversary in the Garden of Eden, and they took of the forbidden fruit, ate it, and the death sentence passed on them. "For in the day that thou eatest thereof thou shalt surely die." Genesis 2:17. Satan expected that Adam and Eve would be killed that very day. He considered that his plans had really succeeded. Now Adam and Eve must die, and he would be the ruler of this world. It would be his home forever. He had gained it from Adam by deception and now he would be the prince of this world. So Satan thought. Adam was doomed to die. Before nightfall that evening, before the setting of the sun, we can picture the tragic scene in heaven as Jesus, the Son of God, steps before the Father. He pleads, "My Father, let Me bear the curse. Let Me die in Adam's stead." Jesus loved Adam dearly, for He had created him. They were like twin brothers in a sense, for Adam had been made in the likeness of Jesus Christ. He loved him with an everlasting love.

Yes, friends, although it is hard to believe, it is true that Jesus loved Adam more than He loved Himself. I don't know how that could be. He would rather die Himself—even an eternal death—if Adam could only have eternal life. That is real love, isn't it? Love that is willing to die in another's stead, to suffer the curse of eternal death if need be. Christ risked just that in giving His life. He stood before the Father and said, "Father, put the curse of sin upon me. I will bear the sentence of death for Adam. I will die in his stead." Yes, the Lamb was slain from the foundation of the world.

Let's read another text now in 2 Timothy 1:9. "(God) who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." There it is again. Jesus offered His life. The Father accepted His sacrifice. Think you that it was not a great struggle? I tell you, friends, that must have been a terrific struggle when the Father weighed it in the balance; to give up His own Son, to let Him come down to this rebel world, to suffer, to die at last in that ignominious manner. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." John 3:16.

Yes, four thousand years later God was to make good exactly what He promised Adam in the cool of that day in the Garden of Eden. That fateful day Jesus bade His Father good-bye. He came down to this world enshrouded in a dark cloud of sin. He came walking in the Garden as He did so often with Adam. "Adam, Adam, where art thou?" Adam was hiding in the shadows, filled with terror. He thought the hour of death had come, because the death sentence had been pronounced. "In the day thou eatest thereof, thou shalt surely die." He thought, "Now I'll have to die." He thought Jesus had come to execute him.

Oh, friends, we have a wonderful Saviour, don't we? He came to save Adam. When Jesus saw Adam standing there in his impurity, He called to an animal. The animal came in obedience to His voice. See Adam as he watches the awful sight as the sacrifice is made and the blood is shed. From the skin of this animal which had done no wrong, clothes are fashioned to cover his own lack. My friends, only then did Adam begin to see how terrible, how fearful, how deadly are the results of sin. "The wages of sin is death." Adam was seeing death for the first time in order that his own nakedness might be covered. In order that Adam might live, someone else must live his life that very day. Behold the Lamb of God that taketh away the sin of the world, who is the Lamb slain from the very foundation of this world.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Grace or Disgrace - Part 4 Listen to the audio version [Now!](#)

We ended our last broadcast by describing that wonderful scene right outside the Garden of Eden. Of course, it was terrible in some respects. Adam had been driven out of his beautiful garden home, but God came down to tell him a way of escape had been made from the sentence of death now upon him. "The wages of sin is death." Romans 6:23. But God had provided through Christ a means by which he could have his life and beautiful home back again. When God slayed a lamb, Adam saw death for the first time. And in the death of that lamb, he realized the way of escape was symbolized. That lamb represented his Saviour who would come. And the coat of skin taken by God and given to Adam as a covering for his own nakedness, showed that he could be spared and saved by sacrificing the life of that lamb, which represented a coming Saviour. Yes, it is just outside that beautiful Eden home that we find the altar of sacrifice set up. The lamb and the altar stand in the shadow of the cross of Jesus. Every one of those sacrifices in Old Testament times, every one of those meat and drink offerings, the yearly sabbath days, each ritual pointed forward unerringly to Jesus Christ. Even the incense offerings pointed to Christ our Passover, sacrificed for us. Every part of the Old Testament services was a symbol of the coming Redeemer. Though living in the shadow of the cross, those people were saved by the cross—don't forget that, friends. Every time they brought a lamb or a turtledove (even flour if they couldn't afford anything else—God provided a way for the very poorest of them to bring an offering) they accepted the merits of a Saviour, a Redeemer who would come and die in their stead.

Four thousand years after that first animal sacrifice in Eden, Jesus gave His life upon Calvary. When He cried out, "It is finished!," He meant He had paid the price. He had cancelled the debt of all those of Old Testament times. He consummated the sacrifice and paid the price of redemption for all time, for the cross points both directions. Those in the past looked forward, and those in the future would live by faith, believing, and look back to the cross. They looked forward and we look backward, that's the only difference. All are saved by the grace of Jesus, for "There is none other name under heaven, given among men, whereby we must be saved." Acts 4:12.

I think of the way the apostle Paul puts it in Romans 4. He says, You think that Abraham had something in which to glory, being saved by works. No, no, he says, he was saved by faith. David also. Can he glory that he was saved by his works? No, he also was saved by faith in the righteousness of Christ. Every soul ever saved has been saved through the grace of Jesus. In Revelation 5 the redeemed are pictured standing before the throne of God. Those from Old Testament times and those from New Testament times, all singing glory to Jesus Christ the Lamb, "for by thy blood thou hast redeemed us from every language, from every kindred, from every tongue, and every people." There's another thought, too, in Revelation 15. The redeemed are pictured in that great coronation ceremony of Jesus at the throne of God. They are the redeemed from all ages—Old and New Testament—gathered before the throne singing, first of all, the Song of Moses, and the second half, the Song of the Lamb.

Justice and mercy meet in the cross of Christ. The law and the gospel, obedience and grace. They meet in one in the person of Jesus and His sacrifice. How often I've heard Christians boast that they don't care about the law of God. You see, they are hiding behind Romans 6:14. "For sin shall not have dominion over you: for ye are not under the law, but under grace." A great many Christians say that since they are saved by grace, they don't have to keep God's commandments at all. Though I mentioned it yesterday and the day before, I want to say it again, friends, so we'll never forget it. Does grace annul the law of God? Does our faith in the saving blood of Jesus cancel out the claims of God's Ten Commandment Law. What does Paul say? Romans 6:1, "What shall we say then? Shall we continue in sin, that grace may abound?" The next verse answers, "God forbid." Verse 14 explains, "For sin shall not have dominion over you. . . ." Sin is not our ruler. We are not to be under sin. We are not under the condemnation of the law when we obey God because we have been saved by grace.

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Friends, when an individual is saved by grace, he is under greater obligation than ever before to keep the Ten Commandment law of God. As it says in Romans 3:31, "Do we then make void the law through faith? God forbid: yea, we establish the law." We are not licensed to break it just because we've been saved through faith in His grace. The law is firmer than ever in our lives when that has happened. Right here I'd like to stop a moment to find the New Testament definition of sin. We read it the other day in I John 3:4. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Now that's very clear. Every sinner has broken the law. Every sinner is under the law. When we sin we are transgressing God's Ten Commandment Law. So there has to be a law, and where there is a law there is bound to be transgression. So Paul asks, Should we sin, or break the law of God, just because we have been saved by grace? Then he answers, Absolutely not. We have no license to do that.

The governor of a state has great power, even the power of life or death. Think of a prisoner sentenced to die. His friends intervene, presenting evidence to the governor. Special factors seem to be involved—contributing factors as to why this man was involved in this particular crime. As the governor reinvestigates the evidence, he feels the man deserves clemency. So he uses his official prerogative as head of the state. Taking his pen, he dips it in the ink and writes, "Pardoned" across those papers that would condemn the man to the electric chair. Then he signs his name, "Governor Smith," or whatever it might be. Now, friends, that condemned man has been saved by grace, not by works or his own goodness. He was doomed to die; and being good, ever so good, in that death cell would never in the world save him. Only in the words and by the grace of that governor was he granted full pardon to be free, no longer under condemnation of the law.

We have all sinned and come short. We are all under the sentence of death. And there is only one way of salvation—that is through Christ. Now, let's get back to the man who was pardoned. He can hardly believe his eyes as he sees the kindness, the stroke of generosity of that governor. Rescued, pardoned, he goes out a free man. You meet him a little later and talk with him. "Well, I understand the governor pardoned you." "He certainly did," comes the answer. "How do you feel about life now that you are pardoned?" "Wonderful, this new freedom of mine! I can break the laws of America all I like. The governor set me free from the law and sentence of death. I am saved by grace." Is that what the governor set him free to do, friends? Did the governor pardon him so that he could go out and become a greater lawbreaker? Paul declares, "God forbid." Shall we that are saved by grace continue lawbreaking? No, indeed, on the contrary, Paul says, "We establish the law." The individual saved by grace, pardoned by the governor, is under greater obligation to keep the law than anyone else because of the special work of grace done for him. Just so, you and I come under greater obligation to keep the law of God because we are saved by grace.

Many individuals seem to picture heaven as divided into two camps—the Old Testament crowd in one place, and the New Testament group in another. I cannot think of heaven as being two different camps, can you, friends? You'd see some over there and query, "I wonder how you folk got here. Would you mind telling me how you got to heaven?" They answer, "We got here by our works. We did this and we did that; we obeyed this commandment and that commandment; we kept all the Ten Commandments on stone and kept them perfectly, so we were saved by our works. Tell us, how did you get here?" "Oh, ours was an entirely different setup. We were saved by love, saved by grace and faith." "You mean you didn't have to keep any of the commandments?" "Oh, no, I should say not. We didn't stoop to keep those old commandments, we were just saved by grace, that's all."

Of course, that's an imaginary conversation, friends, which will never, never take place in heaven. Believe me, everyone there will have been saved by the same formula. They will have entered into life by the same wonderful process. First, Jesus said, Keep the commandments, and then follow Me in every way. Both are necessary and imperative to follow through faithfully until the very end. As we read in James 2:26, "Faith without works is dead." So for an individual to just claim love and love alone without any obedience, is to talk about something that's absolutely useless. Faith without works is dead. That's pretty strong language, isn't it?

In Romans 8:7 we read this. "The carnal mind is at enmity against God, for it is not subject to the law of God, neither indeed can be." The carnal mind, the sinful mind, finds fault with the commandments of God! It quarrels with the law of God, is at enmity and not subject to obedience at all. So, when you find people who claim to be Christians, yet do not like God's law or His commandments, perhaps it's because they still have a carnal mind, a carnal nature. At least that's what the Bible says. And here's another important point. The law of ordinances—the commandments contained in ordinances—who wrote those? Moses did. Where did he write them? In a book, the Bible says. Never fail to keep that difference in mind, the difference between the Mosaic Law and the Law of the Ten Commandments.

Also, there's another use of the word, "law." It not only applies to the Ten Commandments on tables of stone, but can also apply to the first five books of the Bible, the Pentateuch. Paul tells us clearly that the commandments of ceremonies, ordinances, and rituals were nailed to the cross and came to an end when Jesus died. But not so the Ten Commandment Law of God. You remember John the Baptist preaching by the River Jordan. He kept talking about a coming King and appealing to the people to turn from their sins. That's not a very popular thing to do, incidentally. By and by there came a day when he stopped short in his preaching, pointed, and said, There He is. He is the very one I have been talking about. "Behold, the Lamb of God, which taketh away the sin of the world." The eyes of the world were turned on that Man. The true Lamb of God had come, and all the Old Testament prophecies about lambs and deliverance and salvation had come to pass in the life of this one Person, the Son of God, even Jesus Christ.

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"Come unto me...and I will give you rest." Matt. 11:28

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## Grace or Disgrace - Part 6 Listen to the audio version [Now!](#)

Today we come to the sixth and last chapter in our series of studies on law and grace. So far in our broadcast we've found some very wonderful answers to questions. For example, by what standard will men be judged? Will God have a different standard for people in the Old Testament than he does for people in the New? Does He have one standard by which He judges Jews, and another by which He judges Gentiles? There's a lot of confusion, friends, on these very questions and we've found out lots of information so far.

Both the Old and New Testaments agree on what the standard of judgment really is. Ecclesiastes 12:13 and 14 says, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Now from this, it is very clear that the Old Testament presents the Commandments of God as the standard of judgment. As for the Commandments of God, the prophets knew nothing about anything except the Ten Commandments. Now looking at the New Testament, I'm quoting from James 2:12. "So speak ye, and so do, as they that shall be judged by the law of liberty." Now what law do you think James is referring to here? Well, friends, the writer doesn't leave us in question for he quotes some of the precepts and these are taken right out of the Ten Commandments directly. Verses 10 and 11: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." So there it is. Both Old and New Testaments are agreed that the one great standard of the judgment is the Ten Commandment Law of God.

So whether we be Jew or Gentile, whether we live before Christ or after Christ, we'll be measured in the judgment by the same standard, the Law of God called the Ten Commandments. Thus, it's clear that the one who willfully violates those Ten Commandments cannot expect to enter the Kingdom of Heaven. Now I press this point because the New Testament declares clearly "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." James 2:10. This isn't a man's idea at all. Those are the words of the living God and you'll have to face Him in the judgment. So beware how you speak of God's Law, the Ten Commandments, for you'll meet them in the Supreme Court of the Universe when you're called to give an account.

From Revelation 12:17, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Here God is serving notice that anybody who fights God's law is going to be an agent of the great Adversary and is doing his bidding no matter what his profession might be. There are even a lot of preachers today who are fighting and warring against the Ten Commandments. They say they are not necessary today, that they are out-of-date. Paul declares of those laws of the Ten Commandments in Romans 7:12. "The law is holy, and the commandment holy, and just, and good." And then he asks this pointed question, "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

Jesus said, "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17 and 18. And then in Luke 16:17, he says, "It is easier for heaven and earth to pass, than one tittle of the law to fail." So Jesus confirmed the law. He honored it. And His cruel death on the Cross shows that it could never be abrogated. Man's death and those demands were met by the death of Jesus. He was our substitute. The demands of the Law for our transgressions were met in the sacrifice He made at Calvary.

Isaiah in the Old Testament declares of Jesus, "He shall magnify the law and make it honorable." Isaiah 42:21. And that's the reason Jesus said that not one jot or tittle could

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pass from it because He came into this world for the express purpose of enlarging on that law and making it more spiritual and binding upon us. Now if you wish to be recorded as one of the least in His sight and in the sight of the angels, then you break even one of those commandments or teach men to do so and you'll be placed on the list. But if you want to be great in His sight, just keep the Commandments and teach men to do them. You have the choice to make. The lowest depths to which a person can descend is to willfully violate and mutilate God's Law and to teach other men to do it. Furthermore, such a one is an enemy of God and of good society, an agent of the great adversary. To teach men to violate even one of God's holy laws is to drive a sword through the heart of Jesus Christ because He said in Psalms 40:8, "I delight to do thy will, oh my God, yea my law is within my heart."

The keeping of the law is not a means of salvation. Let's get this very straight and clear, friends. It is the fruit of that salvation which we receive as a gift of His grace through faith. But why slay your Saviour by driving a dagger into His heart because you don't want to keep His commandments? When men fight God's law and His commandment-keeping people, they merely expose themselves and show that they are still carnal, that their hearts have never really been touched by the Spirit of God. Because the New Testament declares, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Romans 7:7. Here are some more words of counsel from the Apostle Paul. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Galatians 2:20.

Now this important phase of the plan of salvation is very often overlooked. Notice these important Bible truths that were taught by Paul. He said that man is not saved by the death of Christ. The sinner is reconciled to God by the death of Jesus Christ; that is, by the death of Christ the sinner's past sins are all forgiven and blotted out and he is brought into harmony with God. Then the apostle adds the very significant fact that whereas we're reconciled by the death of the Son of God, "we are saved by His life." Now I hope we keep this distinction clearly in mind, friends. Just what does he mean by this difference. Simply this: the death of Christ pays the penalty of my sin if I accept it by faith. Then I'm justified by faith. But the life of Christ also plays a part in my daily life afterwards because He abides within me and gives the power and strength to keep His commandments perfectly. For His death to avail anything for man, Christ had to live a sinless life here in the flesh as a son of man, and of course He did that. Then He comes to live in our hearts a life of obedience also. Thus we're kept from sin and saved for all eternity by Jesus Christ living His daily life of perfect obedience. Now I hope you have that clear, friends. Remember this, we are saved by His life, but we are justified by His death.

Now this daily life of obedience through Christ is a very important part of the Plan of Salvation. In fact, it is proof that salvation is real and that God's Plan really does work. To believe that anybody can be saved while he's living in willful transgression of any of God's commandments, with no thought of what the law requires of him, is to live in a fool's paradise. This way, to the superficial thinker, may seem right but the end thereof are the ways of death, the Bible says. For in the plan of God the sinner is pardoned through faith in that vicarious death on the Cross. In the light of that transaction, God accepts man, for by that means he's reconciled to God. But the transaction is not completed with this. The next step is that the sinner by faith receives Christ into his heart and thereafter Christ lives his life of Obedience in the converted man. How thankful we should be for such a gospel as that!

The writer of the Book of Hebrews, in further explaining the life of the Christian and how it's obtained, refers to a new covenant. In this new covenant he says, God writes His law upon the hearts of man. The Good Book also declares, "As a man thinketh in his heart, so is he." Proverbs 23:7. Now how does God write his law on the hearts of man? Remember this. God is not arbitrary. He doesn't write it into an unwilling mind and heart. David, in his prophetic utterance concerning Jesus and what his attitude to the law of God would be, said these words: "Yea, thy law is within my heart." Psalms 40:8. Therefore, if the law of God is within the heart of Christ, when I receive Christ into my heart, that law then is within my heart. Then I'm under the New Covenant. This is what it means to come under the New Covenant of Grace. I receive Christ into my heart and when He is there, my friends, the law is there because He said the law was written into His heart.

Now Isaiah, the gospel prophet, presents Christ in this language. "I will give Him for a light to the Gentiles, for a covenant to the people." Now there it is. Christ is the new covenant and anybody who receives Him into the heart, is under that New Covenant. We can't separate Christ and the Law of God. If the Law of God is in the heart of Jesus, when we receive Him into our hearts, we receive also His law there and by the very nature of this transaction, we become commandment keepers. There's no getting around it. To live in the hope of eternal life and to live in willful disobedience to God's holy law,

as I said, is to live in a fool's paradise. The last book in the Bible says, "Blessed are they that do His commandments that they may have right to the tree of life and may enter in through the gates into the City." Revelation 22:14. That's because they've been born again and they are the children of God. Jesus said, "Not everyone who says unto me, Lord, Lord, shall enter into the Kingdom of Heaven but he that doeth the will of my Father which is in heaven." Matthew 7:21. Well, what wonderful assurances these are, friends. And so I admonish you today to open up your heart and let Jesus come in because when you receive him, you receive everything. You have everything. You have everything through Christ.

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"Everything you wanted to know about the **Sabbath.**"

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Grace or Disgrace - Parts 1 & 2 Listen to the audio version [Now!](#)

The topic today is Law, Grace, or Disgrace. There are some questions I would like to ask as we begin the broadcast today. First, are you living under the law? Are you? Whatever your answer, are you positive? Second, are you living under grace? Again, whatever your answer, are you sure? Third, could it be that you are living under disgrace? There are many, many people in this world who profess to be Christians who profess to be living under grace, but in reality are living under disgrace. Are you certain that you are not living under disgrace?

We've already established in previous broadcasts that God wrote the ten-commandment law with His own finger. Today we come to this important point: The first Bible fact about the law is that SIN IS BREAKING GOD'S LAW. There are hundreds of definitions of sin, but God has His own definition. The scripture is 1 John 3:4. This is what God says: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." That is God's definition. I want you to note that God did not have time for any of these weak definitions of sin that we hear today: sin is a mistake in judgment, or sin is a personality deficiency, or a plain, human weakness. No! It was left up to this modern and enlightened twentieth century to make up evasive definitions like that. The Bible knows nothing of them. The Bible definition for sin is the transgression or breaking of God's law. So you may be a church member in good and regular standing; you may be a Sabbath School or Sunday School teacher, a deacon, an elder or a preacher; but if you are breaking any one of these Ten Commandments, you are a sinner, because the Bible says sin is breaking the Ten Commandments. You may belong to fifteen churches and have experienced sixteen baptisms, but if you are not keeping the commandments of God, you are still a sinner, on the authority of 1 John 3:4.

The devil, I know, has invented a doctrine, and you have probably heard of it. It is very popular. The doctrine is this: All that is necessary is to become a member of some congregation; it won't be necessary to worry about God's law—you'll be saved anyway. But I would like to remind you that the devil invented that teaching, and it is not in the Bible. The Bible teaches something entirely different.

Another Bible fact about the law: NO ONE HAS EVER BEEN SAVED BY KEEPING THE LAW BECAUSE SALVATION IS THROUGH JESUS ALONE. In Romans 3:20, the Bible says: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Now that is pretty frank, isn't it? Just put it down and remember it forever because God has forever cleared the air on this. "By the deeds of the law shall no flesh be justified." You cannot be justified or saved or sanctified by keeping the law. It is absolutely impossible. The law only points out sin, "For by the law is the knowledge of sin." We must be saved by the Lord Jesus. He said that is why He came. In Luke 19:10 He says, "For the Son of man is come to seek and to save that which was lost." There is no other hope. There is no other way. The law does not save anyone. In James 1:23-25, our lives are compared to a mirror. This is very important—I hope you will read this passage out of your own Bible. The law is like a mirror. I go to the kitchen or to the bedroom and look into the mirror and that mirror, if I have been working in the yard, may point out some dirt on my face; but that mirror does absolutely nothing about the dirt—not a thing in this world. That mirror is helpless. It is of no value whatsoever when it comes to getting that dirt off. That takes soap and water. But the mirror is necessary because if I do not look in the mirror, I may think that I am clean when I am dirty. It is the same way with the law of God. When we look into the law of God we see spots on the character, but the law of God does absolutely nothing about those spots. It takes the blood of the Lord Jesus. When those things are straightened up and I go back to look, the law shows me there has been a change. It now shows I've been justified. I'll use two or three illustrations here, because this is so important.

Let us take a framing square that a carpenter uses. He takes this square and places it on a board. The square immediately shows that the board is crooked, if it is crooked. The end is not straight and the square shows it, but the square does nothing about it. It

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takes a saw to do something about it. Then you put the square back on the board and the square shows that everything is all right. The square had nothing to do with making everything all right; it took the saw to do that, but you still had to have the square.

Take a fever thermometer placed under the tongue. In just a few moments the nurse comes back and says, "I'm sorry, you have a fever." Does the fever thermometer do anything about the fever? Not a thing in this world. You can become upset and take the thermometer and break it up and throw it out the window and say, "I've destroyed the thermometer, so I no longer have fever." But that would be very foolish. You would still have fever. Destroying the thermometer wouldn't cure you. It wouldn't make a bit of difference. It takes medicine. So the doctor prescribes medicine, and you take it. After awhile the thermometer is put back under your tongue and shows that the fever is gone. Something has happened. The medicine has conquered the fever.

That's the way it is with the law of God. It is helpless except as a mirror to show me what I lack. Then I must go to the Lord Jesus and that lack must be supplied. Then I can look back into the mirror and see a change has taken place. But, let me warn you, unless you are willing to go to that mirror and take a good, long, careful, prayerful look at yourself, you are very apt to end up thinking you are something that you are not and be lost because of it. That law of God, His mirror, shows us to be what we really are in His sight. The law of God is given so that I can see myself as the great God of Heaven sees me. It is very essential for me to look into this mirror often if I expect to be saved.

Point number three: PEOPLE LIVING UNDER GRACE MUST KEEP GOD'S LAW. It is the common belief today that if I am under grace I can forget all about the law of God. Let us see what the Scripture says in Romans 6: 15: "What then? shall we sin because we are not under the law, but under grace? God forbid." The strongest language the Bible ever uses is, "God forbid." That means, "Don't ever entertain such a thought as that." So on the authority of Scripture, people who are under grace must keep God's law. Romans 6: 15 is proof positive.

To live under grace just simply means that I was supposed to die (Romans 6:23 "The wages of sin is death," and Romans 3:23: "All have sinned.") but the Lord Jesus came along and said, "No, no, I'll die for him. I want him to live. I want to give him My strength, My unmerited favor or grace and help him to reach that pattern that I gave him in the beginning so that I can take him with my holy, happy people into My kingdom." That's what grace means. Let's illustrate it a little. Suppose a man went downtown and stole a car, and he was caught and taken before the judge. The judge said, "Well, I've thought about this awhile. The law says you shall be punished, but I've decided to let you go—to give you another chance. You are going to go free because of my grace." Now, can this man walk off and say, "Wonderful—I'm under grace from that judge—now I can steal all the cars I want"? Wouldn't that be ridiculous? But that is the way many people feel about the law of God. I submit to you today that a person who is under grace is doubly duty-bound to keep the law of God. He should have died, but God spared him. He ought to be very, very careful about God's requirements. I say this: the person who claims to be living under grace and ignores the law of God is mistaken. He is living under disgrace of the very worst order.

Bible fact number four: **LAWBREAKERS ARE THOSE WHO ARE UNDER THE LAW.** People have gotten the idea today that if you keep the law you are under the law. That is not what the Bible teaches at all. Let's read the text, in Romans 6: 14: "For sin shall not have dominion over you: for ye are not under the law, but under grace." Notice what this scripture is saying. This scripture is making it clear that the person who is under the law is under the law because sin has dominion over him. The person who is under grace is under grace, therefore, because sin does not have dominion over him. So the person that is under God's law is the person who is breaking God's law. He is under the condemnation of that law. God's people are not under the law because they are not breaking the law; therefore not under His condemnation, but rather under His grace.

The fifth Bible fact: **LOVE FULFILLS THE LAW.** I wouldn't dare leave this out because it is mentioned so many times and it is true. Romans 13:10: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." That is good Scripture and I believe it with all my heart. But the way that love fulfills the law is that it makes the keeping of God's law a pleasure. So many folk have gotten mixed up on this and felt that all that is necessary is to say, "Oh, I love the Lord God, so I don't have to keep His commandments because they are not important." But friends, a simple little illustration will clear that up. Suppose a little girl went to her daddy and said, "Daddy, I love you," and he replied, "That's wonderful, honey, because I love you, too." A little later on Daddy says, "Honey, will you run out to the garage and get my pliers for me?" And she says, "Oh, no. I'm not taking orders from you any more. I'm not keeping your commandments. I love you so much that that's not necessary." How do you suppose I would react to that? How would you react to it? Those are not important questions; the question that counts is, How does God react when a person says, "I love the Lord so



much that His old commandments are just no use to me anymore”?

Friends, love fulfills the law because when we love the Lord we want to serve Him. The first four commandments have to do with our duty to God. If we love Him we wouldn't want to swear and take His name in vain. We wouldn't want to steal from Him, hurt Him, offend Him, lie about Him. Would we? No, indeed. And it isn't hard. When you try to keep the commandments rigidly just in your own strength, it is impossible, but when the love of the Lord Jesus comes into your heart with love for Him and love for your fellow men, things are different. When you love someone, things that are otherwise very difficult are very easy. When I hear people speak about the terrible burdens involved in keeping the commandments I just know one thing for sure—they haven't fallen in love with the Lord Jesus yet, because when a person falls in love with Him it is very easy. Notice what Jesus says in 1 John 5:3: "For this is the love of God, that we keep his commandments." Law-keeping is a pleasure if you love Him. That is all there is to it. Love does fulfill the law. It makes it easy. I love my wife, so when I get up in the morning I don't have to worry about the commandments and say, "Well, I hope I don't kill her today, or steal from her." No, indeed; I love her. It is the same thing with our neighbors, if we love them. Love fulfills the law. There is not a worry. It is easy to keep God's law when love is enshrined in the heart.

The sixth Bible fact: **NO UNCONVERTED PERSON CAN KEEP GOD'S LAW.** Let's read that. In Romans 8:7, notice this very clear, very plain and positive statement: "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." I can't help but remember this text when people say, "No one can keep the law of God." The Bible says here that the carnal mind can't. But it also says, "To be carnally minded is death." (Romans 8:6.) So that is the first point we wish to establish: the unconverted person cannot keep God's law. If he tried, it would do no good. But in John 14:15 Jesus says, "If ye love me, keep my commandments." So the saved, converted person will keep His commandments; it will be a joy, because of love.

Now let me read Romans 8:3, 4. This is a beautiful passage. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Do you see what this verse is saying? People have said the law is weak. It doesn't say that at all. It says, "What the law could not do, in that it was weak through the flesh." The flesh was weak; the people were weak. The people could not keep God's law. They tried to do it, but made a terrible blunder. It just didn't work. So what did God say? Did He say, "Let's give up. Let's not fool with men. They're just not going to live like the pattern." No, indeed! He sent His own Son to pay the penalty for them and to arrange for them to have the power to keep His law, so that the righteousness of the law might be fulfilled—"by us?" Oh, no—"in us." Yes, the Lord Jesus has to move in, and then it's entirely different.

Let me illustrate it. Suppose I bought a new axe, a great big, heavy-duty axe, and very sharp. Then suppose I found a little two-year-old youngster and said, "Here, take this and cut down that tree." What do you suppose would happen to the tree? Nothing. Anything wrong with the axe? No, I couldn't blame the axe. The axe was all right, but the flesh was weak. So I take that same axe and hand it to a strong, stalwart man and the tree goes down in just a few moments. This is the same thing that God is trying to get across here. The weakness was not with His pattern, the law. No, indeed! It is a perfect pattern. The weakness was in the human heart. And so He sent Jesus. We must have Christ's power. That is what John 1:12 is talking about: "But as many as received him, to them gave he power to become the sons of God."

Seventh Bible fact: **COMMANDMENT KEEPERS ARE THE ONLY ONES WHO REALLY LOVE THE LORD AND WHO WILL BE SAVED.** Now believe you me, I would not make that statement on my own, but it is in the Book. I would like to read it for you. Let's read 1 John 2:4. Let me say a word about this scripture. This is something I would never say if it were not in the Bible, but apparently God knew there would be some question arising regarding what it meant to serve Him, so He put this in. "He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him." So to know and love the Lord is to keep His commandments. There is no question about it. Revelation 22:14 states: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Now that's pointed, plain, clear, and positive, isn't it? Let me read you something else. It fits in right here. So many times when we talk about commandment-keeping, people say, "Oh, my, the terrible, heavy, burdensome, grievous law." Well, let's see what the Lord says about it in 1 John 5:3, "For this is the love of God, that we keep his commandments: and his commandments are not grievous." That is God's statement. You can put it down and believe it, because it isn't what I think, or what some religious teacher thinks, or some professor of some university thinks. It is what God thinks. He says, "No, it is not a grievous thing to keep My commandments. Not at all."

The eighth Bible fact: WE WILL ALL BE JUDGED BY THE LAW OF GOD. That is reasonable, isn't it? After all, the law is the pattern by which we were made in the beginning. Christ came to die so that pattern could be restored in us. So it is reasonable to think that we might have to face that law or pattern some day. But there is more than reason involved here. We have the Word of God, in James 2:10, 12: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." It specifically says that we are to be judged by the law that says, "Thou shalt not kill" and "Thou shalt not commit adultery." Search the Bible from beginning to end and you will find only one law with these commands—the Ten Commandment law of God. So it is positive that all will be judged by that law.

Don't you see, friend, why Satan is so anxious to do away with the law? If it is put aside and there is no mirror for the people to show them what they lack, then what hope is there when one has to face the law in the judgment? Religious leaders are teaching that God's law has been thrown out or done away with, and men have set up their own standards to replace God's. And here is where men really get into trouble.

A little boy came into the house one day and he said, "Mother, I'm nine feet tall." He was just five years old. She said, "Jimmy, you are not. What is the matter with you?" "Yes," he said, "I really am." And she said, "That's silly, stop talking like that." He said, "Mother, but I am. I made a ruler and I measured myself, and I'm nine feet tall." Sure! Make your own law, and it is easy to live up to it. That is what people do today. The real standard is high, very high. "Higher than the highest human thought can reach is God's ideal for His children. God-likeness is the goal to be reached." So the standard is way up there. And people look up and say, "Oh, my! That's such a long way." There are two things you can do then. You can say, "Lord, bring me up to Thy great law standard, even though it hurts." Or you can say, "Down with the standard. Pull it down to my size." Then when you get the standard low enough, you begin to look pretty good; nine feet tall, you know. We need to get used to living by the pattern God left so that we can face it unafraid in the Judgment Day.

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# SABBATH TRUTH

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## **Inflation and Free Gifts** Listen to the audio version **Now!**

Authorities tell us that it now costs \$118.30 to buy the same bag of groceries that we could buy 4 years ago for only \$100.00. Every month the price of groceries, clothing, shoes, rent, and automobiles edges up just a little bit. By the end of the year it has taken a huge bite out of the family income. Every effort to stop inflation, every effort to turn it in the other direction has failed. Nothing has actually prevented the gradual escalation of living costs in almost every category. Economic committees are still trying to come to grips with the inflation monster. The result: millions of people in the United States living below the government-prescribed subsistence level.

But listen friends, I have some good news for you. I know something that is free, and it is worth more than groceries, or automobiles, or houses; and you will agree with me when I tell you what it is.

There is nothing clearer in the Bible, and it is described in Ephesians 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." There it is, friends. Salvation is a "gift of God." You can't buy it. You can't earn it. If you get it, you must take it free as God gives it to you in Christ His Son.

Suppose, now, for a moment, that you could work your way to heaven, or that you could pay your way in like you buy a ticket to a baseball game. We would have a heaven full of "boasters." One man would say, "I worked harder to get here than you did." And another man would chime in, "I worked harder to get here than either one of you." A rich man would brag, "I paid a million dollars cold cash for my citizenship." Well, depend on it, friends, God is not going to have that kind of heaven. The Bible says, "Not of works, lest any man should boast." Ephesians 2:9. There will be no boasters and no braggarts in God's Paradise. We all get there on the same basis. We take salvation as a free gift in Christ Jesus, or we don't take it at all.

Listen to Romans 6:23, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." You can earn "death," but you can't earn salvation. Salvation is the "gift of God through Jesus Christ." There is nothing so wonderful, there is nothing so desirable, and it is free—no work, no pay.

I know you will remember John 3:16. You have probably memorized it sometime. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." It is "believe and be saved," or failing that, to be lost. Please notice how specific the Bible is about this eternal life: "And this is the record, that God hath given to us eternal life, and this life is in His Son." Again, we see that eternal life is a free gift from God, and we see further that it is in His Son. Jesus said when He was here: "I am the way, the truth and the life."

John tells us again, "He that hath the Son hath life; and he that hath not the Son of God hath not life." And it is just like that, friends. You have Christ, the Son, and you have life, eternal life. But if you don't have the Son, you don't have life. It is just that simple. Either you do or you don't. Either you have accepted Christ, or you haven't. Either you have been "born again" or you haven't. Life is in Christ—accept Him and you have it. When do you have it? Let Jesus answer that: "Verily, verily, I say unto you, He that believeth on me hath everlasting life." That is "present tense," friends. When you receive Jesus Christ as your Saviour, you have eternal life.

Let me illustrate. Suppose I hold a genuine dollar bill in my hand. I say to you, "If you'll take this dollar bill, I'll give it to you." You hesitate a moment, but convinced that I am sincere, you take it. All right, now, when did the dollar bill become yours? "When you gave it to me," you say. No, when you took it. As long as the dollar was in my hand, it was mine. But the moment you took it, it became yours. That is exactly the way it is

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with your salvation. God offers you free salvation in His Son, Jesus Christ. When you take Christ, like you took the dollar bill, you have eternal life. How is that? You have the Author of eternal life, you have Christ, so you have eternal life.

The reason we must have a Saviour is that we are all sinners. Romans 3:10, 23 tells us that very thing: "There is none righteous, no, not one....For all have sinned, and come short of the glory of God." You can search the nations, you can go up and down in the world and from East to West in it, and you will find nothing but sinners. Yes, I know, that is a sorry commentary on the human race, but it is true. That is the reason Jesus came. He came to seek and to save that which was lost.

So you see, friends, the plan of salvation is not incomprehensible or even difficult. You neither work for it or buy it with little or much. It is a "free gift." You simply take it out of God's hand as you took the dollar bill out of mine. Salvation is free to every sinner, but because it is free, does that mean that it costs nothing? You can accept this as a certainty. Your salvation is the most costly thing in the universe of God—not to you, but to God. It cost God His Son, the Prince of heaven. The Father "laid on him the iniquity of us all." He made Christ to be "sin for us."

The most devastating thing that ever came to the human race was Adam's sin in which he plunged mankind into the abyss of sin. The most amazing, the most astonishing, the most phenomenal thing that ever came to the world was the sacrifice of Jesus Christ on Calvary. Angels of God looked over the ramparts of heaven, with hushed song, as their beloved Commander paid the supreme penalty for sin. Inhabitants of other worlds gazed upon the scene in wonderment—almost unbelief. This was without precedent. When, in time, had man's Creator died to become his Redeemer?

Jesus walked the path of obedience. He did not fail or become discouraged. Even when His friends deserted Him and fled, He persevered. In apparent defeat He was wonderfully victorious. Now He is willing, waiting, to share His victory of the cross with you. He will take your sins and give you His righteousness. And listen out there: If you are a bargain hunter, if you like to get the most for your money, try and beat that at the grocery store, or Ford, or General Motors dealer.

What did your salvation cost? To you, the recipient of this wonderful boon, nothing. What did it cost Christ? "He trod the winepress alone." He was deserted, forsaken in that hour. He was separated from His Father and in anguish cried out: "My God, my God, why hast thou forsaken me?" What did it cost the Father? What would it cost you fathers and mothers if your only, well-beloved son or daughter lay dying, and did die? Well, that is what it cost the heavenly Father.

We have seen what the sinner's salvation cost the Father and the Son. What, now, is the sinner's part? It is to cooperate in your own salvation. It is to give Jesus the supreme lordship of your life. It is to enthrone Him in your heart as Lord and Master. And, believe me, that is what it will take. God can accept nothing less than that, and in view of Calvary, can we give less than that? Jesus made the supreme sacrifice for us, for sinners, for those who hated Him. Is it asking too much for sinners to step completely over the line, to turn their lives over to Him without reserve? Paul is one man who did just that. "I am crucified with Christ," He declared. Previously, Paul had gone all the way in opposition to Christ, persecuting and killing the saints. But after the Damascus Road encounter, it was a different story, it was the other way around. He said: "For me to live is Christ."

And, friends, for any of us to live is Christ. That is to say, "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Despite the assertions of some preachers, there are not many roads to heaven. The Father has not provided many Saviours—only one. But listen to me now. That one is completely adequate. "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Hebrews 7:25.

The transformed sinner, the redeemed saint must grant Jesus the Lordship over his life. Is this to his advantage? Oh, definitely. Yes, there is present advantage. God wants the very best things to happen to you, but more than that He has an eye upon your eternal welfare. He wants you to live on and on through endless time. In other words, He wants you to have what Jesus paid for on the cross.

"Come unto me," Jesus invites, "all ye that labor and are heavy laden." Have you wondered why there is so much unrest in the world at present? Men and women, the world around, do not have Jesus. They labor, they are heavy laden, but only as they come to Jesus will they have rest. "Take my yoke upon you," the Lord urges. And please listen: You will find no rest unless you do, but you will find rest when you do. You see, it

is like this: When you take Jesus' yoke, then He yokes up with you and helps you with the load. Wonderful, isn't it? Now, don't get the idea that this won't work. This is actual. It is real. Jesus will do just that.

Jesus spoke about "denying self," about taking up your cross daily and following Him. He talked about keeping the commandments. You may not like to "deny yourself." You may not like to take up your cross every day. You may not like to obey. But friends, listen to me real carefully. Would your Creator, your Redeemer, Jesus, ask you to do anything that was not for your best present and eternal good? You know that you can trust the hand that was nailed to the cross, you can trust the Son of God who loved you and gave Himself for you.

I have just a little time before I leave you for today, but before I go, let me recapitulate: Your salvation is free to you. It doesn't cost you a penny or a minute at hard labor. In truth, you cannot buy it and you cannot earn it. You must accept it as a gift through Jesus Christ, or do without it. That is the basis upon which God offers His heaven and His eternity. This precludes all boasting.

It is the sick who need a physician, it is the sinner who needs a Saviour. All in the world are sinners, but the merits of the crucified One will suffice to save every person who repents, who turns away from his wrong doing, to righteousness. But because salvation is free, don't imagine that it cost nothing. It cost the best heaven had—God's Son, the Crown Prince of the universe.

You don't work to get your salvation, but you work after you have it. God has a work and witnessing program that will delight and engross you as long as you live. Did not Jesus say: "If ye love me, keep my commandments." John 14:15.

Remember how you loved your mother at ten. You delighted to bring her the largest tomato out of the garden, the prettiest peach, the nicest apple. Why? Because you loved her, that is why. And that is exactly the way it is with the Lord Jesus. You love Him, He died for you, He is supreme in your life, so you delight to obey Him. And it is never a hardship. It is a pleasure.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Jonah - Part 2

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In my last broadcast we followed the tragic footsteps of Jonah's course in running away from God. We learned that Jesus Himself has endorsed the authenticity of the story so often doubted and ridiculed by modern commentators. It did happen, friends. There's no room for doubt on the part of Christians or anyone else. We must either accept the story as true or accuse Jesus of deception. To deny the veracity of Christ is to strike at the heart of the Christian faith. We know He told the truth about Jonah. He was swallowed by a great fish especially prepared by God.

In our last broadcast we learned how Jonah tried to avoid God's orders to preach in the great wicked city of Nineveh. He bought a boat ticket in exactly the opposite direction and tried to run away from God, but a terrible storm arose which threatened to sink the ship at any moment. The heathen crew finally cast lots to find who was guilty of offending the God of the seas. Jonah was designated by the lots, and he confessed his guilt of offending and disobeying God. With prayers for forgiveness, the pagan seamen cast Jonah into the ocean and he plummeted straight down into the black depths of the water. Down, down he sank until suddenly a big black mouth opened up and he went down into the fish and then the fish went down into the bottom of the sea—down, down, down, just as far as he could go. By the way, friends, when he came there he was really down; down in hope, down in the dumps, down in the ship, down into sleep, down in the water, down in the fish, and down into the very bottom of the sea; it was rock bottom.

But you know in spite of all this, God had not forgotten the prophet. To me that's a wonderful thought. God had not forgotten Jonah even after all that Jonah had done. You know, friends, God never forgets you. It doesn't make any difference how far down you've gone. God will not forget. You can't go so far in sin, you can't become so vile, terrible, that God will leave you alone unless you no longer want Him. People often say to me, "I've been so wicked that God wouldn't have me." That's utterly false. The Lord will always have you. His great heart longs for you no matter what you've done, no matter how far down you've gone. And Jonah finally wanted to come back. It's an interesting thing to picture the circumstances that faced Jonah down there. He was in the whale's belly and it was hot, stuffy, and dark, no doubt. Here's a little picture of it in Jonah 2:5, "The waters compassed me about." Yes, I imagine those were digestive juices swirling around him there in the stomach of this great fish. And he also says in verse 5, "The weeds were wrapped about my head." Evidently Mr. Whale had something else for dinner besides Jonah. It was dark. Just picture yourself in that situation for a moment. Maybe it wasn't so wise to run away from God after all.

And so away down there in the bottom of the sea, he began to think. And he did something else brought out in Jonah 2:1. "Then Jonah prayed unto the Lord his God out of the fish's belly." He finally began to look to God, and what did the Lord do? Rebuke him? Refuse to hear him? No, the Lord directed that fish, through God's heavenly radar system, over to the shore and somehow miraculously deposited Jonah upon dry land. Now Chapter 3, verses 1 and 2. "The word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." So the Lord was saying, "Now, Jonah, you've recuperated, I've got a job for you. It's the same job I gave you before, and I want you to preach the same message that I asked you to preach." Friends, listen! It doesn't make a bit of difference who you are or what your background may be, God will never bless you and you will never succeed until you do what God asks you to do. This applies to you and to me and to everybody. That's all there is to it. If you go running off to Tarshish as he did and buy some tickets for far away, you'll never prosper.

So Jonah decided that he would go to Nineveh, He took his journey and walked into that city, a part of a day's journey, and began to preach. "Yet forty days and Nineveh shall be overthrown." I can imagine people looking at him and saying, "Who is he?" Probably somebody asked, "Have you ever seen him before?" And another said, "No, I don't know

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who he is." And they thought, I'm sure, "Well, he's just a crackpot of some kind. He'll probably be gone tomorrow. Don't pay any attention to him." But he wasn't gone tomorrow. Tomorrow he said, "You have thirty-nine days and Nineveh shall be overthrown." And people began to say, "Well that's a different message anyway, isn't it? I've never heard anybody talk like that before." And then, "Thirty days and Nineveh will be destroyed." By that time everybody was looking and listening. I can imagine they followed him along and looked him over. More days passed and he was saying, "Alright, friends, twenty-five days and this great city will be overthrown." The inhabitants said, "You'll certainly have to give him credit for this-he's persistent anyway." Again the days passed by and he was saying, "Twenty days!" Some of the people said, "What if he's right? I don't believe he is, but suppose he's right."

A few more days passed and he was saying, "Yet ten days-you have only ten days more-a little over a week." And some of them began to say, "I don't know what you think but I believe him. I'm going to do something about this." And I imagine by the time he was saying, "Five days, four days, three days," they had all made decisions. According to the scripture, from the King on the throne right on down to the beggar on the street, they repented in sackcloth and ashes-the entire city. And so God spared the city. Well, that was probably the greatest revival ever held, bar none. And that was probably the most wonderful experience that ever came to a preacher or evangelist, bar none.

Now let's come to the lesson for us. The devil knows that God's commands, when followed, bring the only true joy and peace and happiness. So he tries to picture God's commandments as impossible. The only way to joy and peace is found in following those orders of God. The devil knows it and so he'll put his lies in force to keep you from doing what God asked you to do. The Lord says "Go to Nineveh, do this, do that," and the devil comes along and says, "Now wait, you don't want to do that yet." And while you wait, he builds that thing bigger and bigger and makes it seem more impossible until you just feel that it can't be done after all. He'll tell you it's too hard, for one thing. After a while you think, "Well, I guess it is too hard, I can't do that." Or, he'll tell you that it won't work. I'm sure he told Jonah that. "Jonah, you're one man. Look at that great metropolis. You'll cover about three streets down there and they'll lock you up in jail and you'll be the laughing stock of the town. It won't work." He's still using those same arguments today, friends. "It won't work. It's not that important."

Well, listen, everything and anything that leads a person away from God is a ticket to Tarshish. Everything that destroys a person's love for eternal life is a ticket to Tarshish. Everything that prevents you from studying this book, the Bible, is a ticket to Tarshish. Every drink of alcoholic beverage, every cigarette, mark it well, friends, is just the same type of thing that Jonah was doing, and it can cost you eternal salvation. Every curse word, every word of profanity, is a ticket to Tarshish. Every bit of pride and vanity is a ticket there. Every minute of delay is a ticket to that ill-famed city of Tarshish. Some of these tickets are dirty and filthy, nasty, and utterly repulsive; others are beautiful, attractive and embellished, but they're all tickets to Tarshish, to disobedience and to destruction. They lead away from God's plan.

Friends, today, if you've gone down, down, down like Jonah did, if you bought a ticket to Tarshish, remember God still loves you just the same. And if you'll come back and say, "Lord, I'm terribly sorry I've made a mess of things. I'm going to take a new stand and do what's right. I'll go where you want me to go. I'll do what you want me to do. I know you'll help me." If you do this, God will receive and bless you. All you have to do is ask. Come back to the path of duty. Come back to that hard job or that hard decision. Come back to Christ so you can be assured of a place in heaven. Friends, today let's get rid of all those tickets to Tarshish.

Now I want to read Jonah 3:1. "And the word of the Lord came unto Jonah the second time, saying," -oh, that's the part I like. To me that's the most beautiful part of this book. "The word of the Lord came unto Jonah the second time." God is giving him another chance. Isn't that wonderful! Here's where the grace of our Lord and Saviour is seen. He always gives us another chance. What would you have said, friends, if a friend had done you like that and wanted to come back? Would you have received him as the Lord did? What did the Lord say? "Huh, you have your gall! Don't come crawling to me now that you've met a crisis and can't find your way out. You wanted to go your way all along, now don't cry to me." Is that what He said? Absolutely not. The Lord said, remember this now, "Surely, Jonah, I will be with you." And the fish headed for shore and Jonah was cast out on dry land and the Lord gave him another chance. "And the word came to him again the second time." You'll have another opportunity, Jonah, to do this wonderful thing for me.

Alright, friend of mine, I'm so grateful that I can tell you that it makes no difference what your problem is or how far you've gone or how weak your faith, God gives you another chance right now. "Well," you say, "I've had another chance and another chance." Maybe you have, maybe you've had a hundred, a thousand, ten thousand of

them, that doesn't matter; that's the kind of God we have. He's giving you another one right now. He's saying, "Will you throw away your tickets to Tarshish and get rid of them? You know what I want you to do. Why haven't you done it? Get rid of those tickets. Come on back and I'll help you and we'll do it together." Oh I know we don't actually bodily run away and go down to the bottom of a ship like Jonah did, but I just wonder how many there are running just the same. You know whether God has called you to do something or not. You know whether some decisions have been made and broken between you and God. Just as surely as Jonah was running, you may be running. You may be buying a ticket right now to get away from something that God wants you to do. Maybe the Lord is calling you now to prayer. I wonder how many would be involved if I asked you the question, "Do you have personal private prayer in your home by yourself every day?" Oh, I know the Lord has pled with you if you don't, but what are you going to do about it?

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## Law & Grace - Part 1

What is all this talk about the Ten Commandments being abolished? You have heard about it just as I have, I am sure. Perhaps you have even heard a preacher make this statement. It's very common now to see a lot of religious leaders running to get on the bandwagon of this new permissive psychology. It is supposed to be a new approach to the modern mind, you know, and especially to young people. Listen! Nobody can deny that moral principle has been almost entirely set aside by the vast majority of this liberal generation of the twentieth century. If anything, the tide is growing stronger to liberalize the old standards of absolute right and wrong.

One can understand, of course, the frustration of youth counselors, college chaplains and church pastors as they struggle to meet the needs of young teenagers, but have they any right, my friends, to do away with the Commandments of God? Have they found the answer in this new theological move to abandon the Bible definition of sin? The fear of losing the respect of young people is actually leading many religious leaders to do the very thing which will cause the loss of respect on the part of the youth. Do they actually want their parents and pastor to comfort them, (these teenagers), in their course of open transgression against God's holy law? I don't believe it for a moment, friends. Absolutely not! Deep inside their mixed-up hearts, they long for somebody to draw some lines of authority for them. They want to be told what is right and wrong. Too early most of them were thrust into making decisions alone, decisions which had to be based on the emotional appeal of a materialistic society. They weren't really mature enough or practiced enough for choosing for principle's sake.

The blame for this present moral mess must be placed directly on the misguided parents, teachers and preachers who did not teach their youth that there are unchanging laws of decent conduct. The transgression of those laws brings automatic inevitable results, both now and in the hereafter. No one can be completely happy by violating the basic laws of God laid down for human society. And those laws are summarized in the Ten Commandments. The problem becomes more serious when we realize that lawlessness also reaches into the area of religion, and affects millions who would never think of killing or raping. It is probable that the great majority of church members in America today carry few convictions against breaking at least one of the Ten Commandments. A very insidious doctrine has been developed in both Catholic and Protestant theology which has tended to minimize the authority of God's great moral law. It has led many to look lightly upon transgression, and has made sin to appear unobjectionable. In fact, sin has lost its horror for multitudes and has become an acceptable mode of life for both youth and adults. Witness the current trends in lifestyle which support this view. How many young men and women are living together without benefit of marriage! Yet they do not believe such living arrangements should be designated as sin. A large portion of shoplifters are professing Christians, and most of those who belong to churches believe that there is no sin whatsoever involved in violating the seventh-day Sabbath of the fourth commandment.

Oh, listen to me, we need to understand what God's attitude is towards sin. Do you know what the Bible definition of sin is? Let's read it now in 1 John 3:4, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Now I don't care what the young people want to call it, and you can put all kinds of new labels on immorality that you want to put on it, but God says it's sin, S-I-N, and it always will be. Now let's ask, which law is this talking about? It says, "sin is the transgression of the law." Let's go back to Romans 7:7 where Paul tells us just which law is involved.

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Notice, Paul is quoting right out of the Ten Commandments and he said it's the breaking of this law that constitutes sin. He said he wouldn't know what sin was except the Ten Commandment law had spoken. So the purpose of the law then is to point out sin.

Let's understand something very clearly, friends. There is no pardoning grace to save us in the tables of the law. It can't take away our sins or pardon our iniquities. Its work is to condemn and point out transgression. It's like a mirror that shows us if our face is

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dirty, but it can't take away the spots. In fact, the Bible actually does call the law a mirror, or a looking glass, in James 1:23: "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

So when we look into God's law and see our sin, we must turn aside to the foot of the cross to be cleansed. The law points us to Jesus. Here we find abundant grace freely bestowed without price or money. Don't let anybody ever tell you, friends, that there is salvation by works. It just can't be. In fact, in Romans 3:20 we read this, "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." There it is. So no matter how well we might work to obey God and produce these good works and good fruits, it will never, never save us. It will never justify us. There's only one way to be justified before God and that is to come and accept His pardoning grace as a free gift. We can't buy it. We're not worthy of it. We'll never deserve it. It's something He gives and we must accept. It's free. We'll never earn it by works.

Now, Jesus came into this world for just one purpose, as revealed in Matthew 1:21: "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Now notice, it doesn't say to save them in their sins but from their sins. And sin is the transgression of the law, we read it a moment ago. And which law was it? Well, of course, the Ten Commandments. So Jesus actually came to save us from breaking the Ten Commandments. He didn't come to take the Commandments away and abolish them by any means. Now I realize there's a strange teaching abroad in the world today that Jesus actually came to fulfill the law, and then people try to make that word "fulfill" mean to "destroy" or "abolish," but that isn't so. He did not come to destroy the law. The Bible says not one jot or tittle of that law would be done away with. If there had been any other way of justifying man and saving man, instead of sending Jesus to this world, God would have certainly done it that way. If He could have taken away the law and saved men by that method, God would have done that rather than give up His Son, Jesus, to die that terrible death upon the cross. No, the law could never be changed. "By the law is the knowledge of sin" and "where there is no law, there is no transgression." Paul tells us that in his book of Romans. So we have the Ten Commandments then to show us that there is sin. It reveals sin to us. Then Jesus came to take away that sin. It was the only way it could be done, by the free gift of His grace, by the offering of His own life. But that law stands there, friends, and it always will, demanding death, and the wages of sin is death. Somebody had to die for sin. Either you had to die or Jesus had to die to take your place. The fact that He did take your place and He did die proves that the law could not be changed. It couldn't be displaced at all. It stood there. The demands of it had to be wrought out upon somebody. Since it wasn't wrought out upon you through death, it was wrought out upon Jesus in His death. The wages of sin could never be changed.

Now no one should try to keep the law, of course, in order to be saved. But rather, we keep the law because we are saved. Don't misunderstand me here. We must obey the commandments, those Ten Commandments, if we are going to live the life of a true Christian. But we do not do it for the purpose of being justified, but because we have been justified and saved. Notice how David puts it in Psalm 119:146, "I cried unto thee; save me, and I shall keep thy testimonies." So you see obedience and good works follow salvation. We let Jesus in. He cleanseth the life. He forgives us. We love Him so much then that we will do anything for Him. In fact, we are glad to obey Him—to keep all His commandments. So these good works of obedience will simply always follow a genuine "grace-saved" individual if they have been truly converted. It's a spontaneous result of receiving Christ into the heart. But again I tell you, friends, that we are not justified by works; it's only by trusting in Jesus Christ. Let me try to illustrate how impossible it would be for anybody to be saved by works. For example, let's say that a man has been found guilty of stealing. He has been put in prison and finally he's sentenced to ten years in jail. Now can that man be justified by works? The answer is yes, he can. He can serve his time. He can serve out his years and then be perfectly justified in the sight of the law. He could walk out of that prison a free man with no guilt attached to him anymore. He's no longer under condemnation. He has finished his sentence, worked it out, and now he's free. Freely justified by works.

Now suppose a man is found guilty of murder and he is sentenced to 50 years in prison. Can he be justified by works? Yes, he can. He can serve that time. He can fulfill his sentence of 50 years and then he's also free. He could go out without any condemnation. No policeman can lay a hand on him. He has been justified by his works. But now let me put it this way. Suppose a man who has murdered is found guilty and sentenced to death. Can any amount of work justify that man in the eyes of the law? Absolutely not. He could work for 50 years. He could work for 100 years, were it possible, and still the law would not be satisfied. The law says "the wages of sin is death." Now this helps us to understand our relationship to Christ and God and to His law. We are also under the sentence of death. We have broken the law. All have sinned and come short of the glory of God. And so because we are under the sentence of death,

we cannot possibly work out our sentence by serving ten years or fifty or a hundred years. If so, of course, we might be able to justify ourselves and win our freedom and our justification that way. But no, because the sentence is death, we could work the rest of our life and it would never change our standing before God as far as our justification is concerned. In order to get out from under this condemnation, there's just one thing to do. We must open the heart to Jesus and let Him in freely to pardon and forgive us. It is a gift of God's love and grace.

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## Law & Grace - Part 2

The newspapers are teeming today with the latest reports of last night's list of muggings, robberies and assaults which took place on the streets of our beautiful once-safe city. Friends, isn't it amazing what has happened in our supposedly enlightened, advanced society? It's actually dangerous to walk down the street in broad daylight in certain sections of some cities.

What has happened anyway? Where did the old standards begin to break down? Friends, the trouble is that God's law is being downgraded. Even preachers are talking and acting as if the Ten Commandments are no longer necessary—as though they were written for another generation. I've heard people saying this, and even preachers sometimes say it—Oh, we're not under the law any more, we're under grace; so we don't have to worry about those old-fashioned laws of the Ten Commandments. They feel somehow that Christ fulfilled the law for them and then left them free to do whatever they want to without condemnation. Some consider that the Old Testament was the dispensation of law and the New Testament the dispensation of grace, and so they don't want anything to do with any commandments. What a mistake that is! Didn't they have grace in the Old Testament? What do you think? Is heaven going to be divided between those who were saved in the Old Testament law and those saved in the New by grace? My friends, no one ever has been or ever will be saved, except by grace. Every Old Testament character who reaches the kingdom of God will be there only because he accepted the undeserved grace of Christ. In Genesis 6:8, we are told, "But Noah found grace in the eyes of the Lord." In Genesis 19:19, Lot also partook of God's grace. It's the universal channel by which men are accepted into heaven.

Now, it is true that love is the fulfilling of the law. But this doesn't mean that we're not amenable to God for keeping the law. Jesus said in Mark 12:29-31 that there were two great commandments: "And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." But is there anything new in these two commandments, after all? The fact is that Jesus was quoting from Deuteronomy 6:2-5, and it was only new in the sense that the Jews had forgotten it.

Christ summarized the Ten Commandments in the two great principles of love, but He did not cancel the Ten Commandments by so doing. He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matthew 22:37-40. And you'll find every one of the Ten Commandments hanging on those two laws. If we love God with our whole heart, we'll keep the first four commandments which have to do with our relationship to God; and if we love our neighbor as ourself, we'll keep the last six because that describes our relation to our fellowman. Without the motive of love, none of them can be kept. Therefore, love is the fulfilling of the law.

Now, let's look at a text in Romans 6:14, which has been used by so many to excuse transgression: "For sin shall not have dominion over you: for ye are not under the law, but under grace." Now friends, I believe that text with all my heart. But too many have not really understood the kernel of what it says. They've not read far enough, in fact. We need to go on to the next verse in order fully to understand what it means. Notice Romans 6:15, "What then? shall we sin, because we are not under the law, but under grace? God forbid." Paul says, "No, we should never sin." And what is sin? We discovered the definition of sin in 1 John 3:4, "... sin is the transgression of the law." So Paul asks, "Shall we break the law or sin because we're not under the law, but under grace?" He answers, "No, absolutely not. God forbid."

What does it mean to be under the law? And what does it mean to be under grace? In Romans 3:19 we're told, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may

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become guilty before God." Notice, that "under the law" means to be guilty before God, or condemned by the law. In other words, it means that we're breaking the law. Now, this is why Christians are not under it, friends. We ought not to be breaking it. No Christian should be lying, stealing, committing adultery, etc. Therefore, Paul says that a Christian is not under the law—he's not under its condemnation. Romans 3:31 reads, "Do we then make void the law through faith? God forbid: yea, we establish the law." After we've been pardoned by grace through the merits of Jesus and through our faith reaching out for that grace, then we are to be established in keeping the law. It is to be even stronger upon us because of what Jesus did for us. Our love for Him will flow out freely and we will do the things that the law requires because of what He has done for us so freely.

So let's not ever forget the true purpose of the law. It points us to Christ as the Saviour from sin. It can't save us. There's no cleansing power in the Ten Commandments, and there's no justification by works. It is freely given to us through Jesus. But when we've received His pardoning grace, then we are going to be obedient to the law. Jesus said, "If ye love me, keep my commandments." John 14:15. So we walk in obedience to His commandments not in order to be saved, but because we are saved. And as long as we remain in Christ, the law can't touch us or condemn us, but the moment we depart from Him we need the law to show us our sin and turn us back to Jesus for cleansing. So, friends, that law of God is needed as a continuous watchdog to remind us of sin. We can never discard it as of no further use. The law points out sin; the gospel saves from sin. The law is the will of God; the gospel is the power to do the will of God—they go hand in hand. Law and grace are never opposed to each other, but are the wedded twins of the Bible. In Revelation 14:12 we find them together in one verse: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Notice that the commandments are there. Law is there, and the faith of Jesus is there, too. They go together.

But someone may say, But I thought works were not necessary in the Christian life. Well, it seems that word "works" has been misunderstood by many. After all, it simply means "obedience." It's the natural, after-effect of salvation upon the heart and life. As Jesus said, "If ye love me, keep my commandments." How else can we prove our love except by willing obedience to the teachings of Christ? If my child professes great love for me and does not obey my commandments, I may have serious doubts of his love. Love is manifested in works of obedience. Notice 1 John 2:4: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Now these are very strong words, but no one can deny that profession is not enough for salvation. "... faith without works is dead," James says in chapter 2:26. Jesus said, in Matthew 7:21: "Not every one that saith unto me Lord, Lord shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Under the new covenant, the law is written into the heart, and the crowning motive of love constrains obedience to every commandment of Christ.

Now, let's read one text which really seals this point in Romans 8:3, 4: "For what the law could not do, in that it was weak through the flesh,"—let's pause right here. What was it the law could not do because of its being weak or because of our being weak in the flesh? We couldn't keep it, could we, in our own strength? So the law couldn't save us because we weren't able to obey it. So because we couldn't keep it, "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." So, because we couldn't keep the law, God sent Jesus here, who did keep it perfectly. Then Jesus comes into the heart and lives out His perfect life of obedience in order that we might have the strength to obey it also.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Looking to Jesus Listen to the audio version [Now!](#)

Much has been written in sports magazines about the amazing athletes who have bested the four-minute mile. For years it was the tempting carrot that led Olympic runners to keep on pacing and practicing for that coveted victory. Every runner wanted to be the first to break that magic four-minute world record. Now it has happened of course, not once, but several times. The old speed and endurance records are being shattered quite regularly now as the marathoners aim for still greater achievements.

Did you know friends, that the Bible has quite a bit to say about people who are running races for prizes? Listen to this text in Hebrews 12:1, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." You will notice here that Paul calls this earthly life a race. Every human being is engaged in a tremendous contest to win a prize which fadeth not away, the crown of eternal life. In running this race, or living this life, Paul suggests that there are many weights and sins which hinder and impede the progress on the course. Listen, nobody can run successfully while carrying a heavy weight or burden. But before we read further, let's find out who these witnesses are who compass us about, and who inspire us in running this race.

The text began, "wherefore seeing we also are compassed about." That "wherefore" means that something has gone before and so we just move back to the preceding chapter to find out who the witnesses are. And there in Hebrews 11, we find God's great honor roll of faith. You should take the time to read it in its entirety, friends. The names of great men and women who prevailed and won the championship as far as God was concerned. Their names are sometimes small, but they were people of gigantic faith. But the interesting thing is that all of them had weights to get rid of. Now, those weights consisted of habits, weaknesses, and sins. But in spite of those weights, they finally rose above them by faith, and rid themselves of those things which held them back in their spiritual progress. Listen, friend of mine, the eleventh chapter of Hebrews was written just so you may have hope and courage today. These people who prevailed with God were men of like passions as we are. They were not perfect by any means, and most of them faced a more hostile environment than we will ever have to combat.

As we read about these various heroes of God, will you please notice that they all excelled through faith. We could spend hours of time talking about this matter of winning the victory by faith, but let's read verse 5 concerning Enoch, the overcomer. "By faith, Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." Most people today think about Enoch as a long bearded old man, but the fact is that when he fought some of his fiercest battles he was just a youth. It was no easier for Enoch than it is for those living today. It was a struggle, of course! Life is never easy when we live it on the higher levels. We learn surrender and spiritual communion only through titanic struggles of the will. What an encouragement it should be for us to see how Enoch witnesses to a life of victory. He gained such an experience that he was finally translated without tasting death—the first among ten to be taken to those heavenly realms without dying.

Go on down that list and you will discover the name of Abraham, the father of the faithful. He also developed his religious experience a step at a time. He made many mistakes. He even told some lies. You will find them recorded in the Bible, but he learned by those past experiences. He overcame the sins as they appeared until finally he was completely sanctified.

Moses is another man whose name appears in that honor roll of faith. We remember him as a person of great anger and vengeance. He slew an Egyptian once in a moment of uncontrolled temper. Now here is a witness for the most hopeless of men. How often

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we've seen those who repented of their wicked tempers and sought to gain the victory in this area. Moses bears witness today that it's possible for such a person to become the meekest man in all the world. Friends, isn't that encouraging for you? There is hope for the violent, the angry, the wrathful. Why are these things recorded? So that we might take courage and realize that there is victory also for us.

We continue reading in this honor chapter in the Bible and we come to verses 30 and 31: "By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." Now friends, here is something that is almost unbelievable. It's the example of a wicked woman, completely abandoned to her scarlet life in that wicked city of Jericho. How can she witness and encourage us today? Why is she included in this cloud of witnesses spoken of by Paul in Hebrews 11? Well my friends, if Rahab can gain the victory and be saved anybody can do the same thing. Just try to picture her abandonment to evil as she lived out her life in that city of Jericho. But then word came to her of the Israelites coming across the Jordan River. She heard about the miraculous parting of the water. Some people doubted, but Rahab believed. She yielded her mind and heart to the belief that this was the true God of all the world, the God of Israel. Do you think it was hard for Rahab? Of course it was. More than you and I will ever know. But she perceived the true God. She leaned toward Him, and He saved her. When those walls fell she was spared. Her name will be found among the progenitors of Jesus Christ Himself. She was an ancestor of the Messiah because of her faith. The Bible says here that she obtained a good report. In fact, we read on down in verse 39, "And these all, having obtained a good report through faith. ..." This means then that Rahab will be saved along with Abraham and Moses and all of the others.

Here are a few more listed in verse 32, "And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions," and so forth. Now friends, you can very well recognize that these were not perfect men by any means. Some of them, like David, actually murdered and committed adultery. Some like Samson were illicit and worldly. But, the beautiful fact remains that every single one finally overcame their sins. They repented sincerely and turned away from their sins, gaining a complete victory by the power and grace of God. That's the encouraging part so far as we are concerned.

Notice some of the deeds that these people did: "Quenched the violence of fire, escaped the edge of the sword, out of weaknesses were made strong, waxed valiant in fight, turned to flight the armies of aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." Now have you heard of anybody in this modern day having to suffer like that? Why friends, these people had more weights and obstacles to overcome than we have. It was not a simple easy process by which they were sanctified at last.

Now notice verses 39 and 40, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." This tells us that the only reason they are pictured, is so that we can see ourselves. They're not going to be saved without a lot of us being right there at the same time to be saved with them. Perhaps your weight is the very same one that some of those people shared. If so, you can cast it off by the same strength and power that they appropriated. By faith they overcame; so can you. Perhaps they were much weaker than you are today, but by reaching out to take hold of God's strong arm they gained the victory. Moses had a temper that was practically uncontrollable. Is that your weight today? By submitting to God you can become the meekest of individuals.

Samson loved worldliness, yet finally he obtained a good report through faith. Rahab was married to sin and still she was lifted up to the very family of Christ. David was lustful and wicked, but he was made over again so that he became a man after God's own heart. Listen, now we come to the beautiful part of the story. How is purity brought out of impurity? How did these people obtain their good report? Read it in Hebrews 12: 2: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." There is the answer, friends. This is how the victory was gained. By looking to Jesus we can overcome. These men and women are mighty witnesses of what it is possible to accomplish through Him, but Jesus is the power to actually get it done.

Listen, do you think a man can look at Jesus and continue to be vengeful? To cherish impure thoughts? To swell with pride and vanity? Of course not. It makes a man perfect when he keeps looking to Christ. Yes, we're all running a race, Paul says, along with Abraham, Moses, Joseph, David and many others. We're striving for the victory in the race for eternal life. The weights are all the same, for us and for them. They must be cast off in the same manner that they cast them aside. The greatest race of all was run by Jesus before us. From the manger to the grave and then to the throne above, He led the way for us by showing how to live a life of complete victory. By looking to Jesus we may also gain that same victory.

In verse 2, we read some of the most astonishing words: "Looking unto Jesus ... who for the joy that was set before him endured the cross, despising the shame and is set down at the right hand of the throne of God." Friends, can you imagine what joy there could be in the experience of Calvary? For a long time I didn't understand what this verse meant. How could it have been a joy for Jesus to endure that cross and the shame and everything else involved with it? Well, this plainly tells us that it was for the joy that was set before Him. That joy was to open up the gates of the New Jerusalem for us. The thing which brought Him down to this earth to endure the cross and despise the shame was the joy of seeing you saved. What love is involved here! He was not content to merely deal with angels. He came down to live with fallen man and to run the loneliest race that has ever been run. There was no stumbling with Him. Poor, friendless, forsaken, finally cruelly crucified, He ran the race for you and for me. Would you learn to be perfect, friend? Then look to Jesus.

Verse 3 goes on to say, "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." Ah, listen, it says to consider what Jesus did in winning the race before us. Then we should take courage and by that same power press on to overcome ourselves. But the trouble is that many have not resisted unto blood.

You know friends, it's not easy to fight against these habits and dispositions of the soul. It's much easier to just yield to our bad temper than to resist it. It's much easier to go along with all the fleshly habits instead of trying to curb them. The secret is found right here in this verse, "they have not resisted unto blood." Many are not willing to pay the price of winning the victory over self.

How much time does the average Christian spend in praying and weeping over his sins? How much faith goes into that striving too? Paul doesn't tell us very much in his brief account of it here in Hebrews 11. He doesn't tell us how many hours David spent weeping and praying over his transgressions. But, friends, you can be sure of at least one thing, every single one of these individuals contained in God's great honor roll of faith were men and women who prevailed through much prayer and agonizing application of will.

Even in the experience of Jesus we have only a few words of description concerning that anguish and suffering. Many of them resisted unto blood even as Jesus did. Ah, friends are you willing to lay aside the weights today and go through to victory, looking to Him as the only One who can give you that strength and power? Will you get in earnest today in running this race? The victory is in sight. The cross is near. We must hold fast and press on courageously and faithfully in the race, because the end is just ahead. May God help you to put away all the extra baggage and let nothing hold you back of weights and sins. Run with patience the race that is set before you and win the prize of eternal life.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Plan of Salvation

One of the greatest natural gifts that a man possesses is the power of choice. The justice of God is revealed in His creation of every individual as a free moral agent. Man was made with this power of choosing, either the good or the bad, to obey or disobey. Unfortunately, mankind in the beginning chose to disobey and the result was that the penalty of transgression fell upon the whole human family. What was that penalty? It was the sentence of death.

Listen, when Adam and Eve disobeyed God, the entire plan of heaven seemed to be frustrated. The human race had placed itself on the side of the enemy. In great love God had formed our first parents intending for them to inhabit this earth and exercise dominion over every creature. Now that holy pair had exercised the free will which was placed in them and disobeyed the express command of God. They did it, not in ignorance, but with full knowledge of the consequences. God had plainly said, "If ye eat, ye shall surely die." I want you to consider something wonderful right here. God could have washed His hands of the whole affair as soon as man sinned. He had done what He could to safeguard them. He made the test light, He warned them of the result. He had made the claims of His law clear, "The wages of sin is death." Romans 6:23. Now His responsibility ends. He can leave them to the natural consequences of sin and let them die. That would be justice.

But friends, God has a higher characteristic than justice—God is love. He loved man so deeply that He could not bear to see him die. You and I cannot understand that kind of love. We are talking about God, not man. You will not understand what God did. I don't understand it, because His love is too broad and wide and deep. I think I know what we would have done. After all, God had power to create a thousand new worlds and people them with perfect inhabitants. We would have simply wiped them all out of existence and started over again. God didn't do that because He loved us. But what could He do? Three things opened up before Him that He could do. First, He could let man die in his sin and pay the price for transgression. Second, He could destroy the law which had been broken, and thus abolish the penalty, ("Where there is no law there is no transgression," you know). Third, He could provide a Divine substitute to die in man's stead. John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

That's what God did. He could not have abolished that law. Actually, His holy law was a reflection of His own character. Somewhere back in the eternity of the past, a covenant was made between the Father and the Son. The creation of mortal beings would make the possibility of sin a reality. The plan of salvation was not, could not have been an afterthought with God. The agreement was reached long before the actual emergency arose. Jesus offered Himself as a Divine substitute to pay the price for sin. Ah, here is a thought so great that we could ponder over it for a life-time without exhausting it.

The Son of God offered Himself. He volunteered! Philippians 2:5-8 says: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Do not minimize that condescension, friends. After all, who was this Creator? John 1:1, 3, 14 tells us that Christ was the Creator. "In the beginning was the Word, and the Word was with God, and the Word was God. ... All things were made by him; and without him was not any thing made that was made. And the Word was made flesh and dwelt among us. ..."

These verses tell us plainly that Christ was the active agent by whom the worlds were framed. He need not bow to anyone, He upheld the universe. His hand had hung the billions of stars in space. Glorious angels prostrated before Him and sang, "Holy, holy, holy." Then suddenly into that calm and peaceful picture of an orderly universe, one note of discord appeared. One tiny speck of a world rebelled against God. One world so tiny

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that it could almost be lost among the systems nearby; it became a renegade. Other worlds moved at His bidding, but this one alone resisted. But God was not satisfied with a hundred billion worlds that obeyed His voice, He longed to save that one lost world from perishing, and so the plan of redemption went into effect.

One who had sat on the throne, the One who had controlled the planets in their courses suddenly appeared in the manger of Bethlehem. Ah, it was the greatest night this earth ever saw. Angels sang together over the plains of Judea. What a night it was for the sin-shackled race who had waited for this deliverance. But what brought the Son of God down to the stable of Judea? Did He know what He was doing? Did He understand that the people would beat Him and hate Him? Did He know about the lonely nights and the weary days?

Romans 5:8, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Ah, yes, He saw the entire path that was laid out before Him when He left the throne. He understood the demon spirit that possessed this world. He knew there would be no one to stand with Him through that bitter experience of Gethsemane. But He came anyway. He came because He loved us—He loved you and He loved me. He was not just interested in one world, but even in one individual.

Suppose you had been the only soul in need of redemption. Christ would have died for you alone. Isaiah 53:5: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Friends, you and I cannot measure the power of that love which constrained Jesus to live and suffer for thirty-three and a half years on this sinful earth. We do not have time to mention the seemingly unbearable provocations which wore on Him. His whole life was spent in errands of mercy. He traversed the hills and the valleys, healing, raising the dead, comforting the poor and preaching the gospel. His mission was to seek and to save that which was lost. Whole villages were left without a trace of disease. His presence caused devils to flee, sickness to vanish. The sinful and selfish became pure and humble. Oh, I wish we had time to dwell on that wonderful life in more detail. But we must hurry quickly over the years and consider the crowning climax of His ministry among men.

Almost everyone knows that Jesus died on the cross. But few understand the real cause of His death. Listen friends, Jesus did not die the death of another martyr, He did not die because of the nails in His hands, the spear in His side, or the thorns on His head. His life was crushed out by the weight of the sin of the world. Jesus actually died of a broken heart. The physical suffering was not to be compared with the awful anguish of separation from His Father.

First Peter 2:24, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." Imagine, if you can, the indescribable suffering of that experience. Jesus had never sinned in His life, though He was tempted in all points as you and I. There was no sin in Him, but He took upon Him the sins of others and entered into the dark experience of separation from God. He endured the death which every sinner should have tasted, in order that a way of escape could be made for all. Because the wages of sin was death, only death could satisfy the claims of that broken law.

Because He died in our stead, we can accept His death as our very own, and God will also consider that the price has been paid for us, and the law satisfied in its claims upon us.

Some might well raise the question, "How could one innocent man take the place of a world of guilty men in meeting the requirements of the death sentence?" I answer, no man could have done it, except one. Doubtless angels would have been glad to take Jesus' place, but He alone could make atonement. Here's the reason for this: Atonement you see, is the readjustment of jarred relations between two persons or parties. In the case under consideration the two parties were God and man—God, the wronged and man, the wronger. All that justice requires is an adequate expiation of the offense, and that could be accomplished by just letting the offender die. That would be justice. But if that doesn't happen, then the offended one must be willing to forgive the one who committed the wrong. This is no longer justice, but mercy.

Suppose I cancel a debt. I lose the amount. If I forgive a blow, I consent to the injury it caused me. If I pardon an insult, I suffer silently the pain it causes my heart. Listen, justice says, "an eye for an eye and a tooth for a tooth"—that which a man inflicted, that he suffers. But forgiveness is the very opposite of this. Forgiveness cancels all injury at its own expense. In other words, the innocent must agree to suffer in place of the guilty if there is to be atonement. For forgiveness not only forgoes the penalty, which could legally be exacted, but also agrees to suffer any injuries which the wrong caused.

Let's try to illustrate it this way. If a murdered man could forgive his murderer from the grave, he would be, in effect, consenting to his own death, unavenged, so that the murderer might be exempt from punishment. Every act of forgiveness is an act of substitution. The one sinned against substitutes himself as a bearer of the consequences

of sin, which act relieves the guilty person.

Now let's apply this to the atonement, friends. Christ was the one sinned against. He may bear the awful consequences of the guilt and thus acquire power to forgive. His incarnation was essential so that He could enter the experience of death. What Christ did of His own accord pays the penalty, satisfies the law, delivers the transgressor, all because of the exhaustive penalty borne by Christ. He is free to forgive because He bore the full consequences of sin. If it is morally wrong for the innocent to suffer in place of the guilty, then all forgiveness is forever impossible and morally wrong. But who will say it is wrong to forgive who has known the joy of being forgiven?

Oh, the love of God for us, as it has been revealed in the wonderful plan of salvation! Friends, have you accepted Jesus as your Saviour? Have you taken advantage of that great plan of salvation which brought Jesus down to die in your place? Open your hearts now and receive Him. What a wonderful Saviour we have!

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## Prodigal Son - Part 1

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Jesus had the ability to tell a beautiful story and this is one of the most beautiful that He told. A certain man had two sons, and the younger of them (the more inexperienced) said to the father, "give me the portion of goods that falleth to me." Luke 15:12. The father knew that it wasn't best for him. The young man shouldn't have gotten the inheritance until the old man died. The father didn't have to give it to him, but if he refused the young man would complain, "My father is not sympathetic, he is hard, he is unkind, he doesn't understand the problems that a young man faces these days." So the father divided to the son the inheritance that he would normally have received when the father died. The young man began to plan what he was going to do with his money. "And not many days after the younger son gathered all together, and took his journey into a far country." Verse 13. I want you to notice that little expression, "into a far country." He wanted to get away from his father. As long as he was in his father's house, there was still a tug on his heart strings to do that which was right. He couldn't bear to hurt his old dad. He didn't enjoy slipping out to the dances on Saturday night and out to the show houses, because he saw that look of sadness register on the old man's face. So he decided that the thing to do was to get away from the father's house, go into a far country where no one would know him. He could have a good time, he could let down and see what the world was like.

He had always wanted to do that. He had read about the world in the novels that he had hidden away in his bedroom under the mattress. He was so excited about it. He thought, "I will go into a far country and no one will know me. I will not hurt father's reputation. No one will know what I am doing. They can just take my name off the church books and I will live exactly as I please."

I think of the father and how it affected him as the son was enthusiastically laying his plans to go into the far country. I will tell you friends, while the boy was excited and enthusiastic about going to the far country, it brought untold anguish to the old father's heart just thinking of that hour when the son would be leaving him, and he might never see his boy again.

The day finally came. I have tried many times to picture in my imagination the hour of separation. The father tried everything he could to kindly, persuasively, dissuade him from the course of action that he had decided to take. He tried to get the boy to stay, but he did not try to force him. The son was of age and the father knew that he could not do that. Still, the poor old father is hoping in anguish that somehow, somehow, the boy will decide to stay at home. The boy is to leave with the caravan in the late afternoon. I suppose we can never understand fully what a parent goes through until we have experienced separation ourselves. Nothing is quite so sad as when the children leave.

The old man's voice is choked with tears as he throws his arms around the boy, perhaps for the last time. I can hear him say, "Remember, son, if things go bad, if things go wrong, remember, son, if I am still alive and you want to come home, there will always be a welcome for you here. The door will always be open." The son pulls away. There is a strange tug at his heart strings and he knows that he ought to stay. He knows that this may kill the old man, but youth has to have its own way. A young man has to have a good time. So he makes his way up the little trail, over the hill, and then down and is lost-perhaps forever. I can see that father as he turns toward the home. He tries to putter around with a few things, but nothing seems the same. At last the supper hour comes, but he just toys with his food. Nothing tastes good. The worship hour comes. They have always gathered the servants with the family. The father reads from the scrolls of the prophets. He keeps looking over there at the empty chair, even worship doesn't seem right. They kneel and the father prays for his boy.

I have also tried to live over, in my imagination, the journey the son was making to the far country. I can imagine that first night, the caravan stops out there in the clear desert

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air. The stars are coming out now. They have had their supper and it is time for him to go to bed. He throws a little pallet on the sand. He looks up into the sky and the stars seem so close they seem like diamonds. He says to himself, "This is the freest that I have ever felt, it is wonderful even better than I thought." He thinks, "I wonder if I ought to kneel and pray before I go to bed tonight?" But then, "Why should I do that?" It is to get away from his father's prayers that he is going to the far country. He throws himself down on his pallet and soon is fast asleep. Day after day they travel.

At last the boy reaches the far country, and the record says, he wasted "his substance with riotous living." He led a fast, fast life, that prodigal. I suppose he had the fastest hot-rod chariot in town. He spent his money freely and had a host of friends. It is surprising how many friends you can have when you have a lot of money. He was surprised how friendly the young people of the town were. Why, after just a few minutes, after they have just been introduced, they are calling him by his first name. They are just wonderful. "I never realized that it was this way. I never realized that the girls would be so friendly and easy," he says to himself, "It is even better than I expected." I am not going to stand here and tell you that there isn't pleasure in sin. You know it, and I know it. The Bible says there is pleasure in sin. But it hastens to add that it is short-lived, it only lasts for a season. So it was with this boy. Before he could realize it, faster and faster down the toboggan slide of sin he went. At last he began to be in want, the record says. As soon as his money is gone, his friends leave. He discovers that they weren't his friends at all. All those young men whom he thought were so wonderful-their love isn't like the father's love. Those girls that used to flirt with him and he thought were so beautiful and wonderful-their love doesn't last like a father's love. This world that he thought so wonderful seems to collapse-it bursts like a balloon.

Out of money, he begins to look for a job. He tramps the streets. His shoes are worn, his clothes dirty, he is hungry, but he can't find anything to do to make a little money. There are signs up in all the little shops, "No help wanted." There is a famine in the country, the Bible reveals. He says to himself, "I think I will go out into the country. I am just a country boy. Perhaps I can get a job on a farm somewhere." At last, he tramps down a dusty road, he sees a sign, "Hog tender wanted." The Bible says, "And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine." He never realized that he would sink that low. In fancy I see him sitting out there all by himself, with no one but the hogs. His eyes are sunken, his cheeks are hollow, his lips parched. He is hungry, but all he can see are those smelly hogs crunching away on the husks.

As he sits there thinking, he sees his father's face. He thinks of his father's home, his mother and her good home cooking. How wonderful it would be to be home. He thinks of the open door and the thought startles him. Why hadn't he thought of it before? His father had said, "If things get hard, if things go wrong, just come home. As long as I am living, there will always be a welcome. The door will always be open."

He thinks of how he has wronged his old dad. The sense of his sin sweeps over his soul and he begins to weep. He thinks to himself, "Oh, how different home was." He thinks of the servants. Dad was always so kind to the servants. He thinks how wonderful it would be even to be a servant for his father.

"Say, why not do this! Dad used to have hired servants. Some of them worked by the day and others stayed on year after year-they were permanently employed. Why don't I do this: Why don't I go home to my father and say, 'Dad, I know that I don't deserve anything, I have no right to be called your son. I flubbed my chance, I squandered my living, I have ruined my reputation. I don't deserve anything, but Dad, can't I be one of your servants? Better yet, Dad, can't I be one of your permanent employees? I don't ever expect to eat at your table, but can't I take my place with the servants? I will never expect to be your son again!'" He begins to think of what he is going to say when he goes home to see his dad again.

I often wish that I had a moving picture of the moment he came to that decision-when he decided, "I will arise and go to my father." That's a wonderful decision to make. No greater decision could ever be made in this world than that. I am so glad that he made it, aren't you? Another thing for which I am glad is that he didn't decide to stay there on the job a little longer to eke out a living in order to get fixed up before going home. It would have been a disgrace for him to go home to his father like that, but I am glad that he didn't decide to stick on the same old job until he got things straightened around and could clean himself up before going home to the father. Just as he was, he started home.

He is in a hurry. He takes the shortest, most direct route across the desert, wondering, of course, if father will still be living. Finally he comes to the fork of the hill, from the top of which he will be able to look down and see the father's house. He just plans to go

around the back to the servants quarters. He never expects to eat from the father's table again. Just as the sun is setting in the west, he makes his way up over the hill and looks down toward the father's house.

I would like to have us think for a few moments of the father. Years have passed by and, oh, what a toll they have taken on this poor old frame. Night after night he goes out, after the chores are over, after supper, after worship has ended. He makes his way, slowly, quietly on his staff as he goes out to the old stone bench under the tree-there where he had last said good-bye to his son. All the neighbors around are saying, "The old man won't last long. He is just grieving his heart out after the boy. It isn't worth it. Why doesn't he forget it."

But, oh, friends, a father's love can never forget. So out there he goes each evening. He turns and looks up over the ridge just hoping against hope that someday, somehow, his boy will return-that he will see him coming back over that ridge where he last saw him. But as the sun sets he has to make his way back. One evening when supper is over, chores are done, worship is over, he makes his way out there to the stone bench. He sits there, leaning his head against his staff and communes with God. He is praying for his boy, and oh, how he longs in his heart to see his son again.

Dusk is coming on and the only thing that he can do is just to go back to the house. He must go to bed and try to get a little rest while he waits for another day. This evening he stands out there just ready to go back to the house, but before he goes, he can't help from looking back up over the trail. He says to himself, "Oh, if my boy, my boy would only come back." But there ... as he is looking ... he sees something coming up over the trail, up over the little ridge. Why, it looks just like his son-it is his son! Those eyes that cannot see like they used to see can still see the son. He lets out a shout of joy, drops his staff, and the Bible says that while the son was yet a great way off he ran. He began to run and the boy heard the shout and he began to run. They meet in a loving embrace.

The son realizes that he has no right to be called a son and begins that little speech through tear dimmed eyes, "Dad, I am no more worthy to be called thy son, I've squandered my living. ..." He tries to get it out, but the father won't let him. The father cries out, "Oh, this my boy that was lost is found." And what is more wonderful still, he takes his own outer cloak and wraps it around those filthy rags so that no one can see what his son is wearing. Together they start towards the house. The father is so anxious to share the good news with everyone. "Oh, this my boy was lost and is found." Oh, dear friends, such is the Father's love for you and me.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Riches of Grace Listen to the audio version [Now!](#)

I read recently of a business executive who made contact with people daily through interviews in his office. This man demanded from the company a long office with his desk located at the very end of the room. As people came in to talk with him, he looked them over and sized them up mentally before beginning the interview. As they walked across the room and took their seat he had already judged them and made his decision. We do so quickly judge and classify people by their looks, their walks and their attitudes.

Today, we want to think about the looks of Jesus. After all He sees the same people we do. But what does He think of them? How does He judge individuals? I am thankful to say that He doesn't do it as we do it. In Ephesians, Paul writes that Christ does things "according to the riches of His grace" or His glory. My friends, the riches of Christ can change things around considerably. God looks upon the heart and not merely the outward appearances. In 1 Corinthians 1:27, we read: "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." That text is so true friends. Just think about the men whom God has used to shape the world. I don't understand why He selected His disciples as He did. He passed by the great scholars of His time and went down to the seashore to find fishermen. I don't understand how He could have seen any promise at all in those humble men who were chosen to be His disciples. After all, His message was to be a world-wide message. It was to reach men in all languages of the earth. Why didn't He select those who were scholars in the Greek and Hebrew languages and who were linguistically inclined. He passed them by to call men from the very lowest levels of society.

I can imagine one morning in the little fishing village of Bethsaida, the fishermen had come back from their nightly toil and were engaged in the work of mending nets. Among those who toiled that morning was a hard-headed, brawny individual who never dreamed that he was living in the day that would change his entire life. Perhaps he was humming some village folk song that day as he mended his nets, not realizing that something would happen that day which would bring his name to the lips of millions of people. He was just an obscure fisherman when Jesus passed by and looked at him. But what did Christ see that day? Not the man that Peter was, but the man he might become by the grace of God. He saw the real fisherman underneath who would stand up to thunder forth the gospel and bring thousands to the cross of Christ. He saw not the smelly nets of the crude seaman, but looked at what He saw underneath. Others were repulsed by this diamond in the rough. But Jesus saw the possibilities of development in the life of this impulsive fisherman. By the way, my friends, that's the reason a lot of us are not still dragging the old smelly nets of sin about with us. Jesus passed by and saw us and loved us. He saw us not as we were. He saw us not as others saw us, but the glorious possibilities of what we might become. Oh, the riches of His grace.

I wish we could know the full story of Peter. First of all, I wonder why he was so willing to follow immediately. There must have been something strangely irresistible about the Galilean who called him to be a disciple. When He said "Follow Me," Peter gladly laid down his expensive nets and equipment to become an itinerant disciple of Christ. Then the months and the years passed by as Peter's life was shaped up into a masterpiece of character. It took a long time because this man was arrogant and impulsive. I'm reminded of the time Michelangelo walked down the streets of Rome and saw a piece of cracked marble lying in a corner. It had been thrown away by some erstwhile sculptor, but Michelangelo looked at it and saw something in that cold stone. He called for assistants who hauled it into his studio. He began to work upon it with chisel and mallet. Deeper and deeper into the night he continued his work. Week after week, month after month. Finally, his statue was finished...a statue of Moses. That masterpiece stood for many years in the Basilica of St. Peter's Cathedral in Rome. Many people believe that it is the most perfect piece of sculpture that has ever been produced. It lacks only life itself.

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Well, that is what Jesus saw in Peter as He saw him that day in Bethsaida. It took a lot of pounding, a lot of hammering, to remove all of the selfishness, the pride, and the vainglory. It took blows, for example, like the night of the Transfiguration, like the night when He saw Jesus walk upon the sea, and like the denial by the fireside. But slowly Christ carved a masterpiece out of the rough material of the big fisherman.

Friends, I'm glad Jesus saw me one day when He came looking for me. Aren't you happy that He did not pass you by? He could see something promising, something beautiful, even in the most ugly. When God wanted to shake the world, what did He look for, and whom did He choose? Well, he took a black-eyed Gypsy boy in England. He took a shoe salesman in Chicago by the name of Moody. In His own day, beside Peter, He selected Sons of Thunder to be His disciples. These two men, James and John, were very angry, vengeful fellows. They became angry at the drop of a hat, and yet, Jesus called them to be His disciples. They had been given a nickname, Sons of Thunder, because of their terrible wrath. My friends, Christ knew what He was doing that day. Other people might have laughed about it, but Jesus saw what grace could accomplish in the lives of those men.

Then there is the time Jesus looked in the Bowery of wicked New York City. Amidst all the vice and corruption, amidst the drunken derelicts of the street, Jesus saw one who was a bit worse than most of the others. He saw a drunken piece of humanity there in the gutter, and He said, "Follow Me." Sam Hadley got up from that gutter and answered the call of the Saviour and became one of the great preachers of his time. Hundreds, yes, thousands were led to the cross through the preaching of that man who had been raised up from the most hopeless position. No one believed it possible, but it happened. That's why I like to preach about the grace of God, it is free! And it is for all to enjoy. God has taken the worse and made the best out of it.

You know, grace is really the power of God. The miracle working power! It is not a theory or a dream. It is not a dead hope. It takes power to hew a stone block into the image of a man, but it takes even more power to form a man into the image of Christ. In 1 Corinthians 15:10 we read these words of Paul: "But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." Paul seemed to appreciate God's grace more than any other person who wrote in the Scriptures. Jesus looked one day and saw that man rushing up to Damascus with orders to kill the saints. What did He see when He saw Paul on his way to Damascus? Did He see the religious fanatic? The Pharisee bigot? Ah, no, friends, He saw an apostle of love and power. He saw what would happen to Paul after the encounter on the road to that Syrian city. From the moment of his conversion, Paul was never the same. If ever I've seen a man who knew how to be thankful for salvation, that man was Paul. Later on he was shipwrecked, imprisoned—but no matter, he was still faithful and courageous. Why? Because he had tasted of the grace of God.

Suppose you should ask Paul about that grace? What is it? What does it do? I believe Paul would answer, "It was power. Power that opened my eyes when I was blinded by that heavenly light, power that caused me to lead thousands to the cross of Jesus, power that floated a ship in a storm, that opened prison doors, that neutralized the poison of a deadly snake." Yes, Paul had talked to God. And God had said to him, "My grace is sufficient for thee." Was it truly sufficient friends? Follow it through right down to the very end. Paul never waned or wavered—he was preaching grace the day he died—when he stood before the cruel Roman Emperor, Nero. The very last words he uttered according to the Scriptures was a plea for others to accept that grace. Yes, my friends, that grace of God is the only thing that can hold a man in the face of death. A man cannot die for a shallow hope or theory, but Paul counted it joy to lay down his life for Jesus. The miracle-working power of God had made him over. The grace of God had saved him and kept him.

Yes, when Jesus looks at a man it means something—that man is likely never to be the same again. Paul was never the same, neither was Nathaniel who was under the fig tree, neither was Zaccheus after Jesus looked up at him in the sycamore tree. Salvation came home with that rich man that day. Just the day before Jesus had passed by that same street and looked down in the gutter and saw a poor blind wretch who needed help. He met that man's need. The next day He passes by and looks up and sees a rich man in a tree. He was able to meet his need also. Listen, friends, Christ can meet your need and mine, whatever it might be. Whatever your problem may be, Jesus is a friend who can help.

Yes, Peter was never the same after Jesus looked at him by Galilee. But another time Christ looked at Peter. For many days Jesus had been telling His disciples about the terrible trial that awaited Him in Jerusalem. He told them, for instance, that all men would forsake Him. Peter declared that he never would. In fact, he said, "Though all



others should forsake you, Lord, I will never leave you." Of course, Jesus knew better. He said, "Peter, before the cock crows thrice you will deny me three times." But Peter was in a fighting mood when the mob came to take the master in the early morning. So he stepped forward with drawn sword and whacked off the ear of the servant of the high priest. Yes, that day there was more of Peter and less of Christ than there had been before. Then they led the Saviour off to the judgment hall of Pilate. Peter followed fearfully at a great distance. But finally he came up and stood before the fire in the courtyard of the judgment hall. He stood there wondering about the proceedings inside. A little maid passed by and said, "You're one of His disciples." Peter denied it. A second time he was accused and denied—a third time, and his lips gave way to cursing and swearing in his vehement denial. Just at that moment a door opened and Christ looked out from the hall upon the face of His disciple before the fire, and just then the crowing of the cock was heard. Peter realized instantly what he had done. His heart was broken. He saw the look of love and pity upon the face of Jesus. He went out of that courtyard to fall weeping in the garden of Gethsemane.

Have you ever wondered why Peter did that terrible thing? How could he take such words upon his lips in denying his Lord? I've often wondered just why he did it. He loved Jesus so very much, and yet he did it. But friends, listen, don't you love Him also? I love Him too. But haven't you asked yourself that question over and over again, "Why did I do that, why did I say this?" Yes, we so often do the things that we should not do.

But then it's Easter morning, the break of day. Mary Magdalene has gone to the garden to weep for her Lord. She came in the early grey hours of the first day of the week to anoint him who had delivered her from so much darkness. The glory of God had broken into her life because of the loving ministry of Jesus. But when she came, she found the tomb empty. There was no body of her Lord to be found. She was weeping her heart out, when she heard a familiar voice speak to her from the darkness. Yes, Jesus revealed Himself to her there. Then the angels appeared and said, "He is risen, He is not here." Were sweeter words ever spoken, friends? The angels said, "Go your way, tell His disciples and Peter, that He goeth before you into Galilee." "And Peter"—Why did the angel specify Peter in particular after all he had done in denying His Lord?

Then Mary rushes down the street, seeking the upper room where the disciples were gathered for fear of the Jews. Weeping with joy, she climbs the stairs and bursts in upon the disciples and cries out to the disciples, "I've seen the Lord." Can't you see their amazement? "You've seen Jesus?" "Yes!" And then the story tumbles out, the story of the angels and the empty tomb. She says, "Jesus wants to see you. I've seen Him. He is risen, and He wants to meet you in Galilee." New faith springs up in the hearts of the disciples, but then perhaps Mary looks around for Peter. I'm just wondering, friends, if he might not have been way over in the corner at the end of the room with his head down in his hands. I can imagine someone saying, "Yes, Peter is down there. He's so crushed and broken because of what took place on Friday." Then Mary is rushing down to him and she cries out to him and says, "Peter, come, the Lord is risen, He wants to meet us in Galilee." Can't you just imagine the big fisherman looking up with eyes red from weeping, and saying, "No, no, Jesus will never want to see me again." Yes, there is pain. There is anguish of spirit. But then Mary answers, "Peter, you were the only one named. The angels said, 'Tell the disciples and Peter to come and meet him there.'" Can't you see Peter's eyes opening wider and wider with wonder? The very breath of heaven seems to come over his face. He asks, "Are you sure? Are you sure they called my name?"

Then I can see Peter running—running to join the others as they made their way to the country to meet Jesus. Yes, Peter was restored, forgiven. He understood now that look of Jesus in the courtyard. It meant that he was forgiven. Dear friends, let this sink into your hearts. Christ forgave Peter because he loved him so. He will forgive you because He loves you also. Rich or poor, Christian or non-Christian, He is able to meet your needs. There is grace aplenty with God to solve every problem—to heal every wound—to bring comfort and strength in every trial. The highest place you can find is at the foot of the cross, and there's grace enough for you, for me.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Saved by Grace - Part 1 Listen to the audio version [Now!](#)

In the early days of the 1849 gold rush in California, an Eastern miner went West seeking his fortune in gold. Soon he "struck it right," and immediately sent for his wife and eight-year-old son. Accordingly, his wife and little boy set sail from New York for San Francisco, which in those days meant sailing around the southern tip of South America. All went well until they neared Cape Horn, when a fearful gale arose. The vessel was unable to weather the storm, and the passengers were ordered to the lifeboats. For some reason the mother and lad were detained below, but came rushing to the deck just as the last lifeboat was to leave. But there was room in that boat for just one person. That mother did not hesitate. Quickly she pressed her boy to her bosom for one parting kiss; and then dropping him into the place of safety said, "My boy, when you see Father, tell him Mother died for you," and she went down with the ship. How wonderful is genuine mother love! And yet how feebly it illustrates God's love and grace for us. For Christ died for us; not when we were His loving Children, but when we were enemies. Romans 5:10.

All who enter the kingdom of Heaven will be there because they were "saved by grace." "For the grace of God that bringeth salvation hath appeared to all men ... ." Titus 2:11-14. It is the grace of God that brings salvation. Salvation is brought to man by God; it is never the result of man's own doings. And it is brought to all men who will receive it—brought by the grace of God. God has one plan of salvation for the whole human race. John 3:16. Divine love is the same in Old Testament times as in New testament times. Grace is love in action for the salvation of sinful man. There is only one Redeemer for all ages, "for there is none other name under heaven given among men whereby we must be saved." Acts 4:12.

Some people think that before Calvary men were saved by keeping the law of God and the law of Moses; and that since Calvary, men are saved by grace. But if that were true, we would have a divided heaven. Some would be praising themselves for their righteousness and obedience which entitled them to heaven, and other would be singing the praises of the Lamb upon the throne. No, my friends, there will be no divided heaven. All in God's kingdom will have but one reason for being there; that reason will be "Saved by Grace!" ... Both patriarch and apostle will join in singing the great Oratorio of victory, the song of Moses and the Lamb. Revelation 15:3.

There never was a time in human history when man could save himself independent of Christ. It was the prophet Jeremiah who wrote in Old Testament times those words: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13:23. In Jeremiah's day the hope of man was "Christ our righteousness." Jeremiah 23:6.

In Hebrews 2:9 we read that by the grace of God, Christ tasted death for every man. And indeed, how else could man be saved; for all have sinned and come short of the glory of God, and the wages of sin is death, and only as Christ has paid that death penalty for us can we find salvation. It is a mistaken idea to assume that the merits of Christ are available to mankind only since Calvary. The Apostle John distinctly states that Jesus is "the Lamb slain from the foundation of the world." And Paul tells us in Romans 5:20 that "where sin abounded, grace did much more abound." Therefore, as soon as sin appeared grace was there. The Bible clearly reveals that Christ's life and sacrifice were guaranteed to the sinner four thousand years before Calvary, and the men and women who lived before Calvary were saved on the basis of that guarantee. Grace was no after-thought in the plan of God. It was the original provision of heaven to meet the emergency of sin. Let us consider a few of the lives of the Old Testament characters who found salvation through Christ before Calvary.

Immediately after the fall, the hope of eternal life hung on Christ. This is abundantly clear from the scriptural record regarding the sacrifice of Abel. According to Hebrews 11:4, "By faith Abel offered unto God a more excellent sacrifice than Cain by which he

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obtained witness that he was righteous ... ." Thus it is clear that Abel was justified by faith. We learn from Genesis 4:4 that Abel sacrificed of the firstlings of his flock. His was a blood sacrifice—a type of the great atonement that would be provided by the Lamb of God. Abel recognized that his life was forfeited because of a life of sin but was spared by grace because of the virtue of the innocent victim that died in his stead, and by that sacrifice he looked forward to Calvary; and the first martyr for the cause of righteousness was a Christian by virtue of his living faith in the promised Lamb of God.

In Genesis 6:8 we read, "But Noah found grace in the eyes of the Lord." Truly it is a wonderful thing to know that back in the antediluvian world the grace of God appeared to man. Noah found grace and understood the doctrine of righteousness by faith and preached it to others, for in Hebrews 11:7 we learn that Noah "became heir of the righteousness which is by faith."

After the flood the same plan of salvation was in operation, proving again that God has only one plan of salvation for the whole human race. Of Abraham it is written, "Even as Abraham believed God, and it was accounted to him for righteousness Paul distinctly states that God revealed the gospel unto Abraham. Galatians 3:6-9 and Genesis 15:6. Now it is true that Abraham kept the commandments of God, for we read in Genesis 26:5 what God himself said about Abraham's obedience. "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." But Abraham was not justified because he kept the commandments; he was justified by faith. But the attitude towards God's commandments of all who are truly justified by faith in Jesus Christ is that of obedience. See also Hebrews 11:8. Thus the Christian experience of Abraham may be described by that scriptural phrase, "the commandments of God and the faith of Jesus." He is declared to be the father of the faithful, and all who are Christ's are justified by faith even as he was, and by the grace of God they keep the commandments of God.

After the great sin of Israel in turning from the living God and worshipping the golden calf and thus breaking the commandments of God, we find Moses pleading with the Lord for the salvation of Israel. What was the basis of Moses' plea? Did he contend that on the basis of human merit and obedience to the commands of God that God was obliged to redeem Israel? Oh no! Moses' plea was a plea for Grace. You may read this thrilling story in Exodus 33:12-17. Notice how he pled for God's presence to go with them on the basis of the promise of God that Israel had found grace in God's sight. Four times in this one plea Moses argues on the basis of grace and that God would make it known that he and his people had found grace in the sight of the Lord. And what was the Lord's response to Moses' earnest plea? "And the Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name." Exodus 33:17.

It is evident that Moses understood the doctrine of grace and that he knew that his only plea for salvation was on the basis of grace. Moreover, it is also clear that Moses and any in Israel who were saved, were saved by grace, for God Himself distinctly said to Moses, "thou hast found grace in My sight;" and I prefer to believe that God told the truth. And when the Lord proclaimed His name before Moses at the time when He rewrote the ten commandments with His own finger, He declared Himself to be a God of grace. Exodus 34:4-9. Thus God declared the giving of the law. The fact that the law had been broken did not abolish grace. Law and grace are not enemies. Grace provided the only means by which sinful man could be made obedient to the wondrous principles of righteousness. Three times the Lord declared to Moses that He was a God of grace, and God proclaims His grace anew today to you and to me when He writes the principles of His Holy Law upon the fleshly tables of our hearts. II Corinthians 3:3. No one can read Exodus 33, 34 without recognizing that it was the grace of God that provided salvation in those days before Calvary.

So often we hear it said that the Jewish people of old were saved by keeping the commandments of God while the Gentiles since Calvary are saved by grace. But God Himself has stated the contrary.

"Thus saith the Lord, the people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest." Jeremiah 31:2. My friend, Israel was not saved by keeping the law. It is true that God asked them to keep His commandments, but they were not to do this to earn heaven, for that was impossible. But by the grace of God they were to obey as proof of the fact that they had been saved by grace. Dear friends, let us never forget this "thus saith the Lord" which reads that Israel "found grace in the wilderness." In fact, the very formula for blessing the children of Israel which God told Moses to have Aaron the priest use has in it a statement regarding the grace of God. "The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee, and keep thee: The Lord lift up his countenance upon thee, and give thee peace." Numbers 6:24-26.

In David's day men and women understood the doctrine of salvation by faith. Listen to these words of Paul in Romans 4:6-8. "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." From the characters already considered, it is evident that the Old Testament believers were justified by faith. The reason and ground for their justification was not the keeping of the law nor their own personal righteousness any more than it is today, but in every case we discover that in the lives of these men and women who were justified by faith there was an attitude of obedience to the commands of the Eternal. All the prophets of old understood this great truth, and in making their most touching appeals to the people they called the attention of sinners to the grace of God. Listen to Isaiah's appeal: "He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee." Isaiah 30:19. Numerous other references might be used to show that salvation by grace was a doctrine eloquently expounded by the prophets of Old Testament times.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Saved by Grace - Part 2 Listen to the audio version [Now!](#)

In yesterdays broadcast we began a thrilling search for God's way of salvation in both Old and New Testament. Contrary to popular opinion we discovered that men and women have always been justified in exactly the same way. The grace of God was revealed to Abel and Moses and Abraham—all the way back to the gates of the Garden of Eden. Through faith in the promised Redeemer those patriarchs were justified and saved from their sins.

Now today we are brought to the New Testament, and it's explanation of how various individuals were justified after Christ was crucified. First let's look at the life of our Blessed Lord. Please notice that ever in His life, law and grace were beautifully blended together.

In John 1:14 it is said of Christ: "And the Word was made flesh, and dwelt among us, (And we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Truly he was "full of grace and truth." Remembering that it was written by the psalmist of old, "thy law is the truth," Psalm 119:142, we see that in the person of Christ the marvelous grace of God was united with the righteousness of the law of truth. When we think of that matchless life, and of Calvary the masterpiece of eternity, where God's grace was freely bestowed, we are led to exclaim in the words of the old hymn: "Marvelous grace of our loving Lord, Grace that exceeds our sin and our guilt; Yonder on Calvary's mount outpoured, There where the blood of the lamb was spilt." Truly the grace of God is "grace that will pardon and cleanse within;" marvelous grace that is "greater than all our sin."

Every Christian believes that all the apostles taught salvation through the grace of the Lord Jesus Christ, but not all have been aware that the apostle Paul taught that salvation by grace came upon all men for justification just the same as the sin of Adam brought condemnation upon all men. In other words, grace reaches back to the gates of Eden as well as forward to the close of probation. Please read Paul's remarks in Romans 5:17-21. This wonderful passage is summed up with the statement: "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Romans 5:21. Wherever sin has been found in the lives of men, and that includes all men, there grace has also been provided. There never has been in all human history a single, solitary individual who was saved in any other way but by grace.

The apostle Jude wrote of a coming apostasy that would bring in erroneous teaching regarding the grace of God. After the death of the apostles, the church compromised with the philosophies of paganism, and it wasn't long before erroneous teachings appeared about justification by faith and salvation by grace. These men were working even in Jude's day, as we learn from the 3rd and 4th verses of his epistle. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." The apostle said that ungodly men would come in and turn "the grace of our God into lasciviousness." That word lasciviousness implies a license for sin, but God's grace is no license to transgress His law. It is no excuse for iniquity, no substitute for obedience, no permit for impiety, nor does it divorce the Christian from keeping the commandments of God. It is only by the grace of the Lord Jesus Christ that Christians combine in their lives justification by faith and obedience to the will of God. The merciful, forgiving, regenerating power of God to redeem sinners is provided solely through the merits of Christ and on the basis of His atonement.

Two false theories regarding grace have led many astray. One is the theory of the antinomian, which turns the grace of God into lasciviousness and teaches that a man justified by faith and under grace needs no longer to obey the law of God. The other is

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the doctrine of legalism, that teaches that a man obeys the law of God and because he does so is justified by works and is entitled to heaven on the basis of his own merit. Both of these doctrines are equally destructive of the truth of the saving power of God's grace. One saved by grace is both justified by faith and under grace is brought into harmony with the commands of God's law. Surely the will of God as expressed in His law could not be objectionable to a Christian. If these commands bother anyone, it must be because he wants to run contrary to them. We can see why a thief or an adulterer or a liar or a murderer would want to abrogate God's law or change it; but I cannot understand why a Christian would want to do so. This is why we can't comprehend some of the recent pronouncements by the council of churches actually approving civil disobedience. It would hardly seem possible that a clergyman, would want to violate any one of the ten precepts, and surely if he does not want to violate them he would not teach men not to observe them. But they not only encourage the breaking of man's law of government but also the ten commandment law of God. God does not save any man by grace who intends to go right out again and transgress His laws, for in Hebrews 10:26-29 we learn that if a man sins willfully against a knowledge of truth, he does "despite unto the spirit of grace."

In Revelation 12:17 there is a wonderful prophecy of the remnant church of God which will return to the standard adhered to by the early apostolic church who were taught by the Lord in person. The prophecy reveals the attitude toward the commandments of God of those saved by Grace in these last days. It reads thus: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." It is clear from these expressions that the remnant (or last) church will return to the true Bible teaching regarding the grace of God and will shun the errors of both legalism and antinomianism. They will teach justification by faith, not by works. They will adhere to the scriptural teaching of what it means to be under grace. And they will keep both the faith of Jesus and the commandments of God.

Salvation by grace does not erase a single precept of God's Holy Law, nor lower the standard of righteousness required by that law. Paul forever settles any misunderstanding in this matter of the relation of justification by faith to the law of God in these words: "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

Physical healing does not put an end to the law of health. Nor does the spiritual healing provided by the grace of God abrogate the law of righteousness. Under the New Covenant relationship, the children of God by grace have the law of God written in their hearts. This is Christ's own promise to the redeemed. Hebrews 10:16.

Jesus declared the law of God was written upon His heart. Psalm 40:7, 8. And anyone who tramples on the law of God tramples on the righteousness of Christ. By His death on Calvary the Lord Jesus proved that God's law could not be trifled with. Even if sin were pardoned it could not be put away without an atoning sacrifice. Even if sin were pardoned it could not be put away without an atoning sacrifice. When Jesus bore upon Himself our transgressions of the Divine law, He paid the penalty of death. When God smites His own Son to pay the penalty of transgression we know that the law of God can not be set aside. Truly as that intrepid preacher Charles Spurgeon has said: "The law is in the gospel not only vindicated by the sacrifice of Christ, but it is honored by the word of the Spirit of God upon the hearts of men." II Corinthians 3:3.

Let us look at a few definitions of 'under Grace' as given by the apostle Paul in Romans 6:1, 2. We read: "What shall we say then? Shall we continue in sin, (Continue to transgress God's law) may abound? God forbid. How shall we, then are dead to sin, live any longer therein?" From this passage we learn that one who is under grace is described as being "dead to sin." Again in verses 14 and 15 we read: "For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid." Here it is abundantly clear that a Christian who is living under grace is freed from the dominion of sin. What is the Bible definition for sin? "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." I John 3:4. Taking the Bible definition for sin, we learn that the transgression of the law will not have dominion over one who is under grace. Grace, then, brings freedom from transgressing God's law. The fact that all are saved by grace does not dispense with God's law any more now since the cross than it did before the cross. The law never did save anyone. It cannot justify the transgressor, but it does reveal his transgressions. Romans 3:20.

Under grace God's children are being made free from sin. Romans 6:18, 22. Let us remember, then, the great question about grace and law that the apostle asks and its answer. He says: "Shall we sin or transgress the law because we are not under the law but under grace?" And he answers: "God forbid." Therefore, under grace God forbids willful transgression of His law. Is it not indeed a thrilling thought that the grace of the

Lord Jesus is sufficient to change loveless, lawbreaking enemies of God into loving, law-abiding friends of God? The reason grace was necessary was because the law had been broken.

Truly the grace of God that bringeth salvation hath appeared to all men, and the beauty of the plan of salvation by grace is summed up by the apostle Paul in these wonderful words: "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For grace through he redemption that is in Christ Jesus." Romans 3: 22, 24. Mark those words no difference. Paul here clearly teaches that there is no difference in the way men were saved before Calvary and since Calvary. In fact, Paul's doctrines of "no difference" puts all mankind on the same level. Salvation is by the way of Calvary regardless of when a believer lived. On three points there is no difference between those who lived before Calvary and those who lived since. There is no difference in that—

1. All have sinned and come short of the glory of God. Romans 3:23.
2. None can be justified by the law, for all the world is "guilty before God, therefore by the deeds of the law there shall no flesh be justified in His sight." Romans 3: 19, 20.
3. All who are justified are justified freely by the grace of God. Romans 3: 24. For "the righteousness of God which is by faith of Jesus Christ" is "upon all them that believe; For there is no difference." Romans 3:22.

So if anyone tells you that before Calvary men were justified by their own works, you turn to the writings of Holy Writ and read the declarations of Christ Himself, how that men were saved by grace. The diversity of times never changes God's grace. Peter himself in one of his stirring sermons once used these words: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10:43.

Yes, friend, all the prophets of the Bible declare how through His name by faith through the grace of God there is found remission of sins. And when you, by God's grace, reach the Glory Land and you step up to Abel and say, "Abel, tell me, how were you saved way back there at the very gate of Eden?" Abel will reply, "Why I was saved by grace." And if you ask Abraham and Moses and David the same question you will get the same answer. And suppose you find one of the Jewish race and ask him, "Tell me, back there in the wilderness when you were on that journey from Egypt to Canaan, how were you saved?" And the same answer will be given. "I was saved by grace." Everyone will be able to sing the song of Moses and the Lamb. Every soul will rejoice in this same wondrous fact that Jesus "Paid it all, all to Him I owe." Yes, friend, insofar as the plan of salvation is concerned, there is no difference. God deals with all men on the same basis. All have sinned and all need the righteousness of God, and this righteousness which God has provided "is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference."

My friend, has the grace of God availed for you? Has it brought you into harmony with the will of God? Has it given you victory over the dominion of sin in your life?

"Marvelous, infinite, matchless grace,

Freely bestowed on all who believe;

You that are longing to see His face,

Will you this moment His grace receive?"

Some years ago it is said, there lived a slave in Southern Africa. He was told by some friends, that America was the land of the free and that the Stars and Stripes was the flag of the country where slavery was no longer allowed; and that if he were ever able to find refuge under that flag he would be a free man. One day while working in the fields, he saw anchored in the harbor not far away, a great vessel; and from its masthead flew the Stars and Stripes. His heart thrilled at the sight, and with very little hesitation he decided that he would make a dash for freedom. As quickly as he could he watched for an opportune moment, and then sped away toward the harbor.

He had gone considerable distance before the slave masters were aware of his escape. They made pursuit, but by this time the slave had; lunged into the water and with all his might was swimming toward the vessel. As he came closer the captain on the bridge

looked down, spotted him, and guessed what was happening. He ordered a boat and picked him up just as his strength was about to fail. They brought him on deck, and there he lay, well-nigh exhausted, beneath the Stars and Stripes, and about this time the slave master approached in his little boat and said to the captain, "That is our slave you have up there, and we demand his return."

The captain replied, "don't you know that all under the flag of America are free? This man is no longer your slave. You turn back to shore or I'll order a shot put through the stern of your boat."

And so, friends, we who have been laboring in the fields of sin are offered freedom on board the good ship of God's grace. For its masthead flows the banner of Calvary on which are inscribed the words, "The commandments of God and the faith of Jesus."

Oh friend, by faith won't you plunge in now and seek for that refuge, and the great Captain of your salvation will be so happy to take you in? And saved by grace you will find here and now freedom from the dominion of sin; and hereafter, eternal life in the world of righteousness.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Soul in Conflict Listen to the audio version [Now!](#)

Night had fallen in Jerusalem. The aged priest in the temple and his youthful assistant had retired for the night. As they lay sleeping, a voice called Samuel, the young man who was helping the old priest. Samuel, being an obedient servant, arose from his place of slumber and went immediately to the side of the priest, Eli. "Here am I," said the young man, but the priest was surprised for he hadn't called the lad. When this thing happened the third time, Eli realized that the call must surely be the voice of God talking to Samuel and he instructed him to go back and lie down again, but he added these words: "If the voice shall call again, you answer and say, 'Speak, Lord, for thy servant heareth.'" So again Samuel went back to his bed and for the fourth time that same voice spoke to him. This time Samuel responded as he had been instructed. He said, "Speak, Lord, for thy servant heareth." The voice of God had spoken to Samuel.

Friends, this is the story of God's call to Samuel to be a prophet and spiritual leader in the time when Israel desperately needed divine leadership. It was a time of spiritual decline in Israel. The political and social conditions of the time demanded some real leadership and God would call His people through this humble lad and his voice would be heard guiding the affairs of his people.

Today in a world of turmoil and strife the spiritual conditions of mankind are at their lowest ebb. God's voice is still calling men everywhere to respond to His will. There are at work this very moment strange almost mysterious powers working on the minds of men. Voices, although unheard with the natural ear, are constantly calling for the attention of man. The souls of man are in constant conflict. The Bible tells us there are but two powers in the world. Paul speaks of these two powers clearly in Romans 6:16. We're told that whichever voice we listen to, whichever power we serve, will be the voice that directs us and the power that controls our lives. Perhaps today, you find your own soul in conflict. Perhaps you have a problem that seems too difficult to solve. Perhaps in your heart right now there's a deep longing for a better way of life-you deeply desire to serve God but somehow you find it well nigh impossible. Possibly some habit in life has entwined itself around your soul and life so deeply that you just find it impossible to make that break with sin. You have a deep desire for a better way of life. Your intentions are the very best but you somehow fail on every hand in this constant struggle to be free. Is there no help, no hope for you at all? Can you ever be free? Turn in your Bible and read Romans 7:15-25 if you want to know the story of another man who was struggling to be free. Paul speaks and in essence he says this: I find that my soul is in conflict. The very things that I know to be good and right and which I want to do and follow are the very things I fail to do. I also find the things I hate, to be the very things I find myself doing so often. "Oh, wretched man that I am," Paul cried out.

Thus, we see that the apostle Paul also found his soul in conflict and faced the very same problem that we face every day. Now Paul is speaking here of that same struggle and conflict that you and I need to learn how to deal with and cope with. There is a voice of God speaking and then there's the voice of Satan calling us. Since man is by nature a sinner, he finds it much easier to listen to and follow that voice of Satan than he does the voice of God. Little by little he finds that by following the way of Satan he becomes a slave to the devil and to his way. And now with the voice of God revealing to him a better way of life, he's constantly trying to free himself from the domination of that evil power. The struggle for the supremacy in the heart and life of man has begun. In Romans 7:25 we read that Paul finally found peace and freedom for his soul through the Lord Jesus Christ who set him free. Paul realized that while there was nothing good in him, yet Jesus had set him free from sin and from the power of that evil over his life. Now herein we find the answer to our soul's struggle.

We come to Christ by faith. We confess our sins to Him. We determine to walk fully in His way. But almost before we've taken the first step in this new way of life, we find ourselves falling back into that old former way. The voice of God has called us and we've

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responded, but the voice of Satan is there also calling us, and wooing us, and by our very natures we seem to find it easier to incline toward him. It seems that victory through Christ is just about impossible as far as we're concerned. Alright, what are we going to do about this situation, friends?

We get up in the morning and start out with every good desire and resolution. We say, "Today, I'm not going to sin. I'm going to practice very hard at being a Christian," but almost before we realize it, we've sinned again. Some old habit of life from the old human nature has risen up and we've fallen back again into defeat. Day after day goes by just like this one and soon we get the feeling that there really isn't much use in trying. We've tried so hard and failed so miserably that there's just really not much hope for us-why not just give up and forget it all? Haven't you felt that way? Of course, that's the natural human feeling.

You know, I'm reminded of the legend once told that illustrates this condition of life so beautifully. The legend says that there was once a wolf who lived on the side of a mountain. Every morning he observed a shepherd in the valley below as he brought his flock out to graze-his flock of sheep. Now the wolf would watch all this with fascination as the shepherd took care of those sheep and their every need. The shepherd led them to the very best grass; he guided them to the best water; when the sun was high and hot, he led them to the shade; at night he made sure the sheep had a warm safe place to sleep. Finally the wolf decided that he would like to become a sheep. He'd like to have the shepherd take care of his needs also, but the question came up, how could he become a sheep? How could he ever get to the place where he could be enough like the sheep to have the shepherd take care of him. Now the only way he could think of was to just work hard at it. He'd just have to practice doing the things the sheep did, so that he could qualify to be one of them.

So the legend tells how he worked diligently at the task. Day after day he worked faithfully, earnestly, and carefully; he tried so fully to do everything just as he saw the sheep doing it. Now I'm sure that if somebody happened along and would have asked the wolf how he was coming along at his task of becoming a sheep, we might have heard him answer this way, "Well, I'm just doing the very best I can. I'm working so very hard at it." But listen, friends, that wolf could never become a sheep even if he practiced night and day for all his life. If by some means he could have been granted a hundred years-even a thousand years of life he would have been no closer to becoming a sheep by practicing at the end of his life than he was the day he started. It would take a miracle from God to make a wolf into a sheep. We all agree to that. Well, that brings to mind the words of Jeremiah-Jeremiah 13:23. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." I also remember the words of Jesus found in Matthew 7:18. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Now Paul has this to say in Romans 8:5-9 and this has a lot to do with the subject under discussion. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Note how beautifully this explains the difference between our two natures and the reason for this terrible internal struggle that's taking place in every human heart. We're taught in the Bible that through the sin of our first parents, Adam and Eve's, we've inherited their sinful natures.

We're also taught that not only do we inherit their sinful natures but their penalty of sin as well which is death. In Exodus 20:5 we learn that the weakness and sinfulness of men are passed down through their succeeding generations thus we're sinners by choice. We've all sinned. Having been born in the flesh, we naturally and easily fall prey to the things of the flesh, things that are quite contrary to the Word of God and the things of God. But while we're following the natural ways of our heart which are leading us further and further into sin, the voice of God speaks to us. We feel the pleadings of the Holy Spirit and we have a desire to come to him and become a christian and be a member of the family of Christ. We come to realize the full truth of Paul's statements in 1 Corinthians 15:22, 47. The family of Adam is by birth and choice a family of sinners. As such they're all headed towards eternal death-the wages of sin is death. If we remain in this family, living according to that which comes easily and naturally for us, we know that our lot will be death. And we also know that those who come into the family of Christ will be made alive again. No longer guided by the natural worldly powers, the children of God through Christ Jesus will be directed by heavenly influences.

But what is perhaps even more joyous is the truth that all who are in the family of Christ will have the assurance that a place in heaven waits for them when Jesus comes again.



Thus, it's very important that we somehow get out of this family of Adam, this lost and dying family, this family of sin, and get into the family of Christ, the family of life. Our eternal destiny depends upon which family we remain a member of. But how can we do it, friends? Here's where our soul finds a conflict, but there's no need of this conflict any longer. God has made ample provision that our soul be set free. The conflict is already over. Here is the simple secret of the freedom of the soul from conflict. Paul calls this process by which we leave the family of sin and come into the family of Christ an adoption. This is one of the finest texts in the Bible, Romans 8:13. It says that we are adopted into the family of Christ and we become a joint heir with Jesus, all the glories and blessings that belong to Him. This is the very heart, the very secret of success in christian living. We begin to look like the adopted Father, even our Lord Jesus Christ and our Saviour. By nature we're sinners but we're taken into His family and we begin to look like the family into which we've been adopted. We begin to look like the children of God. How wonderful this is!

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Space Age and Death Listen to the audio version [Now!](#)

Can the space age conquer death? Will scientists succeed in creating life in their laboratory test tubes.

No one will deny the fact that this modern age of scientific discovery has seen many things accomplished which were thought by earlier generations to be impossible. Diseases which have brought premature death to multitudes have been brought under control and are scarcely heard of today. Our increase of scientific knowledge has brought about a tremendous decrease in infant mortality. Skilled physicians successfully transplant body organs and tissues, even human hearts, thus extending the life span of men and women who otherwise would have died. God created us to live and not to die. Why then, should the space age not conquer death and extend mankind's life expectancy indefinitely into the future?

According to the Bible, sickness, sorrow, and death are the results of sin. God's plan is to make an end of sin and then sickness, sorrow, and death will be no more. If it were possible for man to conquer death without conquering sin, there would still be sorrow and heartache. As long as the problem of sin remains there will be immorality, broken homes, and broken hearts. Some of these things are worse than death itself. God plans to make an end of sin. It is not His plan that sinners shall live forever. This is demonstrated by the fact that after Adam's sin he was separated from the tree of life which perpetuated life. "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Genesis 3:22, 23.

Actually the problem is sin. Nearly six thousand years of experiment has demonstrated man's inability to deal with the problem of sin, apart from Christ. History proves that health and prosperity do not necessarily produce morality. "But your iniquities have separated between you and your God, and your sins have hid his face from you ... ." Isaiah 59:2.

This is the problem. And the word "iniquity" means sin. Sin is the problem. It is sin, or iniquity, that comes in between God and humanity. "The wages of sin is death." Romans 6:23. The result of sin is death. Death is the result of sin, but the gift of God is eternal life through Jesus Christ, our Lord.

Turning now, once again, to the writings of Isaiah. Isaiah is spoken of as the gospel prophet. Although his book is found back in the Old Testament scriptures, it just radiates with the hope of the gospel. Isaiah seems to have had in a very special sense a vision of the Lord and this vision of the Lord he has clearly passed on to us through his sacred writings. Isaiah 65:17, 19: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind ... and the voice of weeping shall be no more heard in her, nor the voice of crying."

What a wonderful thing it is to know that there is a time coming when there will be no longer the voice of weeping, no more crying, no more sorrow, and no more death. It isn't that way today. Many of you have seen Arlington National Cemetery back there in Virginia. You have seen the acres of crosses reminding us of the reality of death. It is estimated that since the beginning of human life upon our planet somewhere in the neighborhood of 140 billion men, women, and children have lived and died upon this earth. Just think of it, scattered somewhere upon the face of the globe are the remains of 140 billion men and women like you and me who have lived in different generations, men and women who have lived and loved, and have known the emotions that you and I know. Men and women who have known joy and sorrow, heartache and heartbreak. Men and women who have lived and toiled and died. Some with hope and some without hope.

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Certainly such a roster demands some answer to the question of death, some answer to what God is ultimately going to do about the problem of death. Here is part of God's answer: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth ... ." John 5:28, 29. Sometimes, you know, we are just staggered by the awfulness of death, especially when it comes close, especially when it reaches right into the family circle. Then it becomes real. It is easy to brush it aside when it is outside the family. It is easy to just shrug our shoulders and say it is unpleasant to think about it. We don't even want to talk about it. But when it comes right into the family, our very hearts demand an answer.

Jesus says there is going to be a resurrection. Everyone who sleeps in the dust is going to come forth. There will be two classes in the resurrection. Of course, we decide, here in this life in which of those two classes we shall be.

Make no mistake about it, the Bible defines death as an enemy. Sometimes preachers try to gloss it over. We try to rationalize, theorize, and explain that death is often a blessing, and I suppose that in some instances it is, but basically, the Bible says death is an enemy. It wasn't a part of God's original plan. God created us to live and not to die. Death is a consequence of sin. When sin entered into this world it brought with it consequences: pain, suffering, heartache, crying, sickness, and ultimately death.

Thank God for that empty tomb outside Jerusalem. That tomb which for nineteen centuries has been empty. The very thought of this tomb reminds us of the words of Jesus in the book of Revelation: "I am he that liveth, and was dead; and, behold, I am alive forevermore," and then Jesus added these words: He said, "And I have the keys of hell (in this case it means the grave) and of death." Revelation 1:18. This is one of the most comforting promises in all the Bible, and it comes right from the lips of Jesus. He said, "I have the keys of the grave and of death."

Many a time I have stood by a sorrowing family and offered these words of comfort to those who mourn. And what a comfort it is to know that though the loved one has been snatched out of the family circle and taken away, One whom we know and can trust says, "I have the key, I have the key to the grave and of death." Some day in God's own good time the Lord will turn the key and those that sleep in the dust of the earth will come forth. That is what Jesus said. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice." John 5:28

Notice the words of Paul as he wrote to the church at Corinth. "For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain ... ." I Corinthians 15:16, 17. You see, in the teachings of Paul, this whole matter of man coming forth from the grave is tied right in with the resurrection of Christ. Paul said that Christ's resurrection is our assurance of a resurrection. He says that apart from this, our faith is vain. "Then they also which have fallen asleep in Christ are perished." But thank God, this is not the case, because Christ did rise from the tomb, and because of this we shall live also if we put our trust in Him. It is a matter of choice, like everything else in Christianity, it is a matter of choice, and you must make the decision.

Some people say, "It is no use talking about death and what lies beyond the grave. We don't know anything about it." But we do know something about it. The apostle Paul says, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." I Thessalonians 4:13.

Paul says, I don't want you as Christians to be left in ignorance and without hope concerning those who are sleeping the sleep of death, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." I Thessalonians 4:16.

Another wonderful promise of the resurrection, the dead in Christ shall rise, and they shall rise first. The prophet Micah pictures Christ as the tower of the flock. "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion ... ." Micah 4:8. The first dominion is the dominion that was given to Adam back there in the very beginning; the dominion that Adam lost because of sin. This same dominion is going to be restored through Jesus, the One who towers head and shoulders above all who have ever lived upon this planet. I think this is a wonderful promise, the promise that the first dominion that was lost by Adam's sin is going to be restored through Christ's righteousness. Then will be fulfilled the promise that came from the lips of Jesus who said, "Blessed are the meek: for they shall inherit the earth." Matthew 5:5.

If men of science learned how to create life, it wouldn't be the meek who would inherit the earth, it would be the strong and the mighty. But the Bible says it is the meek who

are going to inherit the earth. Not those who are always trying to elbow their way around, making advantages for themselves at the expense of others, but those who believe in honesty and brotherhood, those who are willing to live by the noble principles of this Book.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." II Peter 3:13. Not a new planet but this same planet made new. Made like it was in the beginning. The restoration of the first dominion. God gave this promise to Abraham almost four thousand years ago. That is when Abraham lived. It was a long time ago. God spoke to Abraham one night and said, Look up at the stars in the heaven, look at the grains of sand on the seashore. Then God said to Abraham, Your descendants are going to be as numerous as the stars of the heavens, as countless as the sand on the seashore.

Paul in the book of Romans, referring to this same promise, said, "For the promise, that he should be the heir of the world ... ." Romans 4:13. This was the promise that God made to Abraham, that he and his descendants should inherit the earth. How do we tie this in with the text that says, The meek shall inherit the earth? Before we leave this text, let us read it again, "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Romans 4:13.

This gives us a clue that the realization of this promise depends upon our faith in Christ. Even though the promise was given way back there in Old Testament times some two thousand years before Jesus Christ was born into this world of ours, yet the promise hinged upon faith in Christ. The writer of Hebrews, in the New Testament, says that Abraham looked for a city which hath foundations, whose builder and maker is God. Hebrews 11:10. Abraham looked forward to a place in the heavenly city described way over in the book of Revelation. Revelations 21:2.

Now you might say, Well, if the promise is on the basis of faith, we don't need to worry about the laws of God. We don't need to worry about the commandments; but I think that might be a rash conclusion to come to, because the Bible also reminds us that Abraham had great respect for the commandments of God. That is one reason that God chose Abraham to be a leader of his people, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Genesis 26:5.

Abraham knew that salvation was on the basis of faith, but Abraham didn't use this faith as an excuse for disregarding the law of God. No, God said, "Abraham kept my commandments and my laws."

Galatians 3:29 says, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." In other words, all those who accept Christ as their Saviour are counted as the spiritual descendants of Abraham. Abraham was a man of faith who believed in God and by faith he accepted the promised Messiah who was to come. As we exercise this same principle of faith, we are counted as the spiritual descendants of Abraham and thus heirs according to the promise that God made to Abraham.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Suicide

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The tenth leading cause of death in the United States is suicide, and among teen-agers from 15 to 19 it is the second leading cause of death. These statistics are based upon the official record. It is estimated that almost twice that figure would be closer to the truth. And at least four times as many have attempted suicide without succeeding.

According to a leading psychologist, suicide is the second largest cause of death among college students, and they have a suicide rate 50 percent higher than for the country as a whole. One student takes his own life every one and a half hours somewhere in the U. S.

There are some interesting and alarming facts about this burgeoning problem of self-destruction. It's downright terrifying to think that our world is in such a mess that life has become unbearable for so many. It's not the ignorant, uneducated class who are making up the statistics either. In Los Angeles County alone at least one medical doctor kills himself every month. Women try suicide three times more often than men, but three times as many men die. And strange as it may seem 500 children or adolescents die every year by their own hand. The way things are looking right now one out of every hundred Americans who die this year will be a suicide.

While we're thinking of so many student suicides, let's ask the question as to why so many bright young people on the threshold of life, choose to lay it down instead of take it up. Most of them leave notes behind, and if you could gather all of these notes together and paste them on one page you would read the story of the short-comings of our society. Many students sit at the feet of those who do not believe in God. Some teachers profess belief in God but the majority these days do not. Students get to studying into philosophy and psychology, and they lose all idea of a God. They build up the theory that in themselves they are complete; that there is no limit to which they may develop. Then some begin to look at themselves and begin to feel an inferiority complex. Perhaps they conclude that they are not as capable as others, and suddenly they are gone. The godless teachers have taken away the idea of God. They have destroyed faith in a hereafter; they mock at any hope of a life beyond. Then, since there is nothing left to look forward to, many students just decide to end it all.

Suicide is infectious. You might say that it is contagious. Many times the suicide chart shows that if one individual ends his own life, many others may do likewise, following his example. A professor in one of the universities took his life; in a very little time after, six of his students had followed him in committing suicide.

There is a text that I want to read in Exodus 20:13. "Thou shalt not kill." There is the commandment, Thou shalt not kill. Now please do not draw any conclusions on today's subject until it is all finished. But right here in the beginning of our study I want to state that an individual who intentionally takes his own life has broken the commandment of God, but we are trying to determine if a suicide can be saved. We see the suicide lying there, and I turn to God's Word and find that he lies there condemned and apparently without hope. That suicide is held up to scorn because he has broken the commandment which says, "Thou shalt not kill." We point the finger of scorn because the suicide broke that one commandment. Yet how many, thought of as perfectly respectable, may break any other of the nine commandments, and people think nothing of it. I think it is fair that we look at this subject today in that light.

What is the attitude of the public on this subject of suicide? I was reading today from one writer who feels that a man's life is his own and that he has a right to end it if and when he cares to; it is nobody's business. If he finds that there is no more pleasure in this life, he has a right to terminate life, this man teaches. I say if a man is just a beast, if he lives just to satisfy hunger, thirst, or passion, then that attitude is all right. If we are living an animal existence, then it is as all right to end that life as it is to turn off a

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light or a motor. But let us remember that God said, "Let us make man in our image." Paul says, "Ye are not your own, for ye are bought with a price." And again, "No man liveth unto himself." We are weak and defiled from centuries of degeneration, yet we are above the brute creation. We draw our life from heaven, made in the image of God. God gave us life, and only God has the right to take that life away.

Another writer says, "If there is a God he has no right to interfere with suicide for if there is a God, (and this man doesn't believe that there is) that God is immortal and so can't commit suicide. Not being able to die and being all-powerful, it is impossible for Him to sympathize with us in this life, therefore God has no right to interfere, if man chooses to end his own life."

I find the answer in the Bible. When he says that God can't die; that he can't suffer with us, he has laid himself open to condemnation from the Bible. For One of the three Members of the Godhead came down to this earth and gave His life! That should silence that accusation forever. Jesus said, "I lay down my life. No one can take it from Me, but I lay it down of Myself." Friends, I want you to remember that Jesus went right down through the trials of this life and packed into thirty-three short years all the agonies and temptations that most people suffer in three score and ten. So I say the heart of God, Whom we worship, is sympathetic. He sees and feels with the hearts of those who are contemplating suicide. Jesus' great heart of love yearns over the pitiful individual who, in despair decides to end it all.

Now, why do people take their own lives? I want to make this statement: The sin of suicide, taking one's life over there at the end of the trail, that is not the primary sin, but the primary sin is this building up of sin which leads up to the final step. In other words, a person starts back there, earlier in life, battling and struggling, and then he finally gives up; he loses hope and off he goes from a high bridge or out of some window; his life is ended. It is a life marked by lack of faith in God that finally terminates in suicide. It seems so horrible to us the act of suicide, but to God it is what leads up to it that is the primary sin. Murder of self is just the climax of hopeless doubt. How could a man end his own life if he believes this wonderful assurance, "And we know that all things work together for good to them that love God." Romans 8:28.

One thing which is a major cause of a suicide is love. A young man falls in love with some young lady, and places every trust in her, then she falls in love with someone else and marries him. The young man takes poison to end his heart ache. Many lovers have said, before suicide, "There is nothing left for me to live for!" Where do I find their counterpart in the Bible? I find it in Genesis chapter 3. After God had created man, he said, "It is not good for man to live alone." He created Eve to be a companion to Adam. Then Eve took of the forbidden fruit—you know the story—she was condemned to die. She brought the fruit over to Adam and said, "Adam, it is wonderful. I wish you would try it. I feel so good, I am beginning to be as wise as a God." Oh, friends, when Adam saw what had happened, he was overwhelmed with grief. He had not tasted of sin. He said, "Here is Eve, my loved one, my darling companion. My whole life is wrapped up in her, and here she has gone into sin, and God said she would have to die. I'll eat the fruit and die with her—I can't live on alone!" And Adam committed spiritual suicide that he might die with her. If he had remained true in that time of test, God could have supplied another companion for him, and could have wiped away all of that sorrow. Take courage, for Jesus is able to supply the needs of your poor bleeding heart! He is able to fill that aching void in your bosom. The time is coming when God will wipe away all tears from your eyes and there will be no more sorrow. Hold on a little longer—"Have faith, dear friend, in God."

There is another cause of many suicides. I picked up a paper one day and read that a bank in a certain city had gone on the rocks. A few days later I picked up the paper again and found that the president was found dead in his room, a revolver by his side. I read another article telling of the number who committed suicide as a result of the stock markets crashing. So few are willing to sacrifice for God, but I find that many, many people offer their lives as a willing sacrifice for money. It is a terrible thing to think that money can wrap itself around a man's heart until he will die if he can't have it. If men would look more at the sign of the cross and less at the sign of the dollar, there would be far fewer suicides. Follow the suicide record as it goes higher and higher. As the stock market goes down, the suicide graph goes up. It shows that people have placed a value of this life in terms of dollars and cents. They have lost sight of eternal rewards and heaven's sure promises.

Suicide is taking a toll even from among those who are God's children, I want to read you a text found in I Corinthians 3:17, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Now there is a strong statement. We pick a man out and use him as a suicide example. He destroys his life with a bullet or a poison pill. But over here are a whole host of people who are



committing suicide. They are doing things which they know are shortening their lives, and they defend themselves, "Isn't that my own business? Is it any body else's business what I do?" It is God's business. One man ends his own life in five seconds. Another ends his over a period of five or ten years, with something else. Many a so-called Christian, by evil habits, is guilty of committing gradual suicide on the installment plan.

There is another reason why some commit suicide—cherished sin. Sin has some so thoroughly tangled up in a net; they try to get out, but the harder they try, the worse things seem to get; they feel themselves in a hopeless condition. I think of a man in the Bible. It is King Saul. He was humble in the beginning of his reign. At first he was willing to do what God told. Later he came to something he didn't care to do, and detoured around that. Again he came to a place where he didn't want to do what God said, and he sidetracked around that. You read the record of Saul. After trying to dicker with God, he came to the place where he could say, "Oh God isn't so particular after all. I know I shouldn't have done what I did, but what else could I do? After all, God isn't so particular." So Saul tried to cover up his sins by saying God isn't particular. God finally refused to talk with him. Finally Saul came to the place where he decided there was nothing he could do to get out of his troubles. He saw his son, Jonathan slain in battle, so when he could bare it no longer, Saul threw himself upon his own spear and killed himself—committed suicide. He had thought that little sins didn't make any difference. That is one of the devil's best traps. So many say, "Do you think it makes any difference? Would God be so particular about little things?" The individual becomes so entangled in sin, he feels there is no way out. Suicide seems the easiest escape.

I want to read Matthew 27:3-5, "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." Judas was a Christian, he had been baptized. Judas had cast out devils and healed the sick; he had every mark of being a Christian.

But my friends, Judas had allowed his thinking to go wrong. He tried to do something different from what God had planned. And that is the way that we so often do. Judas had not spent one penny of that fatal money. He came back hoping to deliver the Son of God. He didn't think that Jesus would allow himself to be captured, condemned, and crucified. When Judas realized what was actually taking place, he rushed out of that place and threw his body down from that tree, suspended by a rope. The next day as they were going out to Calvary they saw that tragic sight—one of the twelve lying at the foot of that tree, a suicide! How that must have hushed the crowd. Oh how many are betraying our Saviour today? Cherished sin with its strangling hold, led Judas to a suicide's grave.

But can a suicide be saved? I can only draw this conclusion as I read my Bible: If a man's mind has come to the place where his mind is out of order, but his life is otherwise right with God, God will not hold him accountable. God holds us accountable only for what we know we are doing. Here is a text for you to take home with you, "To him that knoweth to do good, and doeth it not, to him it is sin." James 4:17. I take comfort in the fact that there are some who do not realize what they are doing. They go to a suicide's death unintentionally. I thank God that I am not to judge. I find hope in that today.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Two Laws - Part 2

In our last broadcast, we introduced the question of the two laws spoken of in the Bible. Multitudes of Christians have been perplexed about the Old Testament requirements of salvation in comparison to the New Testament plan. So far we have learned that the means of being saved was exactly the same in both Old and New Testaments. All are saved by grace through faith.

"Without the shedding of blood there is no remission of sin."—so wrote the Apostle Paul, and so understood the generations from Adam and Eve on down. The shed blood which saves is that of Christ the Lamb of God who died on the cross almost 2,000 years ago. We look back to that event in faith, accepting His death in our behalf.

But those who lived before Jesus died had to look forward in faith to that event. They had to exercise faith in the fact that it would take place; we exercise faith in the fact that it did take place.

In order to show their faith they were given a law requiring the sacrifice of a lamb. The lamb represented Christ, and by killing the animal they were showing faith in His death for them. During all those long centuries, the people could only see Christ through the symbol of the lamb which they sacrificed each time they sinned. They were saved by their faith in a promise.

After 4,000 years of promise, it finally came to pass: "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law ...". Galatians 4: 4.

Thus it was, also, that John the Baptist stopped short in his preaching one day when he saw Jesus and exclaimed: "Behold the Lamb of God, which taketh away the sin of the world." John 1: 29.

So it was when Jesus died upon the cross He, with a loud voice, cried, "It is finished." What was finished? Why that long period of ceremonies and rituals that had been in effect since the first day of sin had at last all come to an end. As Jesus died on the cross, God by a supernatural display of power tore the veil of the temple in two. The temple service on this earth was forever ended.

"Which was a figure for the time then present, in which were offered both gifts and sacrifices...which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Hebrews 9: 9, 10.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;...Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Colossians 2: 14, 16, 17 (Italics supplied).

All the sacrificing of animals, all the new moon and yearly feasts which were called ceremonial sabbaths came to an end, for their whole purpose was to point forward to Christ. When Christ finally came and died on the cross, then all the ceremonial precepts of the law of Moses died with Him. Men will agree to this, but here is where the majority make a mistake. They try to nail the whole of God's Ten Commandments to the cross along with all the ceremonies and ordinances of the law of Moses. This cannot be done. The Ten Commandments stand separate and distinct as God's everlasting principles of righteousness. They must not be confused with the ceremonial law. These great principles of the Ten Commandments were not added because of transgression. They were here before sin.

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Go down through the list of the Ten Commandments and you cannot conceive of a time when a single one of them did not exist. Neither did they end when Jesus died on the cross. There never has been a moment in all the history of the world when it was proper and right to worship other gods; make graven images, take God's name in vain, break the Sabbath, dishonor parents, kill, steal, commit adultery, lie, covet, etc. There never has been a time; there never will be. Even in eternity, in the new earth these principles will abide. Will they not?

Can you think of a time over the horizon of eternity when it may become all right to worship other gods, take God's name in vain, kill, steal, lie, or commit adultery? Of course not! Those principles of right are everlasting. They never had a beginning. They were not added because of transgression. They will never have an ending. They will not cease to be right when we get into the new earth. They are as eternal as God Himself!

Even the Sabbath, the fourth commandment of the Decalogue will be obeyed in heaven. Did you know that? Let me read it to you: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." Isaiah 66:22, 23.

Why will the redeemed meet from one new moon to another? Why, I read over in Revelation 22:2 that the tree of life has twelve kinds of fruit, and it yields its fruit every month. Of course, the redeemed will come from one new moon to another, or from one month to another to partake of the fruit of the tree of life. More than that, it says that every Sabbath they will come before God in special worship. It is too bad that men have the antipathy toward the Sabbath that they do. It was made by God to be a blessing to man. It was put in the heart of His Decalogue which He wrote Himself with His own finger. It was honored by Jesus when He was upon the earth. And on the authority of the Word of God, it is going to be kept by the redeemed in the New Earth when sin and the marks of sin are forever removed.

But someone says, "Didn't God give the Ten Commandments to the Jews?" Yes, He did. He spoke those Ten Commandments Himself from the top of Mt. Sinai in the hearing of some two million Jews. And He delivered the tables of stone to Moses, the leader of the Jewish nation. But that doesn't mean that it was the Creator's will that only the Jews should refrain from worshipping idols, committing adultery, lying, stealing, etc. Of course not! That is and always has been God's will for all mankind. He gave those commandments to the Jews because they comprised His church. They were in turn then to go out and teach those principles to the other nations. They failed, just like a lot of professed Christians fail today.

Ministers of the Gospel who ought to be warning judgment-bound men about the need of obeying God are openly proclaiming that men can break these commandments of God and still get to heaven! And men today use as the basis for their arguments texts in Galatians and Colossians where Paul speaks of the law being done away. But he speaks just as plainly of the law being established in Christ. Now, either Paul was speaking of two different laws or he was hopelessly confused in his theology. But Paul was not confused. Neither was the Holy Spirit confused when He moved Paul to write those affirmations. It is men today who are confused when they try to abolish God's holy commandments by nailing them to the cross with the ceremonial laws of Moses. There is where the confusion lies.

In Deuteronomy 5 God lists the Ten Commandments as they are given earlier in Exodus 20. Then at the conclusion, He says: "These words (the commandments) the Lord spake unto all your assembly in the mount out of the midst of the fire... And he added no more. And he wrote them in two tables of stone ... ." Deuteronomy 5:22 (Italics supplied).

There were Ten Commandments—no more, no less—written on tables of stone. The workmanship and writing was done by God Himself. "And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Exodus 32:16.

Now, I think we ought to settle it right here that God knows how to count to ten. He is the great Numberer. He keeps track of the untold millions of worlds, and when He gives Ten Commandments and then says, "That's all, I have added no more." I think we ought to believe Him. How does it come that men will add to those Ten Commandments all the scores and scores of precepts and ordinances and ceremonies as given in the law of Moses? To do so is to give the lie to God. He said He added nothing to the Ten, and we would do well to believe Him.

Why do men work so hard to destroy the Ten Commandments by nailing them to the

cross? I'll tell you why! It is because they think God made a mistake in including with His commandments a decree for men to keep the Sabbath. Because they don't like that Sabbath, they are willing to nail the whole Ten Commandments to the cross along with the ceremonial law and then endeavor to bring back the nine they want in order to get rid of the one they don't want!

Strange situation indeed! Think of it! Man lost his home in the beginning and his relationship with God because of disobeying a commandment of God. Has God changed? Does He look upon disobedience with more tolerance today than He did in the beginning? Hardly! He warns us about that. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Malachi 3:6. With Him there "is no variableness, neither shadow of turning." James 1:17.

How, then, do you think the Almighty looks upon this action of puny man, who with boldness and perfect freedom takes God's holy commandments and shuttles them around to suit his own whims and fancies—nails them to the cross, keeps the ones he wants and throws out the one he doesn't want! It is bad enough for men to do it, but for ministers of the Gospel to get into the sacred desk and teach other men to do it is a thousand times worse. Jesus said: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matthew 5:19.

"Least," do you realize what "least" means? It means that in the Day of Judgment there won't be anybody in all the human race lower in the estimation of God than the religious teacher who has instructed men and women that they can break any one of His holy commandments. That man in the judgment will be adjudged more guilty than the thieves and harlots and the murderers whom we consider outcasts today.

Someone says, "Didn't Jesus come to change things and to put us under grace?" Jesus did come to change things. But we had better have it clear what the things are that He came to change. Not the everlasting of right as embodied in the Ten Commandments. It was rather the ceremonial laws of sacrifices and ordinances that were added because of transgression and that pointed forward to Christ. But when the Christ toward whom they pointed had come and completed His work, that temporary law was no longer needed. It came to an end. He nailed it to His cross. But the moral precepts of the Ten Commandments were not changed one iota by the death of Jesus upon the cross.

Now, what does it mean to be put under grace? We here in the New Testament are saved by grace. But we have already learned that the people of the Old Testament were also saved by grace. Now what is grace? Grace is simply the gospel of salvation. Paul said in speaking of the hardships that he knew were before him: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24.

There it is! What is grace? It is the Gospel. What is the Gospel? It is the good news of salvation. It is the fulfillment of the promise made in the Garden of Eden—God taking the place of man and suffering the full penalty for the transgression of His holy law. That was what Jesus did. He was God revealed in human flesh. And He suffered in all respects the condemnation of the damned in order that we might be free.

But, friends, please don't make the mistake of thinking that because Jesus suffered the penalty of our transgression that He therefore abolished God's holy principles of right and freed us from having to obey God or keep His commandments.

On the contrary, Jesus came into the world to establish the law. He said Himself that He had not come to do away with the law but to fulfill, to obey, to live out its requirements in a way that no man had ever been able to do. Matthew 5:17. Isaiah said that He would magnify the law and make it honorable. Isaiah 42:21. What does it mean to magnify the law and make it honorable? It certainly doesn't mean to destroy or do away with it. It means just the opposite. It means the requirements of God's holy law would be made more plain to our understanding. They would be enlarged and magnified and made understandable by the spotless life of Christ, the Son of God.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Two Laws - Part 3

A strange objection is often raised by people who don't like to hear the Ten Commandments mentioned or preached about. They ask, "Why preach the law when nobody can be saved by obeying it? Furthermore, man is humanly unable to keep the Ten Commandments anyway. Since Christ came," they say, "we are saved by grace, and therefore, the law ought to be just forgotten and put aside and men ought not to be preaching about it as much as they are."

Two facts should be made clear at the very beginning today. The first is that when we preach regarding the importance of God's moral law, we are not claiming at all that anybody can be saved by keeping the law. The second fact is this: The objection could just as well be raised against the law in relation to the days before Christ as to the Christian era. Certainly men were no more morally able to keep God's holy law in the centuries before Christ than they are in the years after Christ, nor could they in those earlier centuries hope to obtain salvation through the law, for God has only one way of saving men and He has had that from the days of Adam right on down through the sacrifice of Christ. So then, if this objection really proves anything against the law today, it proves it against the law for every century. In other words, there would be no useful place for God's law at all in the whole history of the world. This is the length that people are driven to, my friends, when they try to do away with the Ten Commandments.

Now, we agree with the objector that no one can be saved by keeping the law and that man is humanly unable to keep it. But, we do not agree with the conclusion he would have us draw from these facts. What would we say to the man who would argue that one should never look into a mirror because you can't make yourself beautiful by looking into it? Well, we would say that it is not the business of a mirror to make people beautiful, that no one ever made such claims for a mirror. The function of the mirror is to provide us with the means of knowing whether we look as we ought to. And when we have discovered how we look, then we can take appropriate means for remedying the imperfections. And so it is with the law of God. The law was never intended to make man holy or pure or beautiful. Its task is not that of saving man from his sins and imperfections but providing him with a means of discovering just what his condition is. When he gazes at that law with mind quickened by the convicting Spirit of God, he sees immediately where his moral defects are, even as he discovers from gazing into the mirror where the physical defects are in his body. And when men see their spiritual defects, when they become conscious of their uncleanness, then they are in a frame of mind to listen to a message that offers cleansing from their defilement. In other words, only when a man realizes that he is a sinner is he ready to listen to the gospel which is the good news of salvation from sin. "For by the law is the knowledge of sin." Romans 3:20.

But after we have the knowledge, friends, it is only the grace of Jesus Christ that cleanses us from the sin. The commandments, of course, are beautiful as written out on the tables of stone, but they are infinitely more beautiful as they are lived out in the life of Jesus. He is the only one who kept them perfectly. In fact, you look at His life and it is God-like. Why? Because the principles of the Ten Commandments were lived out perfectly and without blemish in His life. No wonder God the Father said, "Thou art my beloved Son. In thee I am well pleased." Luke 3:22. Friends, if we could only stand before God as righteous as Jesus was, wouldn't that be wonderful! If only God could say to us, "You are my beloved son. I am well pleased with you." Do you know, friends, that is exactly what is required of us. In order to walk into the kingdom of God, we have to show a life that is without blemish from the cradle to the grave—not one single sin must appear on the records against us. Not one. You say, "Well, how can that be? Who can be saved, then?" Friends, nobody can be saved outside of Christ but here the great genius of the gospel comes into play. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11:28. "Him that cometh to me I will in no wise cast out." John 6:37

When we cast ourselves upon Him, He removes our unrighteousness and gives us in its

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place the perfect robe of His own pure righteousness, and thus, we stand as righteous as Jesus in the sight of God. It is not done because of any inherent goodness on our part; it is rather because of the goodness of the Saviour, because we have a God-given Saviour, and He provides a God-given passport to heaven. All our sins are placed upon Him. All of Jesus' righteousness has been placed upon us and we are justified, saved by grace.

So the apostle Paul said, "Sin shall not have dominion over you: for ye are not under the law, but under grace." Romans 6:14. No longer am I under condemnation. I am freed from condemnation through the grace of Christ, and to me, now, the law is dead for it no longer condemns me. But am I free now to go out and break its precepts just because Jesus has taken me out from under its condemnation? No. Let's try to illustrate this with a story. There is a law in the city where I live that forbids preachers from breaking plate glass windows down on Main Street. But here I am desperately in need of a suit. Walking down Main Street late one night, I find a store window with a suit just to my liking. So I take out a glass cutter from my pocket (strange tool for a preacher to have along, of course) and cut a tremendous hole in that plate glass window and take out the suit. And it is just exactly the one I want, but as I walk down the street, I feel a heavy hand on my shoulder and there stands a policeman. He has been watching the whole thing. Of course, I am marched off to jail.

As I stand before the judge, I have no defense for I have been caught with the evidence. The judge expresses himself that it is too bad for a preacher to fall from grace that badly. But there I am, guilty as sin, and he has no choice but to levy a fine on me. Now, the fine is too much for me to pay so I am sentenced to a term in jail. The whole story, of course, comes out in the newspaper and Brother Jones, a fellow pastor, learns about it. He feels sorry for me, and he comes down to talk with the judge. He is assured that if my fine is paid, I can go free. So being a rich man in his own right, Pastor Jones pays my fine. I don't know how much the fine is, but I imagine they levy a pretty heavy fine on preachers who break plate glass windows and steal suits. But Pastor Jones pays the fine, and all of a sudden, somebody comes into the jail and announces, "All right, preacher, you are free now; you can go out." So I walk out of there, and I see Pastor Jones waiting for me. I feel so very grateful to him and very, very humble about the whole thing, too. I can hardly believe it is true, and so I ask Brother Jones, "Am I really free now to go and walk down the street?" He says, "Absolutely. You are free. You can leave the jail. You can go out on the street again."

Well, isn't that wonderful. The law that had been grinding me down and restricting me of my freedom now has no hold on me. It is just as though it doesn't exist. It is dead to me. Why? Because its demands upon me have been paid, and I am freed. Therefore, since the law is dead to me, and I am no longer under its condemnation, why not play that it doesn't exist, and the first plate glass window I approach I will smash it and steal another suit. Could I get away with that, friend? "Why, no!" you say. "That law is dead to you until you break it, but when you break it, you are back under its condemnation again." And that is exactly right.

Now, why should it be difficult for us to understand what Paul means when he said: "You are not under the law but under grace." He is not saying that we are free to go out and break the law. He is simply stating that the condemnation of the law no longer rests upon us. We are free in Christ and now we stand justified before God in the same light as though we had never sinned. But now that He has freed us, could it be possible to construe our freedom to mean that we can go out and break His commandments at will? Oh, friends, we are now under a double obligation. Not only because it was so in the beginning, but also because He came all the way from heaven to suffer in order to deliver us. With Jesus enthroned within the life, it will be a delight to obey Him and keep His commandments. This is why we read in 1 John 5:2, 3: "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." And it is not part of the law that God wants to write in the heart, but all of it. The law, either as written out in print or in the life of Jesus, embodies perfection. The breaking of any part of it destroys that perfection, thus James says in James 2:10: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

I like the illustration that D. L. Moody gave in likening the Ten Commandments to a chain of ten links. How many links do you have to cut before the chain comes apart? Of course, only one. Well, we break the commandments of God, and we are down under its condemnation until the Saviour frees us from its condemnation. He doesn't free us to go out and continue to break the law. He said to that woman taken in adultery and who had been brought to Him for judgment, "I do not condemn you. Go and sin no more." In other words, He said, "I forgive you. You are now under grace. But don't continue in your commandment breaking. Sin no more."

You know, there was a rebellion in the Austrian army. A whole regiment rebelled against

the Emperor. The rebellion was quelled, but then they had the problem of what to do with the guilty regiment. They didn't want to exterminate a whole regiment of trained soldiers, and yet, they couldn't let the crime go unpunished either. So the decree was passed down that every tenth man of that regiment would be shot. The rebellious regiment was lined up and they began to count off—1, 2, 3, 4, 5, 6, 7, 8, 9, 10—and the tenth man was taken out of line to be shot, and another tenth, and another, and another.

Well, there was a father and a son in the same regiment. The son looking down the line counted quickly ahead of the officers and saw that his father was one of the tenth men in that line. He thought of his mother and brothers and sisters back home. The young man himself was not married. There was no one depending on him. Quickly he made his decision. He stepped over behind his father. He pushed him aside, stepped into his place and was counted as the tenth man and was taken off to die. Friends, you and I are in death row. The condemnation of God's law was upon us, but Jesus, taking pity, came down from heaven, took our place and died for our sins. Thanks be unto God for His unspeakable gift.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## What Must I Do? - Part 1 Listen to the audio version [Now!](#)

There are a lot of questions that may seem important to you, but the question we are going to discuss today is the MOST IMPORTANT IN ALL OF THE WORLD. And you want to know what it is? That is why you are listening today. It doesn't matter whether you are a farmer or a banker, a housewife or a teacher, a store keeper or a plumber, young or old, this should still be the most important question in your whole life. And you must know the answer. For if you do not know the answer, life is all in vain.

What is this most vital question? We find in Matthew 19:16 that a very rich young man came to Jesus and asked this question, "Good Master, what good thing must I do, that I may have eternal life?" Do you know any more important question than this? What can I do to be saved? How can I BE SURE that I can have everlasting life? I am sure there is no more important question that can be asked in all this world. Everyone listening must some day stand before God in the judgment, and so we should all seek the answer to this question.

This young man asked Jesus, "What can I do?" and that was a very fair question. The wonderful thing about it is that the answer Jesus gave was very, very clear and very, very simple. First, in Matthew 19:17, Jesus told him: "... If thou wilt enter into life, KEEP THE COMMANDMENTS." That is the first point. Then almost flippantly, the young man countered, "Oh, I've done that ever since I was a child; I was brought up that way. Mother was a member of the church."

But that apparently was not enough. So the young man asked, "... WHAT LACK I YET?" He had followed the letter of the law, so he could not figure out what else he could possibly do. He didn't recognize his obligation to his neighbor. The law of God is divided into two parts; half of it has to do with our connection with God, "LOVE THE LORD THY GOD," and the other half of the law has to do with our relationship to our fellow men, "THOU SHALT LOVE THY NEIGHBOR AS THYSELF."

Now this rich young ruler had not come to regard his neighbor as he should, so the Lord tested him on a very touchy point. He was avaricious; he was trying to get all that he could out of life and did not recognize his obligation to his fellow men. In Matthew 19:21, Jesus said, "... If thou wilt be perfect, GO AND SELL that thou hast, and give it to the poor, and thou shalt have treasure in heaven. ..." Jesus had touched a very sensitive spot. And the young man's face began to flush.

But the question of his property disposition is not the main thing. Some people stop right there. I have heard a good many preachers making quite a point of the fact that Jesus wants us to go and sell what we have and give it to the poor or to the church. I think it is good to give to the poor, and I approve of giving all we can to the church. But I don't think that is the primary lesson that Jesus meant to teach us.

I think that what Jesus said next in Matthew 19:21 is the most important advice that Jesus gave the young man, "... AND COME AND FOLLOW ME." This is the principal thought. Whatever it is that stands between you and following Jesus, that is the thing that He says to get rid of. If it is riches, get rid of it. If it is your social standing, for your soul's sake, forget it. If it is all the clubs you belong to, all the activities that stand between you and a closer personal walk with your Saviour, then away with them.

In Matthew 5:29,30 Jesus emphasized this, "And if thy right eye offend thee, pluck it out. ... And if thy right hand offend thee, cut it off. ..." Anything in order to be right with God! Let nothing stand between you and following your Saviour. There are a good many individuals that allow this or that to stand between them and Jesus. Maybe it is a loved one, or a friend or opposition, or the pleasures of this world. Whatever it is, do not let it any longer stand between you and your God.

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Jesus condensed the matter into a simple formula: Come and follow me. And, then, don't forget this: Keep the commandments.

It is unfortunate that there are so many individuals, especially Christians, who have the mistaken opinion that salvation through Christ on Calvary applies only to those this side of the cross. They seem to forget that there are two arms to the cross, one reaching toward the Old Testament and one reaching toward the New Testament. The arms of the cross extend to the whole wide world. Christ is the Saviour of the entire world. Christ is the Saviour of the Christians, but He is also the Saviour of the Jew and of the Gentile.

In Acts 4:12 the Good Book plainly tells us that Jesus is the one and only Lord and Saviour of all, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Don't forget that. Jesus Christ is the only Saviour of this entire world. The people in Old Testament times had no other Saviour. Jesus Christ and Jesus Christ alone is the way to eternal life. It is not keeping the law that would give eternal life to the young ruler, although that was important. He must come and follow the Saviour.

In Revelation 13:8 it is plain that Jesus was the Saviour since the very creation of man, for it says, ". . . THE LAMB SLAIN FROM THE FOUNDATION OF THE WORLD." Here you see the larger import of Christ's sacrifice on Calvary. This is a very, very vital, and very, very important point. Jesus was actually offered, His blood was given as a sacrifice. His life was given as a guarantee back there in the very beginning of the history of this world of ours.

God had intended that Adam and Eve should keep the Garden of Eden pure, clean and undefiled. In Romans 5:18, we are told, "Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." What did we inherit through Adam, LIFE OR DEATH? Death! But thank God that while condemnation came through the sin of one, justification also came through Christ Jesus on Calvary.

Not one of us is free from the blight of sin for in Romans 3:23 we read, "For all have sinned, and come short of the glory of God." And in Romans 6:23 it says, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." "The wages of sin is death." That is exactly what the Bible says. But it also says that eternal life and justification came through ONE, and that one is Jesus, our Saviour. Remember, it came as a gift, we cannot earn it.

God cautioned Adam and Eve about the tree of knowledge of good and evil. But Satan slipped in with his most insidious suggestions that God is not particular about little things. Over and over and over again that dangerous attitude has been passed on from generation to generation that a God of love will not destroy men and women when they break just little commandments. Right there in the Garden, Adam and Eve found out that God is particular about little things for they took of the fruit and ate of it and were immediately denied access to the tree of life. Man possessed immortality until he sinned.

In Genesis 2:16 God commands, ". . . In the day that thou eatest thereof thou shalt surely die." Satan said in Genesis 3:4, "And the serpent said unto the woman, Ye shall not surely die." Now who told the truth? Satan knew that God was telling the truth. In fact, Satan expected that Adam and Eve would be killed that very day. He thought that he had succeeded, now that Adam and Eve had sinned and must die. Now he would be ruler of this world. It would be his home forever. He had gained it from Adam by his deception, and now he would be the prince of this world. But before nightfall that evening, before the setting of the sun, we see the tragic picture of Jesus in heaven, as He, the Son of God, steps before the Father. He pleads, "My Father, let me bear the curse. Let me die in Adam's stead." Jesus loved Adam dearly for He had created him. They were like twin brothers, for Adam had been made in the likeness of Jesus Christ. Jesus loved him with an everlasting love. Jesus loved Adam more than He loved Himself. He was willing to come down and die that Adam might have eternal life.

Now let us read another text found in 2 Timothy 1:9. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus BEFORE THE WORLD BEGAN." When was grace given? Before the world began. Grace was given us, not according to our works, but according to his purpose, given us in Christ Jesus before the world began. Grace, then, came through Jesus in the Old Testament times, right back there in Eden.

Jesus offered His life, and the Father accepted that sacrifice. Do you think the Father gave up His Son without a struggle? In John 3:16 we are told of God's decision, "For God



so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." I tell you, friends, that must have been a terrific struggle when the Father weighed it in the balance, "Shall I give my Son to die?" God says he will forgive all who have fought against Him and despised the work of grace, if they will only repent and accept His Son Jesus Christ.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Biblical Myths - Part 2

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On today's broadcast, and for the next few days, we want to examine some very common Biblical myths. Now, don't get the wrong idea, friends. Let me state without reservations that the Amazing Facts broadcast stands firmly on the platform of the inspiration and accuracy of the Bible. We have no sympathy whatever with the modernist school that tries to explain away God's clear instructions by calling them myths.

No, the type of myths we want to explore today are myths that man has made up, false teachings that claim support from the Scriptures. Frequently we get letters asking about these very topics. While all letters to Amazing Facts are answered personally, we like to answer publicly on the radio some questions that are often asked. Many, many of our listeners have asked if Christmas trees are not condemned in the Bible. Some believe it is a sin to have a tree on the basis of Jeremiah 10:1-6. Now friends, let me make this very clear. I have no defense to make for the observing of pagan days, and there is absolutely no doubt but that December 25 is based upon the ancient pagan worship of the sun god. I do not believe that we can attach any religious sanctity to the day we call Christmas. On the other hand, I believe we must be very careful not to twist the Word of God to mean something that it doesn't really mean. Let's look at the text in question. "Hear ye the word which the Lord speaketh unto you, O house of Israel: Thus saith the Lord, Learn not the way of the heathen and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not; they must needs be borne because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good. Forasmuch as there is none like unto thee, O Lord, thou art great and thy name is great in might."

This text has been used as condemnation of Christmas trees, and a casual reading sounds as though the writer had the modern Christmas decorations in mind. But the context of the chapter places a completely new meaning upon the words. Jeremiah is describing the ways of the heathen in cutting a tree from the forest and carving an idol which is worshipped as a god. In verse 14 he speaks of the "graven image" as a false god: "there is no breath in them." "The gods that have not made the heavens and the earth" are contrasted with the creative power of the true God in verses 10-12. After cutting the tree and shaping it with the axe, Jeremiah says that it is decorated and fastened with nails (verse 3,4) where it remains, dumb and unheeding. It cannot speak or walk. Verse 5. To worship the "stock" of a tree is "brutish and foolish." Verse 8. Even though it is covered with silver plate and delicate clothing, it remains a "doctrine of vanities." Verses 8,9.

Our next problem involves a doctrine held by many thousands of sincere Christians, but it has no basis in the Scripture. It is the doctrine of eternal torment, that God will torture the wicked for all eternity. According to this teaching, they will suffer forever in a hell that is under the control of Satan himself.

One of the texts that we are often asked to explain is Mark 9:43,44. "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." In this verse, "hell" is translated from the Greek word "Gehenna" which is another name for the Valley of Hinnon just outside the walls of Jerusalem. There the refuse and bodies of animals were cast into an ever-smoldering fire to be consumed. What might escape from the flames was constantly being destroyed by maggots which fed on the dead bodies. Gehenna symbolized a place of total destruction. Jesus taught in this verse that the fires of hell could not be quenched or put out by anyone. Isaiah said, "they shall not deliver themselves from the power of the flame." Isaiah. 47:14. Yet he hastened to say in the same verse, "there shall not be a coal to

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warm at nor a fire to sit before it." So the unquenchable fire will go out after it has consumed the wicked as stubble." Jeremiah 17:24 says that Jerusalem burned with unquenchable fire, but it was totally destroyed as recorded in 1 Chronicles 36:19-21.

The flames and worms of Gehenna represented the total annihilation and obliteration of sin and sinners. Earlier apostasy and idol worship in the Valley of Hinnon and God's judgments on Israel as a consequence, marked it as a symbol of punishment and judgment. God warned that it would become the "valley of slaughter" where the carcasses of this people shall be meat for the fowls of heaven." Jeremiah 7:31-34. With the fires of Gehenna burning before their eyes, Jesus could not have spoken a more graphic word to the Pharisees to describe the final total destruction of sinners.

Those who cite this text to support their doctrine of the natural immortality of the soul are thrown into a real dilemma. Why? Because the fire and worms are working, not upon disembodied souls but BODIES. According to Jesus those who are cast into that lake of fire will go in bodily form, and this text confirms that truth. The verses before and after this text speak of the hands, feet and bodies of those who suffer the Gehenna fire. In Matthew 5:30 Christ said, "The whole body" would be cast into hell. In Isaiah 66:24 the same Gehenna picture of hell is presented with the unquenchable flame and the destroying worms. But in this case "carcasses" is used, revealing the fact that the fire consumes dead bodies not disembodied souls. Speaking of the enemies of the Lord, Isaiah says, "the worm shall eat them like wool," Isaiah 51:8—a picture of being put out of existence.

On the same topic is the experience of King Saul of Israel with the witch of Endor. It is found in 1 Samuel 28:7-20. The story is briefly this: Saul was worried about the outcome of an upcoming battle with the Philistines. He asked God to reveal the outcome to him, but Saul, by his sins had separated himself from God and God would not answer him. That point is important to remember, friends. When God wouldn't answer him, Saul went to a spiritualist medium. But God had previously directed Saul to rid the country of all such mediums. So the witch of Endor conjured up an apparition. Let's pick up the story in verse 14: "And he said unto her, what form is he of? And she said, an old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself." This spiritualistic seance has been cited as evidence for life after death. But here are points to the contrary.

1. God had departed from Saul and would not communicate with him. Verse 15.
2. Samuel was supposedly "brought up." Other expressions "ascending out of the earth," "Cometh up," and "Bring... up." Is this where the righteous dead are—down in the earth? Not according to those who believe in the immortal soul.
3. "Samuel" is described as "an old man covered with a mantle." Is this the way immortal souls appear? And where did the soul get the body? They are supposed to be disembodied. Was there a resurrection? Did God at the beck and call of the witch, raise up Samuel? If not, can Satan raise the dead?
4. The apparition of Samuel told Saul, "Tomorrow shalt thou and thy sons be with me." Saul committed suicide on the battlefield the next day. Where did Samuel dwell if the wicked Saul was to go to the same place?
5. The record never says that Saul saw Samuel. He received his information second hand from the witch, and only concluded it was Samuel from her description. The truth is that the devil deceived the dissolute old woman, and she deceived Saul. It was nothing more than a devil-generated seance.
6. The enormity of Saul's sin is revealed in these words: "So Saul died...for asking counsel of one that had a familiar spirit, to inquire of it; and inquired not of the Lord: therefore he slew him." 1 Chronicles 10:13,14.

Here is an interesting question that we get often in our mail—did Jesus do away with the Ten Commandments by fulfilling them? Surprisingly enough there seem to be thousands of Christians who are completely misinformed on this subject of law and grace. They believe somehow that God's grace annulled His law, and therefore, we don't have to keep the Ten Commandments anymore. By some strange twist of reasoning, they feel that Jesus kept the law for us so that we don't have to do it. Here is what Christ said about it. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill."

It is quite evident from the opening words of this text that Christ was reading the minds

of His critics who were accusing Him of doing away with the law. He said, "THINK NOT that I am come to destroy the law or the prophets...but to fulfill." Instead of abolishing it, He was actually doing the opposite. The word "fulfill" means literally "to fill; to make full." The same word is used in Matthew 3:15 where Jesus spoke concerning His baptism, "suffer it to be so now: for thus it becometh us to fulfill all righteousness." There is no idea in the word which signifies "to bring to an end" or "to abolish". The law and prophets included not just the Ten Commandments, but all the Old Testament writings. Christ fulfilled those Scriptures, just as He fulfilled all righteousness at His baptism, by obedience to them. Paul used the word in Colossians 1:25, "wherefore I am made a minister...to fulfill the word of God." This does not mean to bring the word of God to an end, but rather to fully carry it out in obedience. In Romans 8:4 the sense is clearly revealed by the same word used in this sentence: "That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." Even those who seek to abolish the law must admit that the righteousness of those who walk after the Spirit is not "fulfilled" by being abolished. Yet this is the same word used in Matthew 5:17 to "fulfill" the law.

Finally, Paul gives a classic example of the word "fulfill" in Galatians 6:2. "Bear ye one anothers burdens and so fulfill the law of Christ." Not one Christian believes that the law of Christ has been abolished. Neither should any Christian feel that the "law and the prophets" have been abolished. Romans 13:8-10 tells how to fulfill the law of the Ten Commandments by obedience to it.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Biblical Myths - Part 4

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Today we are going to explode one of the most common myths that church members are hung up on, and it is one of the most serious misconceptions, also. It is serious because it relates to the authority of God's great moral law of the Ten Commandments. Have you ever heard somebody say that all the Ten Commandments are repeated in the New Testament except one? I suppose there are hundreds of thousands of Christians who have been taught this fallacy by their religious leaders. And do you know which commandment they claim to be left out of the New Testament? You guessed it—the fourth commandment—the one about the Sabbath of the Lord.

Friends, I am going to read a text right now which proves that all ten of the commandments were just as binding in the New Testament as they had been in the Old. All of those great moral laws are equally valid and have been right down through the centuries. God did not write small, little local rules when He penned the Ten Commandments on tables of stone. He was putting down the great eternal principles of life for all mankind, and He wrote them upon imperishable tables of stone. But let's get to that text now which shows that one could never be eliminated from the ten. James 2:10-12 says, "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all; for he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye and so do as they that shall be judged by the law of liberty."

Friends, please notice that this whole law James is talking about is the Ten Commandments. He quotes two of them to make sure we understand that point. Now the whole of ten is ten, isn't it? And if we break any one of the ten, we become transgressors or sinners. In fact, James even adds the vital information that everyone will be judged at last by that Ten Commandment law of God. That law is like a chain with ten links, and if we break one link, we have broken the chain.

With that truth before us, how could we believe that any one of those ten could be left out in the New Testament? James was a New Testament writer. Did he disagree with other writers of the same Bible? No indeed. The truth is that all ten of the commandments are repeated, in one form or another, in the New Testament. Paul indicated his belief that it would be sin to break that great moral law of the Ten Commandments. In Romans 7:7 he said, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law. For I had not known lust except the law had said, Thou shalt not covet." does this reveal any tiny intimation that Paul looked lightly upon that law, or that he felt any of them could be broken? There is not a trace of any such heresy in any of Paul's writings. He consistently upheld the law of God as the great schoolmaster which gives a knowledge of sin and which leads us to Christ for forgiveness.

So much for the law as a whole; and there is no controversy over the law except for that fourth commandment which talks about the seventh day Sabbath. Is it upheld in the New Testament? First look at Christ's teaching on the perpetuity of the Sabbath. In Matthew 24:15-20 Jesus was describing the destruction of Jerusalem which would take place in 70 A.D. It was still 40 years in the future, but Christ gave this counsel to His disciples about that terrible occasion: "But pray ye that your flight be not in the winter, neither on the Sabbath day." Did you get that, friends? Christ told His disciples to pray for 40 years that the Romans would not besiege Jerusalem on the Sabbath. Now, if the Sabbath had been changed or cancelled, why would Jesus tell His followers to pray about it 40 years after He went back to Heaven. Does that sound as though the fourth commandment was not carried over into the New Testament?

Now I want to read another text about the Sabbath that has been largely overlooked, and which completely shatters the myth about it being left out of the New Testament. It is found in Hebrews 4:1-9. But before reading it, I want us to look at three other texts in

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the Old Testament which will help us to understand it better. First, let's read Ezekiel 20: 15,16,23,24, "Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into a land I had given them flowing with milk and honey, which is the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols."

Now friends, what I want you to see here is why God destroyed the children of Israel in the wilderness. One of the reasons that some of them were destroyed in the wilderness and were dispersed throughout the countries was because they broke the Sabbath Jesus made. Later, we are going to notice that the Apostle Paul, in the New Testament, also mentions the reason they were destroyed in the wilderness.

Now let's turn to the book of Jeremiah and notice the reason that there is no king on David's throne today, and why Jerusalem was destroyed by fire. In Jeremiah 17: 24,25 and 27 we read this: "And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever." Now we can see that this was lack of faith, wasn't it? If they had continued to do what the Lord had told them in keeping the Sabbath holy, there would always have been someone on David's throne and the city would have remained forever. In other words, by their actions they said, "How can I make a living and keep the Sabbath?"

There were three things they were guilty of that God will not tolerate: 1) A lack of faith - "How can I make a living and keep the Sabbath?" 2) Unbelief in what God said would happen if they broke the Sabbath. 3) Willful disobedience in breaking the command that says, "Remember the Sabbath day to keep it holy." In a moment we will see that Paul brings this out in the New Testament.

Now let's find out why Jerusalem was destroyed by fire, in verse 27. "But if ye will not hearken unto me to hallow the Sabbath day, and not bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Friends, this prophecy was fulfilled twice—once in the days of Jeremiah, and the second time forty years after Jesus went back to Heaven when the Romans came and took Jerusalem and burned it with fire and took the gold down to Rome. This was the reason Jesus said, "Pray that your flight be not in the winter, neither on the Sabbath day." Matthew 24: 20. The disciples prayed this prayer for forty years.

Now with this little background we will read the New Testament verses which are so often overlooked, and we will be able to understand them. I will begin reading Hebrews 3: 17, and you will immediately see that Paul is talking about the verses in Ezekiel that we have just read; and the reason the Israelites were destroyed in the wilderness. "But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness?" Verse 17. Please notice here that they were destroyed in the wilderness because they sinned! 1 John 3: 4 states that "sin is the transgression of the law." We read in Ezekiel that this happened to them because they broke the Sabbath Jesus made.

Now, should I be afraid today if I break the Sabbath? Read the answer in Hebrews 4: 1,2. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Notice it says, "Let us..." It is talking of Christians in the New Testament times, and Paul included himself. And he was a born-again Christian. Further, we notice that Paul states the gospel was preached unto us as well as unto them.

Paul states it was lack of faith that caused them not to keep the Sabbath. Let me ask you something, friends. Was Paul talking about the seventh-day Sabbath? Read the answer in verse 4, "For he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his works." No one can be confused there. Paul said he was talking about the rest of the Sabbath on the seventh day of the week. He quoted right from the fourth commandment to establish the point.

Now I have another question, "Does the Sabbath remain for us to keep today?" That is one of the most important questions we could ask. And here is Paul's answer in verse 9. Please get every word of this: "There remaineth therefore a rest to the people of God."



Please notice that by the word "rest" in your Bible you have a little number. It refers you to the margin. What does it say in the margin of your Bible? It says, "keeping of a sabbath." In the actual Greek text the word "sabbatismos" is used, and it means literally "sabbath-keeping". So translated directly into the English, the verse reads, "There remains Sabbath keeping for the people of God." And the next verse explains further: "For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

Now let's see how simple we can make it. What day did God rest from His work? The last part of the fourth verse said, "God did rest the seventh day from all his work." So if I enter into His rest, I am going to keep the seventh day just as God did. And verse 11 urges us to do that very thing. "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Again we notice he said, "Let us" thus including you and me with himself. Let us enter into THAT rest. What rest was he talking about? He had already mentioned the seventh day Sabbath rest, so he is telling us to enter that rest—the seventh day rest.

Furthermore, he says, "Let us labor therefore to enter into that rest, lest any man fall." Whether I am a Jew or a Gentile, if I don't enter into that rest, I will fall. And he continues, "Let us labor therefore to enter into that rest, lest any man fall, after the same example of unbelief." The Jewish people were destroyed in the wilderness because they broke the Sabbath, it was because of their unbelief, or lack of faith. Notice by the word unbelief there is a little number, and it refers you to the original reading: in other words, what that word was in the original Greek. What does the margin of your Bible say? It says, "disobedience." So, supplying this word, the verse would read, "Let us labor therefore to enter into that rest, lest any man fall after the same example of disobedience." What is disobedience? Disobedience is going against a direct command. So here is a direct command to keep which day? Notice verse 4: "The seventh day."

Here we see three things that God will not tolerate: 1) Lack of faith. Hebrews 4:1,2. 2) Unbelief and 3) Disobedience. Hebrews 4:11. So God says if I have a lack of faith, or I don't believe what He says, or I am disobedient in regarding the keeping of the Sabbath, the same thing will happen to me that happened to the Jewish people in Old Testament times.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Bigger Barns Listen to the audio version [Now!](#)

Suppose that as Abraham Lincoln was finishing his Second Inaugural address and had just reached the lofty paragraph beginning, "With malice toward none, and charity for all," some persistent and rude office-seekers had interrupted him loudly demanding to be appointed to a position. Or, suppose that someone would interrupt an impressive sermon to a large congregation by clamoring for the deacons to show him to a better seat.

Well, with such situations in mind, we can realize the untimeliness, and the rudeness, of the man who interrupted a sermon of Jesus one day to demand that his brother be made to share the inheritance with him. Jesus had been speaking of the Holy Spirit, the sin against the Holy Spirit, and of the importance of faith in God. It was a discourse of rare beauty on trust. Jesus had just assured His disciples of the sure presence of God's Spirit with them.

There was one man in that congregation who obviously did not have his mind on the sermon. He was thinking rather of his own grievance. He felt himself defrauded and disinherited, and he was contesting his father's will. So as he listened to Jesus, the Divine Son of God, who spoke as never man spake, this man could think only of how he could use Christ for his own financial gain. "And one of the company said unto him, Master, speak to my brother that he divide the inheritance with me." Jesus had become somewhat used to interruptions, and it was not easy for anyone to throw Him off the track or entangle Him. So, refusing to pronounce on the justice of the claim or even to listen to it, He passed quickly to put His finger on the deeper evil from which the man was suffering—covetousness. "Take heed," He said, "and beware of covetousness for a man's life consisteth not in the abundance of the things which he possesseth." Then Christ proceeded to enforce that appeal with the telling of a story which very convincingly portrayed the supreme folly into which covetousness brings men. This was the circumstance that prompted the telling.

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool this night thy soul shall be required of thee: then whose shall those things be, which thou has provided? So is he that layeth up treasure for himself, and is not rich toward God." Luke 12:16-21.

I would like to suggest that this man made four big mistakes which made him the fool that he was.

One. He was mistaken as to the true source of his wealth and prosperity. This man had received everything from God. The sun had been permitted to shine upon his land, for its rays fall on the just and the unjust. The showers of heaven descended on the evil and on the good. The Lord had caused his wheat to flourish, and the man's fields brought forth a bumper crop. His barns were bulging and full to overflowing, and he had no place to put the surplus of his harvest. But does he think of God, from whom all blessings flow? No, he can think of almost no one but himself. It is interesting to note that in these 46 Greek words the rich man referred to himself twelve times. The personal pronoun "I" occurs six times, and the words "my" or "thine" addressed to himself, are used six times. His very language showed him to be self-centered, selfish, egotistical—it was "My fruits, my goods, and my barns." Instead of gratitude, his success brought pride. Instead of faith in God, he put his confidence in things.

Now the Scriptures, and the Lord of Scripture, have a special title for such a self-sufficient individual. You will find it here in Psalms 14. "The fool hath said in his heart, there is no God." If you had asked that rich farmer, "Do you believe there is a God?" He

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would doubtlessly have said, "I certainly do!" He might have given many reasons why he so believed, but all of his reasons would have been from his mind. When it came to his feelings, his heart, his actions, he had left God out. He lived as if there were no God, no heaven, no hereafter—as if everything he possessed were his own, and he owed nothing to God or man.

A very penetrating poem was written some years ago in which an old man, crowned with honors nobly earned, is pictured as asking a fair-haired youth what end in life he sought. The boy answered by stating his plans for his education; then he would be a lawyer; then he would be famous; then he would be rich; then he would retire as an honored sage, and pass the evenings of an honored life. But the old man gravely shook his head and said, "And when you have done all this, what then?" He said, "And then...and then..." And the boy ceased to speak. His eyes, abashed, fell downward to the sod. A silent tear dropped on each blooming cheek. The old man pointed silently to God and then laid his hand upon the drooping head. "Remember, there is a place beyond," he said. The young man was suddenly reminded that he had been planning his life, his success, his future, without God; but unlike the foolish farmer in our story, he saw in time the folly and emptiness of such a life. It is possible to believe in God in the head and with the mind, but to deny Him and forget Him in the heart and in the life.

Someone has suggested that the best index to a man's life, character, and thoughts of God may be found in looking at the stubs of his old check books. For what does he spend his money? Where does he bestow his goods? To whom does he give his money? Is God remembered in the monthly budget? Does God receive recognition through the giving of the tithes to Him? May I offer that question this morning as one of the practical acid tests as to just how cognizant we are of God as the source of our income and prosperity?

It isn't that God needs our tithes and our offerings. He could get along without them. "Our Father is rich in houses and lands. He holdeth the wealth of the world in His hands." As the Psalmist says, "The earth is the Lord's and the fullness thereof." "Yes, the silver and gold is all mine saith the Lord." God doesn't need our money. He has asked for it because we need to give it. We need to give it and return the tithe for the good and enlargement of these selfish hearts of ours. We need to do this as a reminder to ourselves that all our blessings come from that Divine Source and that "It is he who giveth thee power to get wealth."

Two. Now, the second mistake this foolish rich man was made as to the true purpose and use of his wealth and superfluity. I say this because of two statements he made that gave him away and revealed his purely selfish motives. First of all, he "layeth up treasure for himself." Instead of a sense of obligation to his fellowmen, he thought only of his own pleasure and needs. He did not realize that God had made him a steward of his goods that he might help the needy. "Treasure for himself." The gospel of Christ is designed to take men's thoughts away from self and direct them upward toward God and outward toward their fellowmen.

Christ was not against the rich man, He was not opposed to his wealth, but He was concerned that the rich man understand the true purpose of wealth. (This concern was revealed when He told the rich young ruler to go and share his wealth with the poor and the needy.)

A recent editorial comment of a religious journal was entitled "What If...?" It began by asking the question, "Have you ever given much thought to the place of your birth?" It went on to say that if you were born into the world today, your chance of being born in this wonderful and prosperous land of America would be only one in twenty. Your chance of being born into a Christian home would be one in four. If you were born in Asia, your chance of surviving more than a year after birth would likewise be only one in four. If you were born into a family in Asia or Africa, your chance of learning to read would also be one in four. The odds are overwhelming that you would be sick all of your life from one or more diseases; intestinal parasites, tuberculosis, or malaria. You would probably work the land, have most of your harvest confiscated. You would be hungry much of the time, and in a year of famine would depend on grass, roots, or tree bark for food. This is the kind of life the vast majority who are being born today face.

The world in the time of this rich, but foolish, farmer was no better. There was poverty, and there was suffering and hunger. Yet he says, "I have not room where to bestow my goods." No room! We are assured that the situation of the poor hungry orphan, the widow, the suffering, and the afflicted was brought to this man's attention. There were many places where his goods might have been bestowed. But heedless and oblivious of the cries of the needy all about him, he said to his servants, "All right men, let's build some bigger barns."

Something fine and wholesome had died within this man long before that fateful night

when his life was required. For to give is to live; to refuse to give is to die spiritually. This is a law of life that we can no more ignore than we can ignore the law of gravitation. Why is the Dead Sea dead? It is always getting, but never giving. That is deadly to a sea, but it is even more deadly to a human soul.

Three. The third mistake made by this foolish man in Christ's story was made as to the true way of being merry. Talking to himself one day he said, congratulating himself, "Oh, soul, thou has much goods laid up, take thine ease, eat, drink, and be merry." But merriness and happiness are not to be found alone in leisure, and eating, and drinking. The soul cannot live on corn, and wheat, and wine, and bread, and potatoes, and the fruit of the field. "Man cannot live by bread alone." The body may subsist on this kind of diet, but not the soul. "A man's life, a man's happiness," said Jesus in His introductory statement to this parable, "consisteth not in the abundance of the things which he possesseth."

Four. Now the fourth mistake our foolish friend made was as to the tenure of his life. "I have," he said, "much goods laid up for many years." He thought he would be around many years, but he had only one day left. The Divine decree was, "Thou fool, this night thy soul shall be required of thee."

It was Roger Williams who said, "The great certainty of life, is death. This in turn is surrounded by three uncertainties; the time; the place; and the manner." To these questions we do not have the answers. "The clock of life is wound but once. No man has the power to tell just when the hands will stop—at a late or early hour." It can be said in the truest sense that we are all living on borrowed time.

I ask you today, my friends, what are you doing with that portion of time which God has loaned to you? Are we living for Christ, and planning and building for today and tomorrow in the perspective of eternity?

When the final summons comes, and we have finished our earthly course, the questions God will ask will not be: How secure was his job? How much real estate did he own? How big was his bank account? But, was he faithful, was he true?

As wise and faithful stewards, therefore, of the time, and life, and means God has entrusted to us; let us so number our days that we may apply our hearts unto wisdom and bring honor to Christ with all that we have and with all that we are.

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## Broken Promises - Part 1

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Some of the strangest and wildest opinions have been held, and are still being held, concerning the subject of the Ten Commandments. One would think that only the worst type of violent criminal could complain against the law that God wrote with His own hand. Surely the rules of God would be rules of love, and His people would be delighted with them. Only the rebellious and disobedient would want to nullify them. Yes, that's the way it ought to be, friends, but unfortunately it just hasn't worked out that way. The truth is that not only Christians have tried to do away with the rules of God, but theologians and preachers have led the way in seeking to cancel the great moral law of God.

Today we're going to try to find out why. Why have entire denominations taken the position that these laws are now out-of-date and no longer apply to modern society? Especially are we interested in that question when we remember that more promises in the Bible revolve around obedience than any other subject. Over and over God talked to the people and promised to bless them IF - IF - IF - always if they would obey His law. And repeatedly the people promised that they would do it, and would accept the conditions laid down by God. In the Bible we call these oral agreements between God and His people, covenants, and they form a very important part of the sacred record of the Scriptures.

There were a number of covenants made, but Bible students are concerned mostly with the Old Covenant and the New Covenant. Here's what we're told about these two covenants in Hebrews 8:7; "For if that first covenant had been faultless, then should no place have been sought for the second." Then in verse 10 we read, "In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

All right, this much is clear: one agreement that God made with the people was to be annulled—that was called the Old Covenant. But another agreement took the place of it—the New Covenant. Now, we inquire, what was wrong with the one that waxed old and disappeared, and how did the new one differ from the old?

The Old Covenant was an agreement between God and Israel. God promised to bless Israel upon condition of obedience to Him. Exodus 19:5,6. The Ten Commandments were the basis of the covenant. The agreement was made "concerning all these words of the law." Exodus 24:8.

God wanted to write the Ten Commandments on the heart in the Old Covenant but the people said, no, we can do it ourselves! They relied on their own works instead of letting God do it with the power of the Holy Spirit.

The weakness of the Old Covenant lay in the fact that it was dependent upon the promises of the people. "All that the Lord hath spoken we will do." Exodus 19:8. The faultiness of the Old Covenant did not lie in the commandments over which it was made, nor in God's part of the agreement, but in the human element. "For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a New Covenant with the house of Israel and with the house of Judah. . . For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; And I will be to them a God, and they shall be to me a people." Hebrews 8: 8,10.

There it is, friends; that is the New Covenant. It is just that plain.

It is just that plain. Under the New Covenant God does that which men tried and failed to do under the Old Covenant. In other words, God makes the promises instead of the people. They could not keep their promises to obey because they were weak in the flesh,

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and God's commandments are holy. So they fell short under the Old Covenant. Under the New, God promises to live in their hearts and provide the strength and miracle grace to obey.

Paul gives a perfect example of these covenants in Galatians 4:21-24. He says, "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar."

When we understand this allegory—this story of Abraham and his two sons used here to illustrate a point—we will be off to a good start in understanding the two covenants. Those of you who are familiar with Abraham's experience will know what I mean.

God told Abraham and his wife, Sarah, that they would have a son. They both felt that Sarah was too old to become a mother. With his wife's consent, Abraham had a son by Hagar, a servant woman. Abraham and Sarah had good intentions. They were trying to work out the right thing, that they should have a son, but in the wrong way. The Old Covenant likewise was trying to do the right thing—obey God's laws—but in the wrong way.

God did for them what was impossible without His help. He gave them a son in their old age. It was the same thing that they had tried to do in ways of their own devising—ways that God could not accept. God showed them that human strength and human works can never obey the spiritual laws of God. But the miracle powers of God worked in Sarah to produce a son. Even so the miracle grace and power of God spiritualizes the Christian so that he can obey the law of God.

The New Covenant was a "better" covenant, not because of better laws, but because of better promises. In the place of human promises the New Covenant has God's promises. Under the New Covenant it is not the works of the flesh, but "Christ in you, the hope of glory." Colossians 1:27.

The Old Covenant was by works. The New Covenant is by faith in the promises of God. But the New Covenant does not do away with the Commandments. Rather, it makes it possible for us to keep them through Christ dwelling in our hearts. Paul forever settles this question: "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

Some who have not made a thorough study of the matter have felt that the law was the Old Covenant. Then they reason that because the Old Covenant has been done away with, therefore the law has been done away with also. The error of this line of reasoning becomes apparent if we put the words "Old Covenant" in Romans 3:31 in place of the word "law." It would then read—"Do we then make void the Old Covenant through faith? God forbid: yea, we establish the Old Covenant." This, of course, is absurd. You can't void and establish at the same time. No, the Old Covenant was not the Ten Commandments. But it was the agreement between God and the people concerning keeping those commandments.

Going back to the experience of Abraham and Sarah, we find that it required a supernatural act of God to bring the child of promise into being. Just so, because the flesh is weak, man cannot attain to the righteousness of the law in his own strength. All attempts on the Old Covenant basis of "we will do" will produce only children of bondage. But when the heart is yielded to God, when the Holy Spirit writes the law in the tables of the heart, then, by the working of God's power, "the righteousness of the law" is "fulfilled in us." Romans 8:3,4.

Ishmael, the son of the bondwoman, represents those who are born after the flesh and are "not subject to the law of God, neither indeed can be." Romans 8:7. They try to do the right thing in the wrong way and they fail. Isaac represents those who are born after the Spirit, in whom the righteousness of the law is being fulfilled. So it is the commandment breakers who are the children of bondage. Only the commandment keepers are truly free. Do you see? The commandment keepers are free from the finger of the law that condemns them for their sin. For when you keep the commandments there is no condemnation for those in Christ Jesus. Jesus has paid for your sins and you love Him and keep His commandments. Those under the curse or condemnation of the law are the commandment breakers. They are under the curse because the law condemns them for their sins because they are unwilling to keep God's law.

In closing let me give you a simple illustration that will help you to remember the

difference between these two covenants.

A man asks me to build a house for him. He gives me the plans and specifications. There are ten specifications having to do with the number of rooms, size of rooms, type of materials, etc. When the job is finished, he will give me the sum of \$100,000.

When the house is finished, I call the man and ask for my \$100,000. He comes over to look at the house and finds that I have not followed the specifications regarding the size of the rooms. I keep reminding him that it is pretty good otherwise, but he keeps harping on the specifications. This annoys me, so I say, let's burn the specifications and then every thing will be all right.

That is just what people say about the Ten Commandments, God's specifications. Let's throw them away and then everything will be all right. Everybody is breaking them anyway. But the trouble is not with the law, but with the people. The Bible says, "For finding fault with them. . ." (the people). Hebrews 8:8. God was all right, and His Commandments were all right, but the people were all wrong.

Now getting back to our illustration: under the New Covenant the owner says, I am the master builder. We will start all over again, but this time I will stand right by you and see to it that every specification is carried out. We will work together and when the job is finished according to specifications you will get your \$100,000 as we originally agreed.

You see, the new arrangement doesn't change the specifications. It doesn't change God. It does change us. It is the most wonderful thing in all the world how Christ can come into the heart and transform the life.

Before the Old Covenant came into being the New Covenant existed and was understood. But the promise goes back to the foundation of the world, for Christ is the "Lamb slain from the foundation of the world." Revelation 13:8.

There is no salvation in an Old Covenant experience by works. It is only in a New Covenant experience of faith in Jesus that we have salvation, whether Old or New Testament times.

The Old Testament heroes of whom we read in Hebrews 11 found a New Covenant experience in Old Testament times. Paul tells us in Romans 4 that Abraham found this New Covenant experience of being justified by faith. He lived two thousand years before Christ died on Calvary. This goes to show that apart from Christ there is no salvation in Old Testament time or New. "For it is not possible that the blood of bulls and of goats should take away sins." Hebrews 10:4.

These sacrifices had virtue only as the sinner, by bringing a lamb for a sin offering, demonstrated his faith in God's promises to some day send a Saviour who would be "brought as a lamb to the slaughter." One who would be "wounded for our transgressions," and "bruised for our iniquities." Isaiah 53.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Broken Promises - Part 2

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Today I'm going to continue our subject of law and grace, and especially in relation to the two covenants of the Bible. In our last broadcast we noted that this is a greatly misunderstood doctrine of both Old and New Testaments. Probably the greatest distortion of truth has resulted from the idea that the Ten Commandment law was the Old Covenant and that it has now been done away with. Friends, this just simply isn't true. The facts are that the Old Covenant was an agreement between God and His people regarding the keeping of the Ten Commandments. You read that very specifically in the Bible. Now here is the proof that the law was not the Old Covenant.

According to the eighth chapter of Hebrews, the Old Covenant waxed old and vanished away. It also had poor promises in it, and it was described as faulty. Who can believe that this describes the Ten Commandments? Nowhere are they called faulty—in fact, the Bible says, "The law of the Lord is perfect, converting the soul." Neither has anyone ever been able to point out a poor promise in the decalogue. And Paul clearly declares that the Ten Commandment law is established by faith. It has not vanished away in any sense of the word.

Briefly stated, the Old Covenant was the agreement of the people at Mt. Sinai to keep the law of God in their own strength and through their own efforts. That agreement was faulty because those poor promises of the people were almost immediately broken, rupturing the covenant. In Hebrews 8 God said He would make a new covenant based upon better promises, and then, He proceeded to make the promises which formed the basis of that new agreement. Those promises involved Christ living in the heart, regenerating and empowering the individual to obey the Ten Commandments through love. Now we shall go on to consider another phase of the two covenants that has often been misunderstood, that is, the ordinances or ceremonies connected with the covenants. These were added because of sin.

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary... which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience: which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Hebrews 9:1,9,10.

The Bible is perfectly plain on the fact that the ceremonies of the Old Covenant would remain in force only until the time of reformation—when Jesus died. Other passages make it plain that the time of reformation spoken of here was the time when the New Covenant was ratified. Thus we read in Colossians 2:14-17: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross:... Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ."

What does Paul say was blotted out at the cross? Those things which were a shadow of things to come. The types and symbols which pointed forward to Christ, the Lamb of God. This included the offering of lambs, the meat offerings and drink offerings, which were a part of the ordinances, not the Ten Commandments. There is not even a suggestion in the above passage that any of the Ten Commandments were blotted out at the cross. The sabbath days and holy days affected were only those 6 yearly feast sabbaths:

1. Yearly Feast Sabbath of Passover, Leviticus 23:5
2. Yearly Feast Sabbath of Unleavened Bread, Leviticus 23:6

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3. Yearly Feast Sabbath of Pentecost, Leviticus 23:20
4. Yearly Feast Sabbath of Trumpets, Leviticus 23:24
5. Yearly Feast Sabbath of Atonement, Leviticus 23:27
6. Yearly Feast Sabbath of Tabernacles, Leviticus 23:34

These yearly feast sabbaths with their meat and drink offerings were the ones "which were shadows of things to come." The Sabbath of the Ten Commandments is not a type or a shadow. It was given to man in the Garden of Eden before Adam sinned, before there were types and shadows. The types and shadows were added after man sinned.

The things that were blotted out were "against us." 1 John 3:4. The Ten Commandments were given for our good to tell us what sin is.

One of the ordinances of the Old Covenant was circumcision. But under the New Covenant "circumcision is nothing, and uncircumcision is nothing: obedience to God's Commandments is everything." 1 Corinthians 7:19(Weymouth).

That word obedience is to some people a most hated word. They want to tell you what God has to say about grace and forgiveness, but never do they reveal that God has quite a bit to say about obedience also. Obedience, of course, isn't the means of justification, but it is an evidence of justification and salvation. To get a full picture of the subject let us read what Paul has to say. He explains in Romans 8:3,4, that it is the very purpose of the New Covenant to bring us into harmony with God's law. Now do you see why the keeping of the Commandments of God is everything under the New Covenant? Paul also says in Romans that we know God's will as we are instructed out of the law. Romans 2:18 "And knowest His will, and approvest the things that are more excellent, being instructed out of the law." So the man who wants to do away with the Ten Commandments doesn't want to know God's will. But remember the law never saves. Only the grace of Jesus saves. The purpose of the law is to tell us right from wrong. To reveal God's will to us.

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Friend, if you truly have this New Covenant experience, the righteousness of the law, which includes honoring the entire Ten Commandments, will be seen in your life. It is Christ living out a life of obedience to His Father's commandments in you.

If you do not have this experience at this moment, won't you surrender to the control of God's Spirit without further delay? Let the Master Potter mold you and make you after His will. He can only do this as you surrender fully to His will, as you are waiting, yielded and still. This is the New Covenant experience.

So far you have clearly seen that both the Old Covenant and the New Covenant were made concerning God's Ten Commandment law. The Old Covenant also included certain rites and ceremonies which were declared to be only temporary. These ceremonies and not the Ten Commandments were blotted out at the cross. The New Testament reveals three new ordinances which were added under the New Covenant in the place of those ceremonies which came to an end at the cross. The new ordinances are:

1. The Lord's Supper - Matthew 26:26-28
2. Baptism - John 3:5; Matthew 28:19,20
3. Ordinance of Humility - John 13:4-17

All three of these ordinances were instituted before Christ's death. The Bible clearly explains that that is the only way they could get into the New Covenant. They must be instituted before His death. "For where a testament is, there must also of necessity be the death of the testator. For a testament (or covenant) is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Hebrews 9:16,17.

No one would have the right to have added baptism or the Lord's Supper to the New Covenant after Christ's death. He must include it in His will before His death. The same is true of our weekly day of rest. If Jesus had any intention of ordaining a new day of rest for the new covenant, this would have to have been done before His death in order

to be valid. Inspiration sets forth this principle so clearly that none need misunderstand: "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." Galatians 3: 15. If it were not for this provision men would be forever tampering with the will of Christ. Surely, as it is, men have tried to make changes in His will. But the Bible says, no, all that was settled and recorded before the Saviour's death.

It is impossible, according to the scripture, for Sunday to be the Sabbath of the New Covenant because it came three days too late, three days after Christ's will was sealed by His death.

Sometimes people have asked why Christ instituted the Lord's Supper before His body was actually broken. Jesus told the reason in Matthew 26:28. He said, "For this is my blood of the New Testament, which is shed for many for the remission of sins." Notice that term "New Testament"—that is exactly the same as "New Covenant." Jesus had to introduce the Lord's Supper before He died in order to get it under the New Covenant. After the testament was confirmed by His death, nothing could be added to it or taken away. No man's Will can be tampered with after his death. Christ wanted the bread and wine to be in the New Covenant, also the Ordinance of Humility or foot washing, but listen, Sunday-keeping came in much later—long after the resurrection—and it could not possibly be added to the New Covenant which had been closed and ratified by the shedding of Christ's blood.

One fine Christian lady said, "I keep Sunday because that is the day Jesus finished it all." But it doesn't say that in the Bible. It says in John 19:30, "When Jesus therefore had received the vinegar, he said It is finished: and He bowed His head, and gave up the ghost." The Bible says it was finished on Friday the day of the crucifixion, not on Sunday the day of the resurrection.

You see, the burden of Jesus' heart was the sins of the world He must die for. The agony that came to His heart in Gethsemane and on Calvary's cross was from the sins of the world. Jesus did not concern Himself with the resurrection morning. He knew He had power to lay His life down and to take it up again. "I have power to lay it down, and I have power to take it again." John 10:17,18, "I lay down my life, that I might take it again." So the resurrection morning didn't bother Jesus. What bothered Him most was dying for the sins of the world and that was finished on Friday. After that He knew He would be resurrected, ascend to heaven, sit on the right hand of the Father, intercede for our sins, and come again for the redeemed. And if I were to choose another Sabbath, I would probably choose Friday, the day Jesus died for my sins. But no, I have no right to be choosing Sabbaths. God already had given us a perfect Sabbath. It was in the world before sin was. And God had no reason to change His perfect Sabbath of the fourth Commandment which says the seventh day, Saturday, is "the Sabbath of the Lord thy God." Exodus 20:8-11.

After His death Christ's followers continued keeping the "Sabbath day according to the Commandment."

Isn't that amazing and wonderful, friends? that the Bible is so clear on this subject of Christ's will? And listen, you are the beneficiary of that last will and testament of Christ. All the promises of His covenant are for you, and by them you are an instant millionaire. As soon as you accept Jesus as your Saviour, He also becomes your elder brother, and you are named in His will to receive all the exhaustless wealth and blessings of the New Covenant promises. That woman who inherited a million dollars will have nothing in comparison, and she only had a year to live. You have millions of years to live in the perfect happiness of Christ's own dwelling place.

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# SABBATH TRUTH

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## Christ's Covenant Listen to the audio version [Now!](#)

The story is told in Matthew 19:16-22 about a certain man that came to Jesus with a very important question. "Good Master," he asked, "What good thing shall I do that I may have eternal life?" The story reveals that this man had been taught the requirements of God in his home. From a youth he had been following the commandments of God. Yet, within his heart, there was a desire to do more.

Then Jesus answered him and said, "If thou wilt enter into life, keep the commandments." There are many people who feel that we ought not talk about the commandments. They feel that this is merely some legal form, impossible to keep, and only intended for the Jewish people of the Old Testament. Some feel that the people of the Old Testament were to be saved by keeping the commandments or by works; and those of the New Testament, since the death of Christ, are kept by the grace of God. Many people see no relationship between God's law and God's grace.

The truth of the matter, however, is simply that we cannot get away from either God's law or God's grace. In Titus 2:11 we read that the grace of God has appeared unto all men. If we are to be saved in the kingdom of heaven, we must have a proper relationship of God's law and His grace in our lives.

There are those who feel that when Jesus came to this earth He made certain changes in His law and in the requirements of men to be saved. In Matthew 5:17-18 we read Jesus' own words concerning His law. Listen: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Jesus said very clearly that He came not to destroy the law but to fulfill it.

Exactly what did Jesus mean when He said He had come to fulfill the law? Did He imply that by His coming, He would put an end to it? Now I am so glad, friend, that it is not left up to me or to anyone to interpret what Jesus said or meant. The Bible clearly and unmistakably interprets what Jesus said. The Bible clearly and unmistakably interprets what Jesus meant. In Romans 13:10 we read that love is the fulfilling of the law.

When Jesus came into the world to bear His message to men, He found a nation of people who professed to keep the law. Like the man in our opening story, they had professed to keep the law from their youth up. But in an attempt to keep God's Ten Commandments, they had lost sight of the true spirit. They had become very narrow and legalistic. They interpreted the words of the law in its very narrowest sense.

The sixth commandment says, "Thou shall not kill." The people of Jesus' day felt that so long as they did not actually kill a man, they had kept this commandment fully. But Jesus had come to fulfill the commandment; He had come to reveal the keeping of the commandments. Thus Jesus said, "I say unto you that if a man hates his brother, he is a murderer."

The people of Jesus' day were bigoted and selfish. They carried hatred of other peoples and thought nothing of it. But now, the Author of Love was in their midst, and in His life, the commandments were to be made principles of love to guide the entire life of man in love to God and love to his fellow men.

On one occasion, a lawyer came to Jesus and asked Him which was the greatest commandment in the law of God. Jesus answered Him by saying that all ten were the greatest; not one was more important, not one less important. Jesus pointed out to this lawyer that the commandments were based on love. The first four speak in respect to our love to our God, and the last six deal with our love to our fellow men. Read this conversation between Christ and the lawyer in Matthew 22:35-40.

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Isaiah, who is often called the gospel prophet of the Old Testament, wrote that when Jesus would come, He would magnify the law of God and make it honorable. Read Isaiah 42:21. Christ's entire life was a magnification of the principles of God. Thus the life of Christ was the fulfillment of God's will in man.

If I were to take a magnifying glass and look at a beautiful flower, that would not change the flower in the least. It would reveal, however, more of the detail and that, friend, is exactly what Jesus accomplished in His life here on earth. He came to reveal the details of God's law. Man had thought of God's law in terms of its apparent meaning only. Jesus filled it with meaning, with detail, with purpose, with the love of God.

But there are some who feel the Bible teaches that when Christ died, He abolished the law of God. I should like to call your attention to the two texts, often quoted, which cause some to feel that the death of Christ brought an end to the commandments of God.

The first text is found in Ephesians 2:15 and the other in Colossians 2:14-17. The first one says that when Christ died, He abolished the commandment contained in ordinances. The second text says that Christ nailed the handwriting of ordinances to His cross, blotting them out and taking them out of the way. Let us examine these texts carefully and find out exactly what Christ abolished and blotted out when He died.

The Bible speaks clearly about two covenants. Paul, writing in Hebrews 8:7-8, says that the first one was filled with certain faults. Therefore, God must make a new covenant with His people. What was wrong with the first one? What is the new one and when did it begin?

You may recall that when Adam and Eve sinned in the Garden of Eden, the Lord God made for them coats of skin to clothe them. See Genesis 3:21. Thus, the Lord took the life of some animal, perhaps a lamb, and out of it made a robe, a clothing for Adam and Eve. Why did God do this? Not alone to clothe them, but because sin had come into the human race, and the wages of sin is death. Adam and Eve must now see the results, experience the wages of sin. The Bible says that without the shedding of blood, there is no remission or forgiveness from sin.

Thus it was that in the Garden of Eden the Lord inaugurated the first blood sacrifice as a covering for the sins of Adam and Eve. Thus began a long line of blood sacrifices. God had made a covenant, as it were, with man. Even though man had sinned, he could, by the bringing of some blood offering, make atonement for his sins. And the covenant God had made promised that if man would bring the blood offering, God would keep His part of that covenant by forgiving man from his sin. This was known as the old covenant.

Down through the ages of the Old Testament, we find how the faithful men brought their offerings of blood before God. Abel, Noah, Abraham, Isaac, Jacob, each in turn built altars and on them sacrificed the lives of innocent animals as a fulfillment of the provisions of the old covenant.

Eventually God organized the children of Israel into a nation. Their express purpose and mission was to reveal the full message of God to the world. God placed them at the crossroads of the world in the land of Caanan where the travelers of the nations would have to cross through their land with their commerce. Thus through Israel was to come the knowledge of the Messiah.

God not only gave Israel the responsibility of teaching that the Messiah was to come, but the living and the teaching of His ten commandments was charged to them. In the very intricate system of worship which He outlined for them, they were constantly to be aware of the love of the Messiah.

You may recall that the system of worship consisted of the offering of animals on the altar, the sprinkling of the blood in the tabernacle, and the observance of seven special feast days throughout the year. On these special days, special meats were eaten, special food was consumed, and special offerings were made. On all other days of the year, daily services and daily sacrifices were observed in and about the tabernacle. This, too, was all a part of the old covenant.

In Hebrews 8:7 Paul says that this system observed so fully in the Old Testament had faults. The question comes then naturally: Why should God give a system of worship and services to the Jewish people if He knew it was not without fault? Then when we read in Hebrews 10:4 that the blood of the animals did not take away any sin, we continue to

question. But, friend, the answer is simple. Every service performed, every animal sacrificed, every drop of blood sprinkled in the tabernacle, every special meat or drink offering taken was a means of pointing out the true Messiah to come. These things were all but shadows of the cross; all pointing the way to Christ.

That is what Paul meant when he wrote Hebrews 8:7, 8 and said that if the first or old covenant had been perfect, there would have been no need of the second or new covenant. If man could have his sins forgiven fully and completely by bringing an animal or observing some feast day, there would be no need whatsoever of Christ ever coming and dying. His death would be in vain and utterly useless if the death of some animal or the observance of some special day would do just as well. But do you see, the animal and the special feast days were mere shadows of the true Messiah, mere figures of the true Saviour, the only Saviour.

Jesus' death on the cross then became a fulfillment of every animal slain from Eden to the cross. Through the days of Abel, Noah, Abraham, Isaac, Jacob, and the children of Israel, doubtless millions of animals had been sacrificed. Now, on Calvary, Jesus became the one true Lamb that was the fulfillment of all. If we could have had every animal ever slain in faith in one place and at one time to somehow be able to sacrifice them all, they would not have taken one sin away. But Jesus, by His death, in one great act of love atoned for every sin ever confessed to Him.

That is why Paul says Christ nailed something to the cross and abolished something in His flesh when He died. Please turn to Colossians 2:14-17 again. Paul says that Christ having defeated Satan, and thus spoiling principalities openly, made a show of Satan before men and the universe, then blotted out the handwriting of ordinances that was against us. Please read verses 16 and 17 very carefully for they tell us exactly what Christ blotted out. They say that He blotted out all of the shadows of things to come. The ordinances that had to do with the blood offerings, the meat and drink offerings, the seven special feast days, the entire old covenant system were all blotted out the moment Jesus died.

With the death of Christ, the old covenant came to an end. A new covenant must now be given to men. No longer were men to bring an animal or blood sacrifice or observe the special feasts of the old covenant. To do so would be a denial of Christ.

We read of this new covenant with men in Hebrews 10:16-17. Please turn and read these verses carefully. The new covenant is not some new law nor even a change in the law of God, but it is the law of God written in the heart and in the mind.

You see, friend, here is the wonderful truth of the covenant which Christ makes only with Christians. Christ died to pay the penalty of sin. He lived to provide the power over sin in the life. When we come to Him and accept of His life and death in our behalf, He forgives us our past sins. But He does not stop there. He replaces our old life with His new life. He does not merely take the past and then leave us a spiritual vacuum. In the place of the life of sin, He writes His laws, His character into our minds and into our hearts. By His law we are directed in our love to our God and to our fellow man. The law of God becomes our standard of living. It is more than creed or form. It is the direction of the life.

Friend, this is Christ's covenant with Christians. It is made only with those whose sins are confessed and thus forgiven. The old life is buried with the Saviour who died and was buried to purchase our redemption. The new life is motivated by His indwelling power, directed by His commandments.

Jesus said, "If ye love Me, keep My commandments." We then keep His commandments not to be saved but as an evidence that all are saved through the blood of Christ and that He has given us a new life and a new heart.

The Psalmist said in Psalms 51:10: "Create in me a clean heart, O God; and renew a right spirit within me." Paul said in 2 Corinthians 5:17, "If any man be in Christ, he is a new creature. . . ."

Have you made your covenant with Christ? Is His law in your heart now? "Blessed are they that do His commandments that they may have right to . . . enter in through the gates into the city." Revelation 22:14.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Covetousness

A long time ago I read about a millionaire in France who was a miser. In order to make sure of his wealth, he dug a cave in his wine-cellar so large and deep that he could go down into it with a ladder. The entrance had a door with a spring lock. After a time he was missing. Search was made, but they could find no trace of him. At last his house was sold, and the purchaser discovered this door in the cellar. He opened it, went down, and found the miser lying dead on the ground, in the midst of his riches. The door must have shut accidentally after him, and he perished miserably.

In the twelfth chapter of Luke, Jesus lifted two danger signals. "Beware ye of the leaven of the Pharisees, which is hypocrisy. ... Take heed and beware of covetousness." Luke 12:1, 15. One of the greatest dupes the devil has in the world is the covetous man, "for a man's life consisteth not in the abundance of the things which he possesseth."

I believe this sin is much stronger now than ever before in the world's history. We are not in the habit of condemning it as a sin. In his Epistle to the Thessalonians, Paul speaks of "the cloke of covetousness." Covetous men use it as a cloke, and call it prudence and foresight. Who ever heard it confessed as a sin? Many persons have confessed to me that they have been evil-doers; but never have I heard a man confess that he was guilty of this sin. The Bible does not tell of one man who ever recovered from it; and in all my experience I do not recall many who have been able to shake it off after it had fastened on them. A covetous man or woman generally remains covetous to the very end.

We may say that covetous desire plunged the human race into sin. We can trace the river back from age to age until we get to its rise in Eden. When Eve saw that forbidden fruit was good for food and that it was desirable to the eyes, she partook of it, and Adam with her. They were not satisfied with all that God had showered upon them, but coveted the wisdom of gods which Satan deceitfully told them might be obtained by eating the fruit. She saw — she desired — then she took! Three steps from innocence to sin.

It would be absurd for such a law as this to be placed upon any human statute book. It could never be enforced. The officers of the law would be powerless to detect infractions. The outward conduct may be regulated; but the thoughts and intents of a man are beyond the reach of human law.

But God can see behind outward actions. He can read the thoughts of the heart. Our innermost life, invisible to mortal eye, is laid bare before Him. We cannot deceive Him by external conformity. He is able to detect the least transgression and shortcoming, so that no man can shirk detection. God cannot be imposed upon by the cleanness of the outside of the cup and the platter.

Surely we have here another proof that the Ten Commandments are not of human origin, but must be Divine.

This commandment, then, did not, even on the surface, confine itself to visible actions as did the preceding commandments. Even before Christ came, men had a commandment that went beneath public conduct and touched the very springs of action. It directly prohibited — not the wrong act, but the wicked desires that prompted the act. It forebade the evil thought, the unlawful wish. It sought to prevent — not only sin, but the desire to sin. In God's sight it is as wicked to set covetous eyes, as it is to lay thieving hands, upon anything that is not ours.

And why? Because if the evil desire can be controlled, there will be no outbreak in conduct. Desires have been called "actions in the egg." The desire in the heart is the first step in the series that ends in action. Kill the evil desire, and you successfully avoid the ill results that would follow upon its hatching and development. Prevention is better than

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cure.

We must not limit covetousness to the matter of money. The commandment is not thus limited; it reads, "Thou shalt not covet ... anything ... ." That word "anything" is what will condemn us. Though we do not join in the race for wealth, have we not sometimes a hungry longing for our neighbor's goodly lands, easy circumstances, comfortable surroundings? Have we not had the desire to increase our possessions or to change our lot in accordance with what we see in others? If so, we are guilty of having broken this law.

Let us examine a few of the Bible passages that bear down on this sin, and see what are God's thoughts about it.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Notice that the covetous are named between thieves and drunkards. We lock up thieves, and have no mercy on them. We loathe drunkards, and consider them great sinners against the law of God as well as the law of the land. Yet there is far more said in the Bible against covetousness than against either stealing or drunkenness.

Covetousness and stealing are almost like Siamese twins — they go together so often. In fact, we might add lying, and make them triplets. "The covetous person is a thief in the shell. The thief is a covetous person out of the shell. Let a covetous person see something that he desires very much; let an opportunity of taking it be offered; how very soon he will break through the shell and come out in his true character as a thief." The Greek word translated "covetousness" means an inordinate desire of getting. When the Gauls tasted the sweet wines of Italy, they asked where they came from, and never rested until they had overrun Italy.

"For this ye know, that no whoremonger, no unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ and God." There we have the same truth repeated: but notice that covetousness is called idolatry. The covetous man worships Mammon, not God.

"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness: and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens."

Is it not extraordinary that Jethro, the man of the desert, should have given this advice to Moses? How did he learn to beware of covetousness? We honor men today if they are wealthy and covetous. We elect them to office in church and state. We often say that they will make better treasurers just because we know them to be covetous. But in God's sight, a covetous man is as vile and black as any thief or drunkard. David said: "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." I am afraid that many who profess to have put away wickedness also speak well of the covetous.

"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? The sleep of a laboring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt."

Is not that true? Is the covetous man ever satisfied with his possessions? Are they not vanity? Does he have peace of mind? Do not selfish riches always bring hurt?

"They that will be (that is, desire to be) rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

The Bible speaks of the deceitfulness of two things, "the deceitfulness of sin" and "the deceitfulness of riches." Riches are like a mirage in the desert, which has all the appearance of satisfying, and lures on the traveller with the promise of water and shade; but he only wastes his strength in the effort to reach it. So riches never satisfy: the pursuit of them always turns out a snare.



Lot coveted the rich plains of Sodom—and what did he gain? After twenty years spent in that wicked city, he had to escape for his life, leaving all his wealth behind him.

What did the thirty pieces of silver do for Judas? Were they not a snare?

Think of Balaam. He is generally regarded as a false prophet: but I do not find that any of his prophecies that are recorded are not true — they have been literally fulfilled. Up to a certain point his character shone magnificently; but the devil finally overcame him by the bait of covetousness. He stepped over a heavenly crown for the riches and honors that Balak promised him. He went to perdition backwards. His face was set toward God, but he backed into hell. He wanted to die the death of the righteous; but he did not live the life of the righteous. It is sad to see so many who know God miss everything for riches.

Then consider the case of Gehazi. Here is another man who was drowned in destruction and perdition by covetousness. He got more out of Naaman than he asked for; but he also got Naaman's leprosy. Think how he forfeited the friendship of his master Elisha, the man of God! So today lifelong friends are separated by this accursed desire. Homes are broken up. Men are willing to sell out peace and happiness for the sake of a few dollars.

Did not David fall into foolish and hurtful lusts? He saw Bathsheba, Uriah's wife, and she was "very beautiful to look upon"; and David became a murderer and an adulterer. The guilty longing hurled him into the deepest pit of sin. He had to reap bitterly as he had sowed.

I heard of a wealthy German out West, who owned a lumber mill. He was worth nearly two million dollars, but his covetousness was so great that he once worked as a common laborer, carrying railroad ties all day. It was the cause of his death.

"And Achan answered Joshua, and said, 'Indeed, I have sinned against the Lord God of Israel, and thus and thus have I done: When I saw among the spoils of goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.' "

He saw — he coveted— he took — he hid! The covetous eye was what led Achan up to the wicked deed that brought sorrow and defeat upon the camp of Israel. We know the terrible punishment that was meted out to Achan. God seems to have set danger-signals at the threshold of each new age. It is remarkable how soon the first outbreaks of covetousness occurred. Think of Eve in Eden; Achan, just after Israel had entered the Promised Land; Ananias and Sapphira in the early Christian Church.

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

The Revised Version translated it — "a root of all kinds of evil." This tenth commandment has therefore been aptly called a "root-extractor," because it would tear up and destroy this root. Deep down in our corrupt nature it has spread. No one but God can rid us of it.

Matthew tells us that the deceitfulness of riches chokes the Word of God: like the Mississippi River, which chokes up its mouth by the amount of soil it carries down. Is it not true of many businessmen today? They are so engrossed with their affairs that they have no time for religion. They lose sight of their soul and its eternal welfare in their desire to amass wealth. They do not even hesitate to sell their souls to the devil. How many a man says, "We must make money, and if God's law stands in the way, brush it aside."

The word "lucre" occurs five times in the New Testament, and each time it is called "filthy lucre." "A root of all kinds of evil." Yes; because what will not men be guilty of when prompted by the desire to be rich? Greed for gold leads men to commit violence and murder, to cheat and deceive and steal. It turns the heart of stone, devoid of all natural affection.

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## Five Ways - Part 1 Listen to the audio version [Now!](#)

The Pure Food and Drug laws of America are designed to protect us from deception in what we buy. There are other laws against deceptive packaging and labeling. Millions of dollars have been wasted through lack of knowledge concerning products sold in our stores and markets.

But friends, there's a much greater point of deception than all these combined, and the loss will be infinitely greater than dollars and cents. The Bible makes it very clear that many people who believe that they are saved will actually be lost. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them I never knew you: depart from me, ye that work iniquity." It is sad to read that many will find themselves lost while thinking that they are saved.

What does it mean to be saved? What does it mean to be lost? How long does it take to be saved? These are some of the questions that we are going to answer from the Bible today.

Since our first parents sinned each succeeding generation has inherited a tendency to sin. The natural man sins as easily as water runs down hill. Since our nature tends toward sin, what we need is a new nature. We get our human nature by birth; we get the new nature by being born again. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Marvel not that I said unto thee, Ye must be born again." John 3:3, 7. There isn't any other way to get into the kingdom of God except to be born into it.

Have you been born again? This is one way to tell if you are saved or lost. You say, How can I tell whether or not I have been born again? If you have been born again, you will have a new nature; your nature will be changed. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." II Corinthians 5:17. When you are born again you are a new creature. Your likes and dislikes change. Your appetite changes.

I have in my library a book entitled *Lambs Among Wolves*. It is a wonderful book. It attempts to help individuals to see how desperately hopeless it is to try to be something that you are not. This book likens Christians to lambs. They have a meek, peaceful nature. Those who are not converted are likened to wolves. The writer pictures a wolf who wants to be a lamb. And so he gets a sheep skin and puts it around himself and he joins himself to a flock of sheep. He imitates their actions. He associates with the sheep. He goes where the sheep go. He tries to eat what the sheep eat, but he doesn't like it. He just doesn't feel at ease or at home among the sheep, because while outwardly he tries to act like a sheep inside he is still a ravening wolf. Every chance he gets he sneaks away from the flock of sheep and finds some dead carcass and delights in feeding on the things a wolf normally feeds on. What a demonstration this is of folks who attempt to save themselves by making themselves conform to what they believe is the pattern of a good Christian. But it is going about it backwards. There is only one way that a wolf could become a lamb; and that would be for God to recreate the wolf and make it a lamb. We cannot change our natures, but God can if we will let Him. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13:23. We cannot cleanse ourselves from sin, but God can cleanse us. "For though thou wash thee with mitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." Jeremiah 2:22.

You can't make yourself be born. Birth is a matter of surrender. Conversion, or the new birth, is the result of faith. It is a matter of surrendering ourselves completely to the will of God. This is what it means to really believe. It is something far deeper than just standing up and saying, I believe in the Lord Jesus Christ. It is wonderful to make a public confession of faith, but it is something even more wonderful to live that profession

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day by day. Words are cheap. Actions speak louder than words. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephesians 2:8-10.

I have talked to many a man and many a woman who has said, "Pastor, if I could only have faith; if I could only believe." We are saved by grace through faith. There is a wonderful truth in this verse that I find many people have missed. This verse tells us that the very faith through which we are saved is a gift from God. It is not something that we must manufacture; it is a gift from God. Do you see? If you are just willing to receive this saving faith, God is willing and waiting to give it to you. Then all you need to do is to exercise the faith that God gives you. Do you feel that you don't have faith? Just accept faith as a gift from God and then begin exercising it just as though you did have it, and then you will find that you do have it. Give it a try. Put this principle into practice. It can virtually transform your life. It is a transforming principle. Where does faith come from? It comes from God and from His Word. The Bible says, "So then faith cometh by hearing, and hearing by the Word of God." Romans 10:17. You will notice that my sermons are very, very simple. As a matter of fact, often people say, "You don't preach at all, you are just teaching." Have you noticed that in much modern preaching preachers seem to get away from the Bible? In our broadcast we are determined to turn the tide and get back to the Bible. And it is tremendous. It builds faith. It is something you can experience in your own life. You keep listening and feeding on the Word of God, and you will find that your faith will grow. But not only that; you will find that you will be stronger to meet temptation. You will find that you will be happier. It isn't a temporary lift. It is something that can become a permanent part of your every day experience.

The Bible sounds a sober warning here in Jeremiah 17:9 where it says, "The heart is deceitful above all things, and desperately wicked: who can know it?" I include this text because some people say, "I can just feel whether I am saved or lost. I have the witness. I know it's real. I can feel it." Remember friend, the devil can work on our feelings. The devil can make you feel good if it serves his purpose. You can't depend on your feelings apart from the Word of God. The Bible says, "The heart is deceitful above all things, and desperately wicked." Deceitful! The devil would deceive us, and make us feel secure when we are in danger. "Every way of a man is right in his own eyes: but the Lord pondereth the hearts." Proverbs 21:2. We always try to justify our course of actions. It is human nature.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. What does it really mean to believe? Do you know, the Bible says that even the devils believe? The New Testament says that. James 2:19: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." When they come face to face with the truth of God, the devils believe and tremble. But they are not going to be saved. Why? They believe, but they don't obey. That is the difference. Do you really believe in the Lord Jesus Christ as your personal Saviour? Have you been born again? Have you accepted Jesus into your life? Is it such a real experience that it motivates obedience? This is our first test. This is the difference between a saving faith and a mere hollow profession.

Jesus gives us the second test that I am going to submit to you today. Jesus says, "If you love me, keep my commandments." John 14:15. In other words, if you really love the Lord, you will keep His commandments. Do you keep the commandments of God? Jesus said, "If you love me, keep my commandments." Oh, but you say, I understand the commandments of God were just for people back in the Old Testament. Let's go now to Revelation. Let's go as far into the New Testament as we can. Revelation 14:12 describes the saved of the earth as the saints of God. It says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Your Bible says that right down in the end of time the saints of God are going to be men and women who, by the grace of Jesus Christ, keep the commandments of God and have the faith of Jesus. The Bible doesn't separate the commandments of God from the faith of Jesus. It brings them together into beautiful harmony. When this harmony is found in the life, you have a real Christian. Paul saw it that way. Notice what Paul says in Romans 3:31. I think these words forever settle any question on the relationship of faith to the commandments of God. Paul says, "Do we then make void the law through faith?" What does it mean to make void? It means to cancel out; to do away with it. In other words, Paul says, Do we cancel out the law when we have faith in Christ? He answers his own question so that nobody could possibly misunderstand. He says, "God forbid: yea, we establish the law."

When we go back to the very beginning, we find that it was Satan who wanted to trample on the commandments of God. It was the devil who told Adam and Eve in the garden of Eden, "You don't have to keep the commandments of God. Did God say that you would die if you ate the fruit of that tree? Go ahead and eat it. You won't die, God

isn't that particular." We hear some of these same sentiments expressed even in professedly Christian circles in our day. Let me give you a test that will protect you from deception. Whenever a religious teacher makes light of the commandments of God, remember that it was the devil in the beginning who did that same thing. A teacher of Bible truth who really upholds the teachings of the Bible will always respect the commandments of God. You remember that. That is a safe test to go by.

But you know, some people rebel. They say, "I don't want to consent to the law of God. I don't want to have to keep all those Ten Commandments." How is God going to get His Ten Commandments into our minds? Is He going to do it by force? Is He going to do it some night while we are asleep? No, I don't think so. God doesn't work that way. God is going to get His law into our minds as we study the Bible. That is why the Bible says, "Study to show thyself approved unto God ... . Search the scriptures ... . Seek, and ye shall find." That is the very reason why the devil wants to keep people so absorbed in other things that they will neglect the Bible. Consequently, God's law doesn't get into their minds. They don't understand what it is to have God's law written on the heart.

Already we have found two tests that you can employ to know whether you are saved or lost. First, you must be born again. Second, if you really believe, you will keep the commandments of God. You will delight to obey because Jesus said, "If ye love me, keep my commandments." John 14:15. Now we're going to leave the study for today, and tomorrow we'll continue with other evidences of salvation. We'll take up the third and fourth ways of telling if you are saved. Don't miss it.

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## God is Particular - Part 1

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Many, many times people have said to me "I don't think it makes any difference what a person believes, as long as he is earnest about it." Perhaps you have heard this same statement. These folk believe that God is really not particular as long as we are zealous in what we do. They say it is the spirit that counts, and if we are doing it with all our hearts, God will accept it. We are going to answer the question today,—Is God really particular? Does He mean precisely what He says? Or, may I vary His commandments a bit to fit my own convenience and situation?

We are going to talk about some of the stories of the scripture today. Some people skip over these narratives of the Bible, and seem to think that they are interesting, but not very important. Mark this down, friend, these stories are more than just interesting tales. They contain eternal lessons which will continue to speak to us as long as the world stands. In Romans 15, verse 4, we read this: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Put with that a text in 1 Corinthians 10:11: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." In other words, these stories were given to guide us until the very end of time. If you want to know how to find the way into God's kingdom, just study the experiences of God's people in ancient times. We disregard these lessons at the peril of our own eternal life.

The first story I'd like to talk about is found in Genesis 2—it's not new to anyone, I'm sure. The story of Adam and Eve and their downfall is quite well known by the average Christian. You remember that God placed our perfect parents in that lovely ideal setting of the Garden of Eden. They were surrounded by beauties indescribable. God said to them, "Now, look it over. This is to be your home. All the pleasures of the garden will be yours for eternity if you will just obey me." But in the very midst of the garden, God placed one tree which was set apart. God pointed this out to Adam and Eve and said, "Don't bother that tree, it is set aside, you must leave it alone." There was no question in the minds of Adam and Eve concerning the commandment of God. But, friends, the fact is that Adam and Eve disobeyed God and actually did eat of the tree which was forbidden. Many people say, "Well, I can't understand why God did such a thing anyway. Why did He place it right out in the open in the very midst of the garden,—why didn't God put an electric fence around the tree, or something by which to discourage Adam and Eve from taking of that tree?" Others have been known to say, "Well, I can't understand why God would forbid the tree anyway. He certainly didn't need to reserve anything for Himself. He didn't need the fruit of the tree."

Friends, let's see if we can find the answers to these questions today. God will only accept the service of love. Religion is not a fire escape. We must choose to obey God because of our love for Him, or else we will be serving in vain. God must have some way of knowing why we serve Him. Our very judgement will take place on this basis. God is going to look into the motives of the mind and heart and we shall be saved or lost according to our motive in serving God. So Adam and Eve had to be tested. God wanted to make them immortal. He wanted to give them that beautiful home for all time to come. But before doing so, He had to know that their love was true and deep. The test of their love was the tree of Knowledge of Good and Evil. God said, "If you love me, don't touch this tree. If you ever lose your love and confidence in me, then just eat of this tree and I will understand."

Please notice, friends, that the test came over something that had been set aside by God. God said leave it alone. He didn't elaborate, He didn't say why; there was no apparent reason as far as Adam and Eve were concerned. God seemed to be saying, "Just trust me and obey without asking the reasons why."

Let's bring this lesson closer home to us today. We perhaps are saying, "Well, I would not have eaten of the tree. I would not have disobeyed God." But I wonder, friend about

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that. I submit that we have exactly the same test facing us in this modern age. How are we passing the test? God says to us, "Everything which comes into your hands may be used as your own, except one-tenth. Your tithe is sacred and must be set aside for me." Now notice friends, it's not one tree this time, but one-tenth. God says, "That one-tenth is mine. You must not touch it. You must not use it." Now if I disregard this commandment I am repeating the sin of Adam, and I will be doubly guilty because I have his example before me as well as the direct commandment of God concerning my own case. There is no reason at all to leave that money alone, except that God said it is holy; it is His. This is the very same circumstance that we find with the forbidden tree in the garden of Eden.

Then again God may say to me, "Look at the days of the week. You can have all of them except one." You know, of course, that the Bible says the seventh is hallowed, it is set aside for a holy purpose. So God says "Keep your feet off the Sabbath. Don't use it for yourself at all. It is set aside for me." Now that same test was given to Adam and Eve. There's not a particle of difference in the commands that God gave them concerning the tree and the command He gives us concerning the Sabbath. Today we might look for some human reason as to why that one day should be reserved for God. I've heard people questioning about this very thing. Since the seventh day seems to appear just like the other days of the week, they will not recognize it's sanctity. One day seems to be as good as another day for rest and worship. Adam and Eve might have said the very same thing. Their line of reasoning could have been similar. That one tree in the midst of the garden certainly did not look any different from the other trees, and it's fruit was probably just as good to the taste. The difference lay in the commandment of God to leave it alone. And today, the difference is, God says, "Remember the Sabbath day—the seventh day—to keep it holy." Both tests concern something which was set aside by God, and which man was told to leave alone.

Friends, how do we measure up in this thing? Finally, you remember, Adam and Eve had to face God over eating that fruit. Every soul will face God over the two tests that have been mentioned today, exactly as Adam and Eve had to face Him. This is a serious matter. If we ever enter Heaven it will be because we love Him so dearly that we will not touch what He commands us to leave alone. You mark this down carefully friends, God is very particular about things which He has set aside. The story of Adam and Eve proves it without the shadow of a doubt.

We go farther into the Bible in Chapter 4 of Genesis and find another story concerning two brothers. Cain and Abel were the two sons of Adam and Eve. Have you ever tried to picture the angel driving our parents out of the garden of Eden? It must have been a fearful thing for them to stand outside looking back into that beautiful place where they had lived for so long. Soon after leaving their garden home they saw the first leaf fall from the tree and die. They must have looked at each other in dismay. Then maybe the flowers began to wither and wilt about them; and the first beast growled at them. I can imagine they looked at one another with tears rolling down their cheeks and said, "What have we done? Is there no hope for us, after making this terrible mistake?"

Then I can picture the Lord Jesus coming into the garden to meet our first parents in the cool of the day. He brought a promise of deliverance, a promise of a Saviour who would appear in this world. Hope was brought into their hearts again through Jesus, who was to be the sacrifice for their sin. God told them to take a lamb, the very best lamb that could be found in the flock, and kill it. "As the blood flows," God said, "Remember, this represents my son's blood. That lamb is Jesus who will come to atone for your sins. There is atonement in the shedding of blood." Then I picture Adam and Eve as they went over to the flock, and with trembling hands chose one of the animals as a sacrifice. The Bible tells us that Adam had actually named those animals. He knew them individually and loved each one. But now, he has to take one and slay it with his own hand. Until this day there had been no death, no killing of any kind. But now he picks up one of the lambs which he knew by name. He built an altar and placed that innocent lamb upon it and stood there trembling by the side. Perhaps the family was standing around—Eve on one side; Cain and Abel on the other. Then in a terrible moment of horror he took the life of that innocent little white lamb. As the blood spurted, he must have said, "Boys, our sin caused death. Sin is a terrible thing. There is no hope for us, except through the Son of God who will come and die for us. Let this remind you that Jesus will someday come and pay the price for our transgressions."

Adam's boys were trained in the ways of the altar, the ways of sacrifice and worship. But the older they got the more they developed ideas of their own. One day they each built an altar upon which to worship God and offer their sacrifice. Abel, the herdsman, took a lamb without spot or blemish, killed it, and on his knees prayed, "Lord, this represents Jesus, I offer it to you earnestly, with faith in the blood of Christ to cleanse and save me." Maybe Cain was watching off to the side, and he thought "This is good, I think I shall bring an offering also and pray to God." But Cain was a farmer. He thought, "I don't have a lamb, so I'll just bring the best I have. It really makes no difference. This



will be good enough. God will accept it. I'll bring fruit and vegetables." According to the Bible, he brought the fruit of the ground and placed it upon the altar. Perhaps he brought something like pumpkins, strawberries or peaches.

Did the Lord meet him and say, "This is fine, I know that you brought the best you have, and I will be glad to accept it." No indeed! God said, "I cannot accept it." Why? Now don't get the idea that God rejected it because Cain brought a little dried up lemon or some poor specimen out of the garden. He brought the very best of his produce—the kind that would have won first prize at any county fair. That's not the reason God rejected it, but rather because God had said, "Bring a lamb." Cain thought that it made no difference, so he brought a substitute.

Now what do we learn from this story? Just one thing friends: your best efforts at worship are wasted unless that worship is according to the way God says to worship. You can't read the story and get anything else out of it. Cain was right there at the altar with his fruit, but it did no good. God would not accept it. His worship was completely rejected. Another thing we learn is this: be a person ever so earnest about worshipping on Sunday, Sunday worship brings into the presence of God an offering of fruit that cannot be accepted. This is too plain to miss, friends. God has said to remember the seventh day to keep it holy, and He will not accept a substitute or counterfeit offering as we come before Him to worship. Our worship is wasted unless that worship is according to His command. I could be ever so earnest and zealous and think that it makes no difference, but if I see the Sabbath in God's Word, and then bring Sunday as my day of worship to God, that will be fruit in His sight and cannot be acceptable. It's not what you think or I think that counts, it's what God's Word commands. In Isaiah 8:20 we are told to check ourselves by the law and the testimony: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## God is Particular - Part 2

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Today we continue to study into that interesting question, "Is God Particular?" Yesterday we reviewed some very fascinating stories from the Bible which indicate that God means exactly what He says, and that we cannot accommodate His commandments to meet our convenience. Some people think that sincerity is quite enough, that if we really are earnest and zealous in what we do, God will accept it regardless of anything else. But the stories of the Bible indicate just the opposite. We learned from the story of Cain and Abel, and the story of Adam and Eve before them, that the results of disobedience in the smallest detail can be more than tragic. When they refused to do things exactly as God commanded some terrible results came on this world.

Now we move on to another story in Leviticus 10. It's a story of two preacher's boys whom God killed. Ah, this comes pretty close to home friends, because I'm a preacher, and I have two boys too. I've read this story many times. The preacher was Aaron, of course, and his sons were Nadab and Abihu. What happened to those boys anyway? Those youngsters stayed around the temple of God a great deal. They were brought up in evangelistic meetings in the church, and around holy things, with the Bible and prayer in their ears all the time. They were associated with the sacred things of God so much that they became common in their sight. It was when these things began to be taken for granted as common things that the fatal mistake was made.

Every time we open the Bible, friends, we should pray, "Let this Book always be holy to me. Help me to revere it and hold it in very solemn awe." But those boys forgot that. Being reared around the church and having become ministers themselves like their father, they had grown accustomed to these things and no longer looked upon them as being holy. They did not have that solemn sense of reverence as God had demanded.

The Lord had given certain commandments about the sacrifices in the temple services. He said, "Use holy fire on the altar. Always use that which was started by God Himself. Never bring any common fire into that place." You see friends, God had lighted that fire, and this was the only acceptable way for them to worship. It was the only way for them to worship. It was the only way for them to offer sacrifices. Aaron had told the boys about this commandment of God. They were without excuse. They understood it perfectly well. There was no reason for them to ever transgress that commandment. But one day, when Aaron was not around, the boys needed a fire for their sacrifice. One of them said, "Well, I don't think it makes any difference really—how could it make any difference? Fire is fire, and one kind burns just as well as the other kind." And so those boys took "strange" fire and entered into the holy place of the temple with it. When they walked in before God they were smitten and died on the spot.

Aaron must have heard something unusual taking place in there, maybe he heard the sound of their bodies falling, and he came racing into the temple shouting for his sons. When he saw what had happened to them, he began to weep over the death of his sons. But God said to him, "Aaron, stop that! Don't shed one tear. They have profaned holy things. You must not weep for them at all. It will set a wrong example for the people." You read the story for yourself there in Leviticus 10. It's a tragic thing friends, a terrible circumstance, but it certainly teaches us something. It teaches us that God means exactly what He says. We can learn a great deal from this story. It was written for our admonition.

I've heard people say, "Well, what difference does it make about baptism? Water is water. Whether it is sprinkled on the head or whether we're immersed in it altogether, if we're sincere God will accept us with just any kind of baptism." Oh, listen friends, it does make all the difference in the world, because it is the difference between obedience and disobedience. It may look small to us, but God doesn't measure sin by the amount of it or by the proportion of it. It's a matter of basic loyalty and love. That's what's involved in obeying God or not. One baptism only is the true baptism if you read the Bible. All the

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others really are like offering strange fire to God. One is sacred, and the others are common. One is from God; the others are from man. The Lord has made this thing clear so that we need have no question at all in our minds about it.

But then people say also, "A day is a day. Any day is holy if we're sincere in our worship." But friends, is it really? When God made the Sabbath He chose the seventh day, blessed it, made it sacred, hallowed it and then commanded man to observe it. He set it apart and sanctified it for a holy use. It was to be used for worship. If I change that or choose some other day, I'm offering a man-made fire to God, because I'm not carrying out His commandment as He gave it to me.

I say that God had a reason for choosing the seventh day, for putting His blessing on it, and writing the commandment right in the heart of the Ten Commandment law. When He wrote it with His own finger on those imperishable tables of stone, God knew what He was doing, and He meant every word that He wrote. God cannot change, not in the least. Mark this well friends, my worship is dangerous unless I do it as God says. Those boys' experience proved it back there. You pray over this story and read it again for yourself and you'll get the plain truth of it as you study it in more detail.

Now we go further, to the story of Saul. He was a brilliant leader of Israel—a great genius, in fact, according to the Bible records. The Lord had chosen him to be king over Israel. But later he said to himself, "I can do this thing alone." One day the prophet said, "The Lord wants you to go and destroy the Amalekites. You must not bring a thing back, everything must be completely destroyed. Do you understand?" Yes, Saul understood alright. Those people had committed the unpardonable sin, and they were to be destroyed from the earth. Well, Saul received the commandment and went forth into battle. After winning a tremendous victory under the blessing of God, Saul saw a beautiful flock of sheep and some cattle up on the hillside. They were so much fatter and nicer than any which he had seen in Israel that he began to toy with the idea of sparing them for sacrifices in the Sanctuary. Finally he yielded to the idea, and brought them back on his return from battle.

Samuel, in the meantime, had been suffering a great deal over this disobedient act of Saul. God had revealed it to him in a vision. In 1 Samuel 15:11 we read that Samuel cried to the Lord all night long over that thing. What a man of God he must have been! He understood the transgression of this leader of Israel, and he wept about it all night long, as he waited for him to come back from the battle. Early in the morning Samuel went out to meet Saul and immediately he heard the sound of bleating sheep and lambs. He said, "What meaneth this bleating of sheep? Didn't you understand what God said, that you were to bring nothing back?" Saul began to rationalize. He said, "Yes, but we've just saved this for God, and not for ourselves. We're going to offer these as sacrifices on the altar. We saw that these sheep were so much nicer than we had and we wanted to give the very best to God, so we brought this little flock of sheep to offer them as a sacrifice to God for the great victory He gave us."

What did Samuel say, friends? Did he say, "This is good. I hadn't thought about that, Saul. Since you brought it for a sacred use, God will surely accept it." Is that what Samuel said? Absolutely not! This is what he said: "Behold, to obey is better than sacrifice. Saul the most important thing in this world is to do just what God tells you to do, nothing more, nothing less. Your kingdom is taken from you, you're a lost man." That is what Samuel said to Saul, and right then and there the Holy Spirit walked away from that man, and he was a lost soul. Soon after that, in fact, he committed suicide out on the battlefield of Gilboa. His sanctimonious language did not save him from awful results of transgression. Notice, when Samuel met him, the first words of Saul to him were these, "Blessed be the name of the Lord." You see what heavenly language that sounded like. One could be led to think that Saul was a good man. But he was trying to cover up a disobedient act by all of this high sounding talk and praise and pious language, as though he loved God very much.

Listen, the Bible says that if we do not obey Him, we are actually lying. "He that sayeth I know Him and keepeth not His commandment is a liar and the truth is not in him." 1 John 2:4. So this man Saul really didn't love the Lord as he should or he would not have committed this act of disobedience. It didn't seem to be very terrible, and to Saul it was a small matter. But friends, disobedience is disobedience. Sin is sin. There are no degrees. God doesn't measure sin by the amount.

The lesson here is so clear for us. Conscience is not a safe guide—not even for a man who has been chosen by God. A person may have an evil conscience, a defiled conscience, or a darkened conscience—all of these are Bible expressions. Our only safety must be in the Word of God. We cannot accept any other guiding influence in making decisions. There is no excuse good enough for disobeying God. If there had been any excuse at all, Saul certainly would have had it, wouldn't he? Don't you think so? He was

bringing those things back to offer to God as sacrifice. But God said, No, I don't want them, even for that. I want obedience. Obedience is better than sacrifice, it's the biggest and best offering you can ever give to me." After all, friends, the Bible says, "To whomsoever ye yield yourself servants to obey, his servants ye are to whomsoever ye obey." Romans 6:16. Saul had given his worship actually to someone else because he gave his obedience to someone other than God. He had made a god out of self.

Well, another important thing that this brings to mind is John 13. Jesus commands us to wash one another's feet. I wonder if you've ever read that chapter, friends? It's the last scene in the upper room before Jesus was crucified. There Christ got down and began to wash His disciples feet, and then He told them that He was setting an example for them and that they should do the same to one another. I've heard people say, "Well, I can't see that this is necessary today." Friends, it doesn't matter what we see, or what seems to be right or wrong. It's what the Bible says that makes something right or wrong.

By the way, you'll find just as strong and plain commands about the washing of feet as you will about the breaking of bread. Yet the churches have gotten away from it. Christians have gotten away from it, even though it is right there in plain language. Take the time to read it specifically in John 13. You'll see that there's no way to get around it. Friends, if we love Him there'll be no questioning. There'll be no quibbling. You will say, "Alright, I'll obey. I'll do what He wants me to do." This is the lesson to be learned from these stories we've considered today. May God bless you as you look into these things with much earnest prayer.

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"Come unto me...and I will give you rest." Matt. 11:28

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## God is Particular - Part 3 Listen to the audio version [Now!](#)

We've been talking for two days now about the importance of obeying God and doing exactly what He asks us to do. We've learned already that God means just what He says. We can't take His commandments and interpret or apply them to our own lives according to our own convenience. Some people are doing this. In fact, this is the great modern method of doing it. Young people today have taken this so-called "freedom" and misused it terribly. They seem to think that they don't have to worry about the commandments of God. They can apply them in their own way, which usually means that they leave themselves open to disobey. But that's not right friends. There are many stories in the Bible which prove exactly the opposite. We've heard some of them already and we're going to have some more in today's broadcast. But before getting into the Bible story, let me tell you a little modern story of something that happened more recently.

A man was going away for a journey. He left his builder-son in charge of a project which had recently been planned. Blueprints had been drawn for a beautiful new home on a choice location. The father gave the blueprints to his son and asked him to complete the project while he was gone on this trip. He said, "Be sure to make it according to the exact specifications of these plans." Well, the son, being an expert builder, followed the plans his father had left, and soon the beautiful home was a reality. It was completed. Sometime later the father returned and made a tour with his son through the new building. Everything seemed to be acceptable and according to the plans until they came to the barn, which had also been a part of the building plan. The father noticed that the well was not near the barn as the plans had required. So he asked the son, "Where is the well?" The son said, "Oh, it's right over there by the house. I realized, of course, that the architects had made a mistake in drawing the plans by putting the well by the barn, so I put it back there where it belonged near the house."

Nothing else was said right then, and soon they were seated in the house after the tour of inspection. Then the father spoke again, "Son, I'm very sorry that you've not followed my desires and plans in the least bit of this building project." The son objected, "Father I have followed. I followed exactly what you said except in just that one thing of the well, and that was obviously a mistake." The father said, "No, son, I deliberately put the well near the barn as a test. You followed my plans only as far as they fitted in with your ideas. But when you came to one thing that you didn't like you changed it and made it the way you wanted it to be. So you were not following me in the least bit in those plans. You were doing what you wanted to do, and as long as your ideas fitted in with mine you were willing to follow, but when there was the least change, you chose your own way instead of mine."

Friends, that's something to think about, isn't it? That's the way it is with too many Christian people today. They serve the Lord as long as it is convenient —as long as it fits in with their own plans—but when God's way conflicts with their own desires, they often choose to go their own way instead of following God. This is why people say that it is not necessary to do certain things that are included in the commandments of God. What a blessing it is to just take God at His word, and not quibble about the wording of His commandments.

Now let's go on to a Bible story that makes this truth even more clear, simple and understandable. This story is found in 2 Samuel 5, and several verses are involved in this chapter. This is the story of Uzzah, which has been so often misunderstood. I wonder if any of you have heard of a boy in modern times by the name of Uzzah? I don't believe that anyone has. I don't believe that there is a modern day youth by the name of Uzzah. Now what's the reason for this? Because Uzzah was slain by the Lord. Let's look at what happened in verses 6 and 7 of 2 Samuel 5 and I'll just give a little background of the story briefly.

The ark of God had been taken captive by the enemy of Israel. Now the ark, you

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remember was this box which contained the ten commandments. It had been taken away by the Philistines into their own country after a terrible battle. They thought that it was some god of Israel, so they put it right in their own temple beside their heathen dieties. But they found out that this didn't work, because it brought all their gods tumbling down in a broken heap. Then some terrible disease and sickness broke out on all of them. By this time they were really frightened. They said, "Let's send it back home. We'll be killed if we keep this god of the Jews among us." So they made a beautiful new ox cart, yoked some oxen to it, and took it right across the border of Israel.

Well, it stayed there for a little while, and then afterward David decided to bring it back to the temple in Jerusalem. So a great delegation was sent out to bring back the ark of God to its proper place. They found it on this ox cart, so they decided to leave it there. They just brought their own oxen and harnessed them up to the cart and started pulling it along. Now friends, this is not the way God commanded them to move the ark at all. He had told them it was to be carried by the priests on their shoulders. Special places were prepared for it so that they could put poles through and then transport it by carrying it on the shoulders of the priests. No one but the tribe of Levi was allowed to touch this holy container of the ten commandments. All others had been warned to stay clear of it and not even come near where they could possibly touch it.

So the journey was started. For a while this new modern method of transportation seemed to work fine, but suddenly they came upon a rough spot in the road. The cart was jostled, and apparently the ark was going to fall from its place. Walking nearby was a man of the people by the name of Uzzah. Now this man was not a priest. But he was walking close enough to the ark to see that it was about to fall, so impulsively he reached out and touched the ark as though to steady it. And instantly he fell dead on the spot. He was slain under the judgment hand of God.

Now friends, what do we learn from this experience today? We learn that there is no emergency that can excuse sin. Many people are struggling over decisions to obey God. They think that God is not particular, that He doesn't mean what He says. God does mean it! We have a perfect illustration of it right here with this man Uzzah. He disobeyed God and no matter what his intentions were, it was still disobedience and the judgment of God came upon him.

I repeat that people are struggling today about whether to keep the Sabbath, whether to pay tithe, whether to be baptized. Listen friends, certain things have been set aside as holy—for God. And God says don't touch them. There is the Sabbath; God says it is holy. There is the tithe also which is holy, and God sets it aside. He says, "You must not use it for yourself." Oh, there are many, many other things in the Bible that we could mention just as well. But friends, if God sets it aside and tells us to leave it alone we do well to remember. The ark was also holy and had been set aside. And when Uzzah forgot, and touched that sacred thing that was God's, he lost his life. We can lose our lives too—our eternal lives—by disobedience.

This also proves another wonderful truth. We are only held accountable for what we know. Those heathen people were not punished with death because they touched the ark. Did you notice that? Because they didn't know any better, they didn't understand the commandment of God. They just gave it preferred treatment, because they had a lot of reverence for it, but they still touched it and nothing happened. But as soon as it crossed the border into the land where people did know, God required more of them. The very first touch of disobedience brought death. In James 4:17, we read: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." So to the Israelites this constituted a sin which brought immediate judgment and death. For the heathen people who didn't know that commandment it didn't bring death when they touched it. God means exactly what He says when we have His word. There is no confusion. There is no contradiction. A person may say, "I see, and just as soon as a way clears up I am going to obey God." O no, God doesn't work like that. We walk by faith and not by sight. If we see clearly His requirement then we shouldn't wait for any kind of feeling. We ought to obey instantly without any further question.

People who plan to obey God at some future time are making a deadly mistake. Many say, "Well, when I get caught up a little bit financially, I'll begin to pay my tithe and I'll begin to keep the Sabbath also." By this means and by this argument we tie God's hands, as far as His blessing on us is concerned. Do you know why? Because the devil hears that prayer, and he'll keep us in debt the rest of our lives so that we'll never feel free to obey God. Other People say, "Well, my wife (or husband) holds me back, and if they ever become a Christian, I'll become one too." In that case we're actually challenging Satan to work mightily to keep those loved ones outside of Christ.

Yes, there are some solemn warnings in the Bible for us. Have you ever heard somebody

say, "Oh, I'll keep the Sabbath if my boss will just let me have that day off." Don't you realize that Satan will see to it that the boss will never let you off on that day. It's got to be by faith. You have to step out without even seeing how it's going to work. Nothing will clear up until you move forward in faith. By just waiting and lingering and hesitating, the road will always seem to be impossible to pass.

Do you remember Israel at the Red Sea? It was flood stage. I can imagine logs and trees sweeping along. Across on the other side was the land for which they had been waiting for forty years. I can imagine the people saying, "Well, how are we going to get over there. We can't swim. We'll never be able to cross this raging river." But the Lord had an answer. He said, "Go forward!" "Walk out into the water." Now friends, let's be honest. As I thought this thing over, I surely would not want to be that first man in line, would you? Oh, I would want to be far back in that procession somewhere. But somebody was on the front who really believed God. I am thankful there was a man who did, and he simply moved forward and started walking right into the water. And when he came to the edge and put his foot down, it splashed and the water separated—just rolled back and revealed a plain dry path all the way through the sea. From this we understand how faith works. Will you go forward in obedience to God's command?

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## Grace or Disgrace - Part 5 Listen to the audio version [Now!](#)

For several days now we have been dealing with the Law of God in its relationship to the grace of God. We considered the strange idea that some Christians have that the Ten Commandments do not apply to "born again" believers. I would like to continue this subject today. I have heard some people say that the Ten Commandments were for the Jews, surely not for us. Well, friends, if they do apply only to the Jews and not to Christians, then will it be all right for us to break those Commandments? To lie, steal, etc.? Is that possible?

Let us examine the records of the New Testament. In John 14:15 Jesus says, "If ye love me, keep my commandments." Obviously, it must be love that inspires us to do it, because only through love will it mean anything. For it says in James 2:10, now please get this, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Did you know that was in the Bible? There it is, "he is guilty of all." Then it goes on to quote directly from the Ten Commandments about adultery, killing, and so on. It is no use to keep nine of them and leave one of them undone, friends.

Then it says the condemnation of death comes upon us if we break His commandments. There are many individuals who will break one of the Ten and say, "Well, I think this one is different, God won't expect so much of me under my particular circumstances." Let me repeat that breaking one breaks the law, and makes us transgressors in the eyes of heaven. Moody illustrated it well when he said, "The commandments are just like a chain with ten links."

Imagine now that I am working out over a precipice carving on some project such as the great stone faces in the Black Hills of the Dakotas. I am working in a very dangerous position on a platform hanging out over a cliff, suspended from a chain of ten links. I am chiseling away when all of a sudden I hear a sound at the top. I look up and see my friend sawing away on the chain. I call out, "What are you doing?" He calls back down, "Oh, go ahead with your work. Never mind me." "But what are you doing?" I insist. "Go ahead with your work, keep on chiseling," he answers. "But," I say, "my platform is hanging on this chain. What are you doing to it?" "Oh, go on with your work. I'm just cutting out one of the links, not all of them."

Listen, my friends, if he cuts out one of those links, it's fatal! My platform is suspended from that chain and if he cuts one of the links, where will I go? Down, of course. When an individual breaks one of the Ten Commandments, where will he go? Down, of course. Well, Moody says God's law is like ten links in a chain—if we break one we are guilty of all. It is the same as if we have broken them all. That point is very vital to understand. They are all God's concept of a perfect man written out on tables of stone.

Have you noticed what God promises to do under the New Covenant? I have heard a good many individuals talking about this New Covenant. It is a wonderful arrangement, but it seems they don't quite grasp all that is involved in it. For in Hebrews 8:10 we read, "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Did you ever notice what the apostle Paul says in 2 Corinthians 3:3? "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshly tables of the heart."

Now, friends, who wrote the tables of stone? Yes, God did, of course. We found that out in a previous study here on our broadcast. Who wants to write the law in your heart? God does. Through whom? Through His Holy Spirit. That is what He says He will do under the new covenant. So it is the same law, once on tables of stone, but now transferred and transcribed on the fleshly tables of the heart. How many of the commandments does He want to write on your heart? All ten, of course, and yet many people say, "Lord, you can just write nine, or eight, but not all ten of them, please."

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Have you noticed that people these days are always looking for special discounts? Everybody is looking for a bargain. Some churches even advertise, "Come to us and we will give you a bargain—10% off on the Ten Commandments."

I ask you, my friend, will that stand in the day of judgment? Suppose some churches, even great churches, make it easy by saying that you don't need to keep all ten. If you keep nine you will pass in the judgment day. I ask you, is that sufficient? Has any church the right to discount the commandments of God 10%? How dare we imagine or presume that we are on the high road to heaven when we knowingly break one of God's commandments. It is not a matter of whether I feel saved or not, or whether the church says I am all right; it is a matter of what God says.

Revelation 22:14 says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." I would be afraid to come up to those gates and say, "Lord, I want to enter in." And God says, "Have you been keeping my commandments?" I would be afraid, dear friends, unless I had been keeping all of them here in this life.

Somebody else says, "The Lord has heard my prayers, I have had wonderful experiences of prayer." Just remember Proverbs 28:9. It is a fearful text; in fact, I don't even like to quote it. I want to read it so that you will not say that Brother Crews said anything like this. It is what God said. "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." And I think of another text in I John 3:22, which stresses the positive side. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

So you see, the blessings of heaven are conditional upon obedience. Paul says some very good things about the law of God. In Romans 7:12, "Wherefore the law is holy, and the commandment holy, and just, and good." Isn't that marvelous? And he says in the 7th verse, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." You see, if there were no law you couldn't sin, for where no law is there is no transgression (Romans 4:15). So when people tell you that the law was abolished at the cross, that's the same as saying that since the cross there has been no sin. I have seen one or two sinners, haven't you, friends? There has been sin since the cross. Sin is the transgression of the law. There is the test—the commandments. And the commandments are holy, just, and good. Ah, I think we ought to keep the law of God if it is holy, just, and good!

Let's examine those Ten Commandments for a moment. How many of you at some time in your life learned the Ten Commandments by heart? But now how many people are doing that? How many children have learned those commandments? You don't even see them hanging up in front of churches anymore. At one time, even Sunday School children had to memorize them, but you don't see that any more.

The first four commandments tell about our obligation to God—have no other gods, no idols, don't take His name in vain, and keep His Sabbath holy. The last six have to do with my neighbor—honor father and mother, don't steal, kill, lie, or commit adultery, and don't covet. Thou shalt love the Lord thy God . . . and thy neighbor as thyself. On these two commandments hang all the law and the prophets.

I want to ask you a question now. Is it not just as wrong to break one part of that law as the other part? You know, there are people in this world who don't mind a bit breaking God's holy Sabbath (that has to do with duty to God), but they think it is awful to steal chickens from their neighbor. Let me give you another illustration, for this is very, very vital. What about the individual that does steal chickens? We have had people in the listening audience, I'm sure, who have stolen or have even killed someone. But suppose an individual makes his living by stealing chickens—he tells us that he supports his family that way. Then one day he hears a sermon on the Ten Commandments. I go to visit that man and say to him, "Brother, have you thought of keeping the commandments of God?"

He says, "Well, I'm really giving thought to it."

"Are you keeping God's commandments now?" I ask.

"Oh, yes," he states, "all except just one."

"Which one?"

"Well," he admits, "Thou shalt not steal."



"You steal?"

"Yes, I support my family by stealing chickens."

"Well, don't you think you ought to give this up?" I suggest.

He replies, "I have thought about it, and if I get a better job, I am going to do that very thing. I will give that up if the Lord will help me get another job somewhere. Of course, I'll have to keep up my chicken stealing until then, because a man who doesn't support his family is worse than a heathen."

So that man keeps on stealing chickens until the Lord helps him get a better job. What do you think of a man like that? Well, I say this: God isn't going to bless a man very much who deliberately keeps on disobeying and transgressing the law after he knows it is wrong to do that.

Somebody says, "But I have been breaking God's commandments for forty years. That's all the more reason that an individual ought to change quickly and make up as much as he can for all that disobedience of the past. Don't forget what it says in Hebrews 10:26,27. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." This is a solemn text indeed. If we sin willfully, after we have received the knowledge of the truth, when we keep on breaking God's commandments after the light comes to us, then Jesus' blood will no longer atone for our sins. There is no sacrifice in all God's universe to cover known, deliberate transgression. There's only one way for us to be saved, and that is to come back to the fount of blood, to Jesus Christ, climb up Calvary's hill, bow before the cross and have past sins washed away.

Well, friends, that's a wonderful story for us to close with today—having our sins forgiven by the grace of Jesus. Of course, we don't earn it by all these works of the law we have been talking about. Forgiveness comes to us freely as a gift of God's love and through the grace of our Lord Jesus Christ. But after we are saved by grace we should keep the commandments of God to show how much we love Him.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## I Have a Question - Part 1 Listen to the audio version [Now!](#)

Today we are going to answer some more questions that have come to our attention here at the Amazing Facts headquarters. Many of our listeners have been sending in serious Bible questions and we've also been meeting many of these same questions in holding evangelistic crusades and radio rallies. I am sure that they may be questions you have entertained in your own mind at some time or other. So today we will start another series of answering those questions as far as we can from God's word.

It's simply amazing how many times we can find a direct statement of the Bible to satisfy the doubts and queries that may arise in human hearts. If you'd like to send in one of your own personal Bible questions, we want to encourage you to do so. From time to time we will be inserting these question-and-answer broadcasts in the series of topics that are presented daily on our network of stations.

Here's our first question today: What do you think is the cause for so much emotional and mental trouble in the world today?

Friends, this is a question that is being raised by multitudes of people all over the world in this troubled age. There is no question but what emotional mental problems are on the tremendous upsurge in every part of the world. The psychiatrists offices are filled with people trying to get appointments, trying to understand their own frustrations and mixed-up feelings. Recently I read that young people and children are being treated for emotional difficulties on a scale never before known in this country. The special committee appointed by the mayor of New York City looked into the educational problems of the one million public school children of that great metropolis. They came back with the report that over half of the public school children in New York needed specialized attention because of emotional disorders. Christianity Today magazine some time ago reported that over 4,000 students of the University of Colorado sought psychiatric help during the year. This was roughly 1/3 of the entire student body. Now, friends, these facts bring into focus the tremendous problem which faces our modern world in trying to keep sane and balanced. The question is, What has happened to trigger these terrible emotional disorders?

First of all, I would say the awful upheaval in moral standards has precipitated the large part of it. All the demands for freedom and more rights on the part of young people has not been for the strength and stability of their moral character. In fact, there is no doubt but what a lot of deterioration and dissolution of character has taken place under the impact of the relativism and secular humanism so widely advocated today. When are we ever going to understand that unlimited freedom and license to break all moral restriction is going to bring only unhappiness to young men and women. Long, long ago the wisest man who ever lived found out by experimentation that there is no peace in the influence of fleshly pleasure. Solomon had more of the material things of this world than any of our modern-day millionaires, yet he finally conceded that the only thing worth while was to serve God and keep His commandments.

Our whole society is given over to a kind of orgiastic abandonment in which drugs, alcohol, demonic entertainments and illicit sex form the staple of many people's social diet. Others vicariously participate in such immorality by watching it portrayed daily on the television screen.

Instead of increasing their enjoyment by these activities, people are only heightening their despair by destroying their power to cope with the demands and tensions of life. Suicides, especially among the young, are on the rise. A general sense of the meaninglessness of this life pervades all ranks of society. A deep, sneering cynicism has settled in among the general populace, more and more of whom are joining in a kind of frenzied dance of death to celebrate the demise of civilization.

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Having turned away from the light and guidance of God's word, mankind has lost all sense of purpose and direction. No new system of morality or psychological school of thought is able to fill the spiritual vacuum or stem the tide of moral pollution. Mindless revolt against all restraints and values has been the result.

A very interesting article appeared in the U.S. News and World Report news magazine during the miniskirt craze. In an interview with Malcom Muggridge of England who is very well known for his caustic observations about English life, he was asked whether the younger generation was in a state of revolt against the old values. His answer was, "Not in the least, I think it's sheer degeneracy. I don't think those kids are rebelling at anything, they are just degenerate. It's the antics of an exhausted stock."

Well, that's a new way of expressing it, friends, and the psychologists have steered far away from calling it this outright true title. It just might be, though, that we ought to designate this rebellion as sin and disobedience to God's commandments. A text of the Bible seems to fit in very beautifully right at this point in Isaiah 57:20, 21: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." When we come right down to it, a violated conscience is one of the greatest causes of emotional fear and instability. One who has an assured sense of right-doing is seldom afflicted by the teen-age fears and insecurities which mark the 20th Century. Jesus had another way of describing it in Luke 21:26, He said, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

We've been reading a great deal about strange signs and sights in the skies, the unidentified flying objects of our age have caused many to be terrified of the unknown. Friends, you can be sure of one thing, we cannot predict what one day will bring forth. If a man has no faith or confidence in a higher power, he will likely be filled with terror at the prospects of tomorrow. The tensions and uncertainties of life without faith in God has created an unreasonable and unprecedented atmosphere of terrified expectancy. Add to that the speeding up of our way of living and you have an additional cause for fear.

According to a recent experiment, freeway drivers undergo more nervous strain than an astronaut in orbit. A man who had driven on a freeway for three years and seemed outwardly calm reached a heartbeat of 111 from his normal 79 as he entered heavy freeway traffic, applied the brakes or had another driver cut in front of him. Another driver's heartbeat reached 115. Astronauts Glen and Carpenter had heartbeats of from 80 to 90 and from 60 to 94 during most of their first flights. At the critical re-entry time, Glen's heart reached 134 but Carpenter's only 104, which was even less than the freeway drivers. This all seems to indicate that modern man needs to slow down considerably and take more time for his own thoughts and meditations. Certainly he needs to take more time for God and his spiritual interests. Through prayer and Bible study and calm reliance upon the strength of God, much of the emotional fear could be entirely eliminated. The need for psychiatry would drop to a marginal minimum. Crime would be tremendously reduced, divorce and home problems would be greatly reduced. Perhaps these things will answer your question in part at least.

The next question comes from a listener in the Baltimore area. "What do you think about all the giveaway government projects to support those who won't work?"

Friends, let me make it clear that I am not a political speaker or commentator. I'm concerned only with the Bible and its message for our age. There are plenty of voices being raised in both condemnation and defense of what our government is doing with your tax money and mine.

The Bible does have a lot to say about the blessing and benefits of hard work. This is a definite part of good religion, and I make no apologies for recommending it. Any project which discourages initiative and makes laziness and unemployment more profitable than employment is nothing but a curse. The Proverbs offer an abundance of wisdom on this subject. A few examples to consider are: "He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich." "The soul of the sluggard desireth and hath nothing: but the soul of the diligent shall be made fat. In all labor there is profit..." "He that tilleth his land shall be satisfied with bread..." Proverbs 10:4; 13:4; 14:23; 12:11.

There is a legitimate place for society to assist those who because of illness, age, or debility cannot help themselves, but welfare programs that support able-bodied idlers who refuse to work are only aiding in the demoralization and breakdown of our society. We are admonished in the New Testament that "if any would not work, neither should he eat." 2 Thessalonians 3:10.

I personally feel that modern young people desperately need to learn the benefits of effort, self-reliance and hard work. Our founding fathers made little use of the word "security". Their conversations were sprinkled with such words as "courage," "conquest" and "determination". Come drought or flood they stuck it out or bailed out. They didn't appeal to some government agency. They rolled up their sleeves and went to work.

When God made the oyster, he gave it real security. He gave it a hard shell for protection and all it has to do when hungry is to open it. But when God made the eagle, He gave it great wings and told it to build its own nest. And the eagle did—on the highest mountains where the enemy would not molest eaglets. For food, it flies through rain, sleet and storm. I'm glad the eagle, and not the oyster, is the symbol of America.

The parable is told of a man who died and found himself in a region of fabulous abundance. His slightest wish was instantly granted by the many servants. At last he became bored, asked for some work to do, some problem to solve. His host informed him that he was living in a region where there were no problems and no work to do. "What!" he cried. "No problems? No work? I wish I'd gone to hell instead of coming here!" The host replied, "Where do you think you are?"

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## I Have a Question - Part 4 Listen to the audio version [Now!](#)

Our broadcast today will be concerned with more sincere Bible questions that have come to us from our faithful listeners. We do so appreciate the many letters that have come in from you and also the questions you've sent to be answered on the broadcast. For several days we've been involved in this series of question and answer programs. In this way we're able to deal with subjects that might be of particular interest to individual listeners. And here's our first question today.

Don't you believe that the Holy Spirit leads individual christians? I believe I've been baptised with the Holy Ghost and that He will show me what is right and wrong.

Now this question raises a very interesting point that we should discuss for awhile today. There's absolutely no question, of course but that a Christian is guided and directed by the Holy Spirit. At least, he should be under the direction of that power from above at all times. The Bible describes the work and mission of the Holy Spirit in very specific terms; for example, in John 14:26 we read this: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Again, in John 16:13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." And then again in John 16:7: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."

Now, please notice that in all these texts the work of the Holy Spirit is primarily to guide, teach, and convict of sin. As long as we allow that Spirit of God to guide us into the things Jesus taught, to be convicted of our sins, we're in safe paths; but let's never forget that the Spirit will not guide anybody contrary to what the Word of God teaches. The final judge of all truth must be the written Word of God and not our feelings or impressions. In other words, the conscience is not always a safe guide. The Scriptures say "there is a way that seemeth right unto a man but the end thereof are the ways of death." The Bible, in fact, speaks of a "darkened conscience" and an "evil conscience" and a "seared conscience". As long as the mind and conscience are educated by the Word of God, there'll be harmony, of course, but unless the Word and the individual are operating in perfect obedience and harmony, there can really be a problem here. Too many people are moved by vague impulses and impressions and estatic feelings. Just remember this: Satan can use feeling in accomplishing his purpose, especially if we don't stick closely to the revealed Word of God. I've often had people tell me, "Well, I just feel that it's alright for me to do this or do that." Well now, friends, it doesn't matter how you feel. It's what the Bible says that really counts.

The Bible also says in 1 John 2:4: "He that saith I know him and keepeth not His commandments is a liar and the truth is not in him." This means that true believers will not follow their feelings which may be contrary to the Word of God, but will obey the law and the Word above everything else. Jesus said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." You see, there is a work that needs to be done by those who believe. The works prove the faith. "Faith without works is dead," James tells us. So in answer to the question, I would say that one can surely pray for and expect the Holy Spirit to lead him in the Christian path, but just be sure that the mind and heart and life has been illuminated by the Word of God first of all and that you're following the Word above everything else. If there should be any conflict between the Word and the feelings you experience, just be sure you take the Bible in every case.

Alright, now, we move on to the next question which has to do with the Law of Moses.

Is it not true that Moses' law of the Ten Commandments was nailed to the cross and is

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therefore no longer applicable for Christians living today?

Friends, I want it to be absolutely clear that the moral law contained in the Ten Commandments was never abolished. That's not the law of Moses. You see, that's the law of God. It's true that some ordinances came to an end at the Cross, but let's be careful to identify those ordinances correctly. In Ephesians 2:15 we read this: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Again, we read in Colossians 2:14—"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Now these two verses clearly reveal that a certain law came to an end when Jesus died. It says that the ordinances were blotted out, nailed to the cross, abolished at the time of Jesus' death on Calvary. But, my friends, is this the Ten Commandment law? Absolutely not. The great moral law of the universe has never been referred to as ordinances. Colossians 2:16 goes on to describe that law which was done away with. "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days which are a shadow of things to come; but the body is of Christ." Now certainly there is nothing in the Ten Commandments about meat offerings or drink offerings or new moons, is there?

Somebody might say, "Well, what about those shadowy sabbath days mentioned in the text?" Well, friends, this is not talking about the seventh-day Sabbath of the Ten Commandments. There was nothing shadowy about that original Sabbath which Christ made before sin ever came into the world. Shadows and ceremonies appeared as the result of sin and pointed forward to the deliverance which would come through Christ, so this text could not be referring to the seventh-day Sabbath. But were there some other sabbath days besides the seventh-day Sabbath? Yes, indeed. In fact, turn to Leviticus 23 and you will find four Jewish festivals referred to as sabbaths even though they fell on different days of the week every year; for example, in verse 24: "Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation." Now this festival came on a set date every year and was called a yearly sabbath or an ordinance. It was a shadow or type of the coming of Christ as a saviour.

In verses 27, 32, and 34, other yearly sabbaths are brought to view in which people were to rest. Verses 37 and 38 sums it up this way: "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: beside the sabbaths of the Lord." Now please notice, friends, how the yearly shadowy Sabbath days were clearly distinguished from the seventh-day Sabbath of the Lord. They were included in the ceremonial law of Moses but the Lord's sabbath day was in the heart of His Ten Commandment moral law. There's great confusion unless these two codes of law are recognized and forever kept separate.

Just remember that man had the least to do with the Ten Commandments than with any other part of the Bible. God spoke that law directly to the people and they heard it with their ears. Exodus 20:22 tells us: "And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven." And then Deuteronomy 4:12, 13—"And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only Ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Now after speaking the Ten Commandments, God wrote them with His own fingers on the tables of stone. Then Moses was commanded to put those tablets inside the Ark of the Covenant.

Now, on the other hand, think of the law of ordinances for a moment. They were rules which concerned the sacrificial offerings, circumcision and typical feasts pointing forward to Christ. God did not speak these things directly to the people. He gave them to Moses to deliver to them. God did not write them at all. Moses wrote them. They were not engraven on stone but written in a book and that book was not placed inside the Ark but it was placed in pockets in the sides of that Ark. Notice this text now in Deuteronomy 31:24-26. "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Now you notice that Moses wrote it; he wrote it in a book; and it was placed in the side. Furthermore, the Law of God is eternal, according to Psalms 111:7, 8, but the ordinances were to be blotted out and abolished as Colossians 2:14 makes very clear.

Perhaps the best distinction could be made by asking a few questions. The day before Jesus died, a man conscious of guilt was under obligation to bring a sin offering as an



expression of faith that God would send His Son to die as a substitute. This was the only way that man could be forgiven his sin. It would have been a sin for the man to refuse to show his faith in that way. But was it a sin for the man to refuse to bring that offering on the day following Jesus' death? Of course not, because the blood of Christ had been shed and no one needed to shed the blood of sacrifices anymore because the true Lamb had come. But let me ask you this was it a sin to break the Ten Commandments the day before Jesus died? Yes, indeed, it was just as wrong to steal or break any of those commandments the day after He died as it was the day before. Then we must admit that the two laws were different. They were not on an equal basis after Jesus died. This fact is recognized by practically all churches in their official dogmas and creeds.

It's not some new, strange teaching that we're presenting here in answer to this question. You'll find in the Book of Common Prayer of the Church of England a distinction made between the law of ordinances and the Ten Commandment Law. You'll find John Wesley making that distinction; Martin Luther making it; and Billy Graham in a recent answer in his syndicated column, also gave the same distinction between the law of commandments contained in ordinances and the Ten Commandment law.

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## Is Conscience Safe? Listen to the audio version [Now!](#)

Today I wish to ask you a question. Is your conscience, that inner voice which speaks to you, a guide that is safe to follow? What of the man who feels that what is right and what is wrong can be determined by how his inner self feels about it? Some time ago the newspaper carried the account of a Puerto Rican in New York who purchased a ticket for a visit to his island home, went out and boarded the plane, and found himself in Gander, Newfoundland, the first stop of the flight to Europe. He was "sure" that he was on the right plane, but Pan American had to return him to New York, and get him on the right plane before he reached his destination. Again I ask, is your conscience a safe guide? Listen to God's Word and you will find the answer: "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Proverbs 16:25.

It is crystal clear that I cannot depend on conscience alone, and in view of this fact, God has a very special message for us. He invites you to "Seek ... the Lord while he may be found, call ye upon him while he is near." Isaiah 55:6. Apparently there is coming a time when it will be too late, and He will not be found. "Let the wicked forsake his way" he continues, "and the unrighteous man his thoughts: and let him return unto the Lord ... for he will abundantly pardon." Verse 7. Here, and only here, will we really find the right way, for He continues, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Verses 8, 9.

The hardest man in the world for God to reach is not the hardened sinner, but it is the man who feels he is just as good as the next fellow. He measures himself by his neighbor, he compares himself with the other man, and in self-righteousness decides there is nothing more that he needs. Such self-deception is the most dangerous, for it blinds him to his true condition. It is only as he compares himself with the perfect Christ that his own need becomes apparent! Never forget, Jesus is your pattern. It is the Master alone, that we are to measure ourselves by, and only then will our need of change become crystal clear to us.

How true is the need, and clear the invitation of the Master, "Consider your ways." Haggai 1:5. He has told us that our ways are widely different from His ways, and just how different they are will become apparent as we proceed.

The Lord says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15. The way of the world, the natural inclination of the heart is to compromise, to go with the crowd, to drift along through life. But there is a vital reason why we must not place our affections on the things of the world. Listen as God continues, "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." Verse 17. It is obedience that counts with God. It is only the obedient who will "abide forever."

Verbal professions of loyalty to God are not enough. In fact, they mean nothing unless they are backed up with obedience to Him. I have heard many say, "I am saved" or "I accepted Christ" and if they had not told you, you would not have known it!

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Romans 6:16. Far too many who claim to follow the Master are disobedient to Him. It is not the one who claims Him as Master that will be saved, "but he that doeth the will of my Father which is in heaven." Matthew 7:21. A miracle performed in the name of Jesus, unless accompanied by obedience is a work of iniquity for it leads to deception. Always be ready when truth is brought to you, to examine and then follow it. God cleanses from defilement, He will not condone sin in any way, shape or form! It is here that the nominal Christian loses the point of the gospel, it is the "power of God unto salvation" not merely the "whitewash" of the old life. It must be a new experience in Christ Jesus

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with a complete change in actions.

Therefore, all need to make a careful study of the revealed will of God. We must learn that His high standards are for us, that we might follow them. Never forget, Jesus did not, I repeat, did not come to save sinners. He came to make saints out of them and then save them! He became the "author of eternal salvation" only "unto all them that obey him." Hebrews 5:9. He will never save the willful disobedient. Therefore, to know His will is of prime importance. There are three sources where His standards for us are clearly shown. Let us notice them together.

1. The pattern of Christ. His life is a safe pattern to follow. We can with confidence, walk as He walked. He shows you how to keep the Sabbath to the glory of God. His ministrations to others, and interest in them should be our attitude to others. His patience, His kindness is an example to us. "He that saith, he (Jesus) abideth in him ought himself also so to walk, even as he walked." 1 John 2:6.

2. The divine Law of God. Here is God's great mirror that reflects His perfect character. "The law of the Lord is perfect" said the Psalmist. Psalm 19:7. "I had not known sin, but by the law" said Paul. Romans 7:7. It defines what sin is for us, and the violation of any of its precepts is sin (James 2:10-12). To ignore any one of its precepts, is to ignore light and truth.

3. The Holy Word of God. Within the confines of your Bible is to be found a powerhouse of resources. There is power there to completely change your life-if you let it. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Peter 1:23. A study of these sources will reveal His will for you.

One cannot walk with Jesus without having his life changed. He it is who takes you from the lower (your own way) to the upper (His own way) and puts you on the highway to eternal life and happiness. He it is who will show you a way of self-denial, and self-abnegation, a way of true humility. Then it is the proud heart becomes less sensitive. (Psalm 119:165).

Within the Bible you will find broad principles to walk by, and God gives you the intelligence to apply those principles. Ask yourself how your practice fits into this statement, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31. The Bible does not say, "Thou shalt not smoke." They did not acquire this habit until more recent times, but it does say, "Thou shalt not kill," and whether death is by degrees or instantaneous, it is still sin!

Never forget this text, underline it, memorize it, make it verily a part of your life! Use it to measure, to weigh, to check everything you allow to pass into your mind! Listen, "... whatsoever things are honest, whatsoever things are just, ... pure ... lovely ... of good report; if there be any virtue, and if there be any praise, think on these things." Philippians 4:8.

Here is your yardstick for the books you read, the music you hear, the recreation you follow, the places you go, the TV programs you watch, the radio programs you listen to! Ask yourself, is it true? That book, is it a novel, a fabrication of some fertile brain? Is it honest, is it of good report, uplifting? Take the movie screen today, to find that which is true is like hunting for a needle in a haystack. The Spectator of Boston calls it "... a menace to the growing population ... aims its products at those of low tastes. ..." The moral fiber of Americans is revealed today by what they fill their minds with, and it is not a pretty picture. God clearly states what will be the end of those who "make" fiction and those who "love" it. They will be outside of the Holy City (Revelation 22:15) for God only deals with the true and lovely. Take music today. It either appeals to the higher or the lower nature. It either draws you heavenward or down to the sensual. "Wherefore come out ... and be ye separate, saith the Lord, and touch not the unclean thing." 2 Corinthians 6:17.

God's plan is not to "whitewash" your sins, not to cover them with a cloak of righteousness. "And be not conformed to this world: but be ye transformed" for this is the power of the gospel that is available to you. Romans 12:2. He changes our actions, our words, our likes and our dislikes, yes, He even tells you that you cannot dress as you please! The child of God will dress as God pleases. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart." 1 Peter 3:3, 4. Dressing for display, for show is foreign to the gospel of Christ, and the reason is obvious. The Christian is in this world to attract attention to the Master, not to himself. Far too many who claim to be Christians dress to attract attention to self, and others cannot even get a glimpse of the Master. Outward display is foreign to the principles of the gospel. "In like manner

also, that woman adorn themselves in modest apparel, ... not with broided hair, or gold, or pearls, or costly array." 1 Timothy 2:9. Even the lowly pearl, what then of the most flashing jewels? In Revelation 21 and 22, God tells us where the gold and jewels belong, but for His children today, He tells us that we are to dress with dignity and modesty, that our consecrated lives might draw others to our Master, not to ourselves. "Therefore if any man be in Christ, he is a new creature: old things are passed away ... ." 2 Corinthians 5:17.

The thrilling thing is that everything about us is to be new! It changes us completely, and why should that not be so? Remember our opening text, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah 55:9. He lifts us to a completely new plane of living! Now I ask again, is your conscience a safe guide? It wasn't before, but now it is, for like a clock, it has been set in harmony with the Bible, and it has been wound by the Holy Spirit! Now it speaks to us with the ring of truth, for it is in tune with the Master.

My friend, let him show you His ways, for time has just about run its course. Don't put it off, for it could well mean your eternal destiny. Jesus never comes to save the willful sinner! He says, "... if we walk in the light ... the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Laws of Health - Part 1

The defiance of authority which marks our violent age has become the subject of much study by the experts. No one seems to understand how or why it has happened. And no one has any idea what to do to stop it.

Racial riots erupting into senseless pillage and arson have become common occurrences in the large cities of America. Once upon a time, we read about such things taking place in the capital cities of backward countries or less civilized nations. We chided the undisciplined mobs of Africa and India for using violent, emotional methods to overrule the more democratic processes. We'll never be able to do it again—not after the shameful activities which have taken place in some of our once-safe city streets. Front-page pictures have shown looting bands carrying out merchandise from wrecked stores while police stood by without lifting a hand.

Certain writers and some political leaders have been defensive of those who make a mockery of our laws. A few have declared that it is justified by the circumstances. The Vice President of the United States was reported to have said that he could lead a pretty good demonstration himself if he were in the place of some citizens.

Are we free to choose the laws which seem good for us to keep and refuse to keep others which we dislike? The new mixed-up generation seems to be demanding freedom even to ignore the law of the land, while God's Ten Commandments have been cast aside as too restrictive and narrow. Anything which inhibits individual desires is considered an enemy.

How did the truth ever become so perverted? How did the devil manage to sell this bill of goods to our young people? Worse still, how did many national leaders get hooked by this dangerous philosophy? Are laws made for our protection, or our restriction? Do they take away our freedom, or give us more freedom?

God has not made one law which does not in some way contribute to the happiness of His creatures. But Satan has been telling men that God's laws are unjust and that men will be happier if they do not obey them. He made Eve believe it, and sin is the result. He has made the world believe it, and preachers are teaching that God's law has been abolished.

If only men could see that God's laws are not prison walls which keep them from having liberty, but only walls around that which is harmful.

I think of it in this way: We go to the zoo where there is a big, ferocious lion that has just lately been captured. He is a beautiful fellow and we would like to pet him, but they have put him in a huge iron cage. Now wouldn't it be foolish to say, "What right have they to put up this iron fence? Don't they know this is a free country, and I have a right to do as I please? Don't they know this takes away my liberty?" Does it? Why no, the iron fence around that savage beast insures your liberty and makes it possible for you to live safely.

Satan is a roaring lion seeking whom he may devour, but God's laws have him caged in. Every law is an iron bar which keeps Satan away. God has placed His laws not around us, but around the thing which would harm us.

Deuteronomy 10:12, 13 reads: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?"

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Does it take away my liberty that God has a law which says, "Thou shalt not kill"? No. If that law were obeyed, it would insure me the right to live in a land where my life is safe from those who might kill me. Does it take away my liberty that God has a law which says "Thou shalt not steal"? No. The purpose of that commandment is to give me liberty to own property with no fear of its being molested. Had men obeyed that command, we wouldn't need locks, or vaults, or guns.

I have heard some say that all law came to an end at the cross. How foolish such a statement seems to one who will stop for just one moment of serious thought. Jesus came to magnify the law, Isaiah said (Isaiah 42:21); not to abolish the iron cage that holds the lion of sin, but to make it stronger.

When God made the world, He set in motion certain physical laws, such as the law of gravity. We sometimes say "Everything that goes up must come down." Why? Because gravity pulls everything toward the earth's center. Has that law been abolished? No. If a man jumps off a building, he winds up with a broken neck. But some may say, "This law is against me. If it were not for it, I could go flying through the air. God isn't fair. And I thought you said all God's laws were for our good." Yes, if it were not for the law of gravity, every one of us could go sailing through the air, but I wonder how we would get back to earth. If we didn't have the law of gravity, we would have to use safety belts to hold us in our seats. We might even fall off the earth and bump our heads against the moon. It is silly to talk of physical laws being abolished so long as God's creation stands. Yes, and it is just as silly to talk of moral laws being abolished so long as God hates sin.

Exodus 15:26 tells us, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

God didn't want His people to be sick, so He gave certain laws to govern their health. If they are obeyed, they form a cage around stomach trouble, heart trouble, and every form of disease. Why is there so much sickness today? Men have thought that God's health laws were a barrier to their liberty, so they have abolished the cage which held the lion. Therefore, there is not one in a hundred of us who lives as long as he could live. How many people can you think of who in the past year have died of old age? Not very many, I assure you.

Now let's read Hosea 4:6: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."

Yes, God says, "My people are destroyed for lack of knowledge of my laws." But someone says, "Isn't it my own business what I eat or drink?" Not if you are a Christian.

Then in 1 Corinthians 10:31 we find the statement, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." God says that we should eat and drink to His glory. And He has been careful to tell us how we should eat so that we can glorify Him.

Isaiah 55:2: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." But someone says, "I thought Paul said that nothing is unclean of itself."

In Romans 14:14, Paul does say, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean."

You will notice that Paul is talking about foods offered to idols. Paul says an idol of wood or stone cannot make anything unclean. But by this statement, did Paul mean that everything is good to eat? Some people try to make it include everything. I have heard of some people who think that the best thing in the world is to take young mice before their eyes are open, while they are still too young to have hair, and dip them in honey and swallow them while they are still kicking. But I don't think Paul meant that. I don't think Paul meant that toadstools would make a very good dish to eat, or buzzard meat. God is the One who made us, so He should know what is good for us to eat. Let us go back to creation and see what He gave man to eat.

In Genesis 1:29-31, God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree

yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day."

In the beginning there was not even one animal which ate the flesh of another. God gave to man in the beginning a strictly vegetarian diet. Man was not permitted to eat flesh until Noah and his sons came out of the ark and found vegetation destroyed.

In Leviticus 11 we find a list of those things which man might eat and those which he was not to eat. But some will say to me that this was a part of the old law that has been abolished—it doesn't have anything to do with us now—it's all right for man to eat those things now.

So I look down the list and I notice that it mentions buzzards, snakes, mice, and rats. Are they good to eat? Would you come to dinner if I told you we were serving roast buzzard with pickled rattlesnake? Why not? Everything is good to eat, isn't it? You say, "Why, that stuff is abominable!" That is what God says, too.

If you go down that list which God mentions in Leviticus 11, you will find that there are a number of things which most people eat today. One is the swine, another the rabbit, and third, the opossum. In fact, just notice the guidelines laid down by God Himself in this matter of eating:

1. All animals which do not have a split hoof and chew cud.
2. All fish and water creatures that do not have both fins and scales. (nearly all fish are clean).
3. All birds of prey, carrion eaters, and fish eaters.
4. Most "creeping things" are also unclean.

These chapters make it clear that most animals, birds, and water creatures that men ordinarily eat are clean. There are, however, some very notable exceptions. According to God's rules, the following are unclean and are not to be eaten: The hog, the squirrel, the rabbit, the catfish, lamprey eel, lobsters, clams, crabs, shrimp, (in fact, all seafood) and frogs.

God didn't just decide to say that certain animals were unfit for food. When He told Noah to take the animals into the ark, He commanded that the clean animals be taken in by sevens and the unclean by twos. Only clean animals were allowed for sacrifice. By taking seven, it gave some for food and some for sacrifice. And the only purpose of taking any of the unclean was to preserve the species. If Noah had had roast pig just once, we wouldn't have any hogs today. Yes, hogs are called unclean in Leviticus 11 and Deuteronomy 14, along with certain other animals. Read it. You'll find those animals to be forbidden as food.

Someone says, "Why did God make the swine, then? I thought God said everything He made was good. Why did He make the buzzard?" It is a scavenger, isn't it? It cleans up dead carcasses and filth. That is just what the swine is—a scavenger—and he does a good job.

We throw out the garbage, and the mice and rats get their part of it; the snake comes along and gets the mice; Mr. Hog comes along and gets the snake; and then man gets the hog. Too bad he wasted the garbage in the first place!

The flesh of swine also has in it a little worm called trichina. And this little worm, when it gets into the muscular system of man, causes the terrible disease known as trichinosis. You say, "Well, there must be a lot of people who have it, because many people eat swine's flesh." You don't have to take my word for it. The American Medical Association Journal presents the results of a study made of the trichina infestation of cities in the United States. The amazing results are cited in the Journal of March 18, 1939: "One would conclude that there are presumably the following percentages of trichina infestation in other American cities; Washington, D.C., 24.6%; Minneapolis and Rochester, 31.5%; San Francisco, 43%; and Boston, 49.7%; an average of 37% infestation of the urban population for U.S. There is no way, of course, of estimating the resulting social or economic loss; but the estimated 48,000,000 cases of trichinosis in



the United States is far from being a national asset."

In closing, let me read 1 John 3:2, 3: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." The Gospel is a power to purify people and prepare them to be as Jesus was. Our bodies now must be clean and undefiled for the dwelling place of the Holy Spirit. And soon we shall associate with angels in heaven, where none of these destructive things will be found. True temperance is the total abstinence from things that are harmful and the moderate use of things that are good. God does not take any good things away from us, but He wants us to be healthy. He asks us today to give up the harmful, habit-forming food and drink in order to be like Him when He comes.

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## Questions and Answers - Part 2

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Today we continue the series of special Questions and Answers broadcast on the Amazing Facts' program. Many of you have sent in your sincere Bible questions. Now we come to the first question that we shall deal with today. It has to do with the cigarette question. We are always interested in the reaction of the listeners to anything concerning diet and health. I suppose more than anything else this touches the individual pride of a person. Millions of people feel that it is simply no one else's business how they care for their body, or how they treat themselves. So here is the question:

"Does the Bible give any indication that smoking cigarettes is a sin?"

Friends, ever since the government report on smoking and health was published, the controversy over cigarette smoking has been hotly debated. Many church leaders cautiously entered the arena for the first time. Sad to say, many preachers had never said a word about the issue until the government forced their hand. Even sadder, many religious leaders were addicts themselves to this body and soul destroying nicotine master. I'm glad to tell you that the Bible has always clearly classified smoking as a fleshly lust that wars against the soul.

Notice this text in 1 Corinthians 6:19, 20. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Now, this is a divine principle of scripture that very few people understand properly. God says we don't even belong to ourselves. Our bodies are His by creation and then doubly His by redemption. No one has a right to treat his body as he pleases. It is to be the dwelling place of the Holy Spirit—a temple wherein God Himself will live and reign from the human heart. Put with that the text 1 Corinthians 8:16, 17. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." This speaks in such positive language that no one should be confused. God says that anyone who deliberately defiles or destroys the body temple will be destroyed in turn himself. This places the issue in the moral category entirely. No one can argue now that it is not a moral issue. God says it is life or death, people who destroy themselves shall be destroyed. Suicide, of course, has always been looked upon as a sin. And in this case it is simply slow suicide on the installment plan. With all the scientific evidence now available that cigarettes actually do shorten the life, it becomes a sin for people to contaminate their body and actually shorten their life and destroy themselves by this narcotic indulgence.

The strength of the addiction to nicotine is very well evidenced by the increasing numbers who are taking up with the habit. Of course, millions have laid it aside since they learned of the causative factors of cancer. But millions more continue to smoke and even increasing the number of cigarettes smoked. Many people have expressed themselves that they would rather die than to give up their tobacco habit. Surely this is an amazing thing. The angels of God must look down in astonishment as they behold the sight of mass suicide that is taking place today with people who regard their own selfish pleasure more than they do their God-given temple, which is to be kept holy and clean for God.

There are many other texts that would surely apply to this question, but we are going to leave it at this and trust that the answer will be clearly evident from the scriptures in 1 Corinthians.

Here is the next question. "You seem to make the Christian life very prohibitive. Don't you think all the restrictions will drive the young people away from Christ?"

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Let me answer that by reading what Jesus said in Matthew 7:13, 14: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Let's face it, friends, we are living in an age, not of restriction, but of license. For a long time now, youth have been on a freedom binge, rebelling against authority and law. What has been the result of it? Has it made better Christians out of young people? For the answer to that, consult your morning newspaper or read the latest FBI figures on juvenile crime and delinquency. One of the greatest mistakes made by parents and religious leaders has been to lower the requirements of entrance into the kingdom of heaven. No man has the right to make the path less narrow than Jesus made it. Those who are saved will be saved on God's terms only. They cannot make up their own rules of life. They cannot follow the standards of the world, they must take what God has given in order to reach the destination of heaven.

Jesus said, "If any man will come after me, let him deny himself and take up his cross and follow me." Anyone who thinks that modern youth are denying themselves too much must be seeing the world backwards, friends. And who thinks for a moment that the teenagers are being taught too much about the high standards of discipleship?

Many years ago the church leaders were not afraid to call sin by its right name. Most denominations held clear lines of belief which condemned worldliness in conduct, dress and recreation. Today those same practices that were once condemned are being sponsored in church recreation halls and basements. Dances, movies, and immodest dress, which brought ringing sermons of reproof once upon a time, are now defended by a liberalized clergy. And who can say that it has drawn the youth closer to religion or closer to the church? I maintain that it has actually driven them away. Why try to make that path to heaven a bed of rosy ease and self-pleasing. It is not! It will require self-denial and sacrifice of material, carnal pleasures. But it will bring to any young person the deepest joy and highest pleasure that he has ever known. The Christian youth is the happiest person in the world. Millions will be in heaven who died for their faith by burning at the stake or being torn apart by wild animals or being tortured to death on the cruel medieval instruments of persecution. Why should we expect to drift into heaven by following our every desire and whim. Religion, true religion that is, is a bold, daring, courageous denial of self and sin in all its alluring forms. The Bible is very clear in laying down requirements for salvation. The narrow road has been clearly defined, text by text. I pray not to make it repulsive or unattractive to young people or adults, but I pray also not to make it so broad and so liberal that anyone will be self-deceived about going there.

We must obey the commandments of God, we must follow the scriptures that are given to us and must be willing to put self and sin aside. These are certainly the basic things about going to heaven. Now, in order to do this, friends, we have to love the Lord with all our heart. No one can follow the plan of salvation, no one can obey the commandments laid down by our Lord Jesus, commandments which sometimes involve discipline and self-denial, without really loving God. If a person is in love with an individual they will do almost anything to please that person. If we love God, we will be happy to follow any path of self restriction in order to put Him first and to please Him above our own selves.

Recently, a letter came from one of our listeners, and I'd just like to read a portion of that letter which seems to indicate that this is the real problem among the denominations. This lady writes, "It looks like the churches have taken in the world and thrown out God. I am seeking and searching to find God's church where Christ is the head and where all born-again Christians belong to it by His Holy Spirit. Where each and everyone lives a Christian life, not only on Sunday, but every day in the week. Where sin is denounced at all times. What this world needs is to be told how Christ can cleanse them from their evil way and give them a new heart and mind to live a life of righteousness instead of one of sin. How He can take the most miserable and broken-down person in all the world and give him joy, peace and happiness. If ever there was a need for the true, unadulterated, old-fashioned gospel of Jesus Christ to be preached, it is now. What will become of these teenagers if they live to become fathers and mothers, and how can they teach their children to do rightly when they haven't even taught themselves? If only the preachers would start preaching against sin, I believe with all my heart that there would be a big change in this whole world. But if only a few preach it and others don't, the world will be going on as it is and getting worse all the time."

Well, that is a wonderful letter, friends, and it expresses exactly the truth about present-day religious conditions. Unfortunately, the whole truth of God's Word is not being proclaimed very much. In fact, many preachers, apparently, are afraid to call sin by its right name for fear of offending someone or maybe losing members. Jesus pulled no punches, spared no feelings in His presentation of truth. Of course, He was tactful and kind, and so must we be also, but He did not permit the attitudes and impressions of

others to influence the preaching of His great message to the world. We need more of that holy boldness in these days of spiritual retreat and intimidation. Satan has actually frightened too many of God's children out of their moral convictions. We have no cause to flee before the devil, my friends. He is a defeated foe. He has been ever since the cross of Calvary. It is his program alone to varnish over and soften up the truth so that it loses its cutting edge and convicting power. That is the way with this idea of pleasing the people and tickling the ears of a multitude. The end of the world is upon us. The coming of our Lord is at hand. We dare not talk in generalities or platitudes. We must come down to the very heart of truth and announce the message in firm and uncompromising tones.

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## Sin Nobody Admits - Part 1 Listen to the audio version [Now!](#)

Our subject today is, The Sin That Nobody Admits.

It is the sin we are afraid to mention. We must be afraid to mention it, because no one ever mentions it about himself. People have confessed to me that they have committed terrible sins. I can recall people who confessed being drunkards, who confessed stealing, breaking up another's home, murder, taking the Lord's name in vain, trifling on the marriage partner, Sabbath breaking, all the rest; but as far as I can remember in all my time in the ministry, no one has ever admitted to me that he was guilty of the sin we are going to talk about tonight, and I suppose the reason for it is that it's the root sin-the basic sin-the foundation sin. The Lord Jesus Himself solemnly warned us about this sin in Luke 12:15: "And He said unto them, take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." The sin that nobody ever admits is covetousness, or coveting.

We might define it before we go any further. I would like to give you three definitions that overlap. You may have better definitions, but we need to have some definitions before we go any further. The first one is, "Evil desire for a good thing." The second one is, "Desire to obtain a thing that is not rightfully yours." The third, "A selfish desire to keep what is not yours." These are definitions of the sin that nobody admits-the sin of covetousness. People just simply do not say, "I'm a covetous person. I want to get hold of that extra dollar. I want to reach out and grab and pull in everything I can get hold of." No, they just do not do that. People never come to me and say, "Well, I want to admit something-covetousness. Greediness is my trouble." No, it's a strange thing. It has always amazed me a bit. People do not mind at all admitting the grosser sins, the blacker sins, but when it comes right down to covetousness, I guess it's just too humiliating and no one wants to say anything about it.

Of course, it's a sin that is not condemned very much by our materialistic age. It is not even condemned very much by the church, it seems. You break any of the other commandments and immediately you get into trouble. But coveting-well, no one knows if you are coveting. But it's a commandment of the Lord, and yet is one that most people seem to overlook." But in God's sight, it is one of the blackest of all sins, because it's the root of every other sin. Remember what the apostle Paul said in Romans 7:7. He said, "I had not known sin ... except the law said, 'Thou shalt not covet.'" And so the point he was trying to get across was this: every single sin has its root in the sin of covetousness, and that's why God thought it was important enough to include in the ten commandments. It is the sin that comes before, and leads to, every other sin that you could possibly ever commit.

Covetousness led to Lucifer's fall. There he was in heaven. The Bible says that he was an angel, perfect in wisdom and beauty. But covetousness began to creep in. He desired God's place and God's praise and honor. Isaiah 14, gives a picture of this. Sometime when you have the opportunity, read the whole chapter. Verses 12-14 mention this one word over and over again - "I, I, I, I." He began to think of himself. I will do this, or I will do that. "I will be like the Most High," he says. "I will exalt my throne above the stars of God." That's covetousness. That was his basic sin.

And I tell you, it is still our basic sin, for it is the root of every other sin. If we can stay away from this sin of covetousness, we might be able to get away from sin altogether-because it is the thing that leads to other sin. Now, I may as well warn you ahead of time. There's no way possible to get rid of coveting, except through the Lord Jesus Christ - absolutely no way at all. It takes special power from heaven to overcome this sin.

Now, going back to Luke 12 for a moment. After Jesus said, "Take heed now and beware of covetousness," He told a story to illustrate the point a little bit further. Let me read it to you, verses 16-20: "And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully. And he thought within himself saying, what

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shall I do, because I have no room where to bestow my fruits? And he said, This will I do. I will pull down my barns and build greater: and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Now notice. God calls this man a fool. Now, I may call a man a fool and be entirely mistaken. But when God calls a man a fool, he's a fool. Now this man is a fool. Why? Well, because he was concerned about himself, - "I, I, I," and forgot all about the solemn fact that one of these days we will all stand before the Lord in judgment. And so God said, "You're a fool. Tonight your soul will be required of you. Then whose shall these things be?"

This is a very solemn story, and every single Christian should give it very earnest attention and heed. The Lord is just saying here, "Go ahead. If that is the way you want it, get anything you want. Keep the things that are not yours. Make provision for more and more sin. You have the right to do it, but when the day of reckoning comes, and your soul is required of you, then whose shall these things be?"

Solomon spoke of the same thing in Ecclesiastes 11. This is a very interesting passage of scripture. Verse 9: "Rejoice, oh, young man in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes." He says, "Do anything you want to. Have a good time." "But know thou that for all these things, God will bring thee into judgment." Yes, go ahead, have a good time, do anything you want to. Have it your way. But remember, "For all these things, God will bring thee into judgment."

And then in the next chapter of the same book, Ecclesiastes 12:14, we read: "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." You know a lot of people think they're getting by with secret sin, things that are in the inside, things that do not show up; like coveting, for example. It doesn't show. A person can go along and be quite a respectable Christian as far as other people are concerned, and yet be guilty of coveting. It does not show up, like many of the grosser sins. But mark you this. On the great judgment day, when the light from the judgment throne of God shines into every life, all of those things are going to be revealed, and people are going to see them in their rotten disgusting fullness. And one of the worst sins to be shown up on the judgment day will be the sin of covetousness.

I'm afraid we do not realize just how far this thing reaches. Take, for example, professional jealousy. Have you ever heard that expression? I want to tell you it is not limited to the professions. It is a term that we ought to use loosely, because it can apply to everyone everywhere. Wives are jealous of other wives, husbands of other husbands, workmen of other workmen. And it's covetousness, this professional jealousy, - coveting another person's praise or his honor, or his position. It's so widespread that there's hardly a place anywhere that it's not named. It even exists among preachers. And here's where the thing comes home. A person could build a very beautiful home, and I could go look at that home and say, "It's lovely. It's a masterpiece. You've done a very beautiful job." And that would take nothing from me. It would be easy for me to do that, because I'm not a builder. A person could paint a beautiful masterpiece-delightful, exquisite. And I could say, "It's superb. Never have I seen anything like it." I could lavish praise upon the man. And it would be nothing to me, because I'm not a painter. But when somebody stands up and preaches a better sermon than I can preach, then for me to say honestly and truly from the heart, "It was a masterpiece. The Lord was with you." That's something else. Do you see what I mean? Now, that's what we're talking about tonight. This matter of coveting somebody's else's praise, somebody else's success, somebody else's prestige, is one of the greatest sins mentioned in the Book of God. It is my prayer tonight that as we go a little further into this thing, every person in this auditorium will determine in his heart, to begin right now, laying hold of God for victory over that one specific thing until he or she is delivered from it.

It's a very terrible thing for a Christian to be guilty of coveting. It's bad enough for a worldling, but it's an awful thing when a person names the name of Christ and is guilty of coveting. We need to learn to give God the praise for everything. Then we'll stop worrying about credit-who deserves credit for this, and who deserves credit for that-and give it all to God, where it belongs. And then we will not have so much trouble with this thing of covetousness.

I want to read another passage here. It is 2 Corinthians 8:7: "Therefore as ye abound in everything, in faith, in utterance, in knowledge, in all diligence, and in your love to us. See that ye abound in this grace also." Now here is the apostle Paul speaking to the church at Corinth. And he was telling them what a good church group they were. And he said, "Ye abound in so many things. In faith." Well, that's a wonderful thing to abound in, isn't it, and we can all use more of it. He said, "As a church, I've noticed that you abound in faith. You abound in utterance. You're able to get up and say what you want

to say and make your position clear to other people. You abound in knowledge. You know what God wants you to know. In diligence." They were not a lazy people. Oh, they would get out and work for the Lord. "And in your love to us." He says, "You just love us so much. I want to commend you for all these things, but see that ye abound in this grace also."

What grace? It was a wonderful church-bound to have been. All of these things, he said, are indeed praiseworthy and good. It was a marvelous church, but he said, "There is another grace that I want you to abound in." To what could he have been referring? As you read just a little further down into the chapter, you will discover that he was talking about the grace of giving. He was talking about taking a collection for the poor people at Jerusalem. And he said, "Now this is a grace, and I want you to abound in this too, as well as these other things." Why grace? Well, it was the grace of the Lord Jesus that saved us. Our giving to God's cause can be responsible for saving other people and therefore that's a grace too. Did you ever think of it that way? That's the way the Bible teaches it. And he said, "I want you to abound in this grace also."

Why did he mention that? Well, because, folk, here is where most of God's people fail when it comes to coveting. Right here on this one point-the point of giving. Far too many of God's professed people are guilty of embezzling God's money. And that's why we're going to spend a great deal of time talking about that one thing. It is the sin of the hour.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Sin Nobody Admits - Part 2 Listen to the audio version [Now!](#)

We often pick up newspapers and read about individuals who have misappropriated millions of dollars. These embezzlers often skip the country, taking the money, and leaving financial ruin for scores of people who lost all they had. We secretly hope the law will catch up with them, and throw the book at them. But now, wait a minute. Let's not move too fast here. All of us handle money. I don't care who you are, you handle money that is not yours. You handle money that belongs to God. Could it be, that someone in this listening audience is guilty of embezzling heavenly funds? Did you know the greatest holder of lands and goods in the world has been chiseled and robbed repeatedly without going out of business? God is that great Owner of whom I speak. I'm referring specifically to tithes and offerings. In Leviticus 27:30, the scripture says that the tithe is the Lord's. There is just no possible way to miss it. Perhaps I should read that verse. This is what it says: "All the tithe of the land ... is the Lord's; it is holy unto the Lord." All the tithe is the Lord's. Now that's specific. And then in Malachi 3, we find something else added here. Malachi 3:8: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." Now, notice, folk. A person who does not tithe is a robber, but in addition, a person who does not give offerings is guilty before God of robbing Him. So your tithes and your offerings belong to God. Oh, may it be engraved upon every heart listening with a pen of fire. Those things do not belong to us. They are God's. We are handling sacred funds, and the question is, -How are we handling them? Could it be that some of us are guilty of misusing God's money?

Now, Malachi 3:10 says: "Bring ye all the tithes into the storehouse." That little word all is very important. I think we need to emphasize that for just a moment. If I make a hundred dollars, I owe ten dollars tithe. If I only pay nine dollars tithe, I am guilty of robbery. In fact, I'm not really tithing. You're not tithing until you give a tenth, because tithe means one tenth. The scripture for that is Numbers 18, verses 21 and 24. The Bible specifically teaches that the tithe is one tenth. Now, that's why the Lord said, "Bring ye all the tithes." It's not for me to say, "Well, now, let's see, how much does the tithe amount to?" God has already settled that, it's a tenth. Turn to Numbers 18:21, 24 and note how the Bible explains what the tithe is. "Behold I have given the children of Levi all the tenth in Israel for an inheritance," Verse 24, "But the tithe of the children of Israel have I given unto the Levites to inherit." Now these two verses explain what the tithe is. The tithe was given to Levi and the Lord also called it tenth. And so, folk, on the authority of this book, tithe is a tenth. In fact, the word "tithe" itself means tenth. You look it up in your dictionary when you get home, and it will say tenth part, or just plain tenth. That's what it means.

Now, a great many people say, "I go to church and I pay my tithe," when what they really mean is, they go to church and give offerings; because nobody is a tithe-payer who does not give one tenth of his income, because tithe means one tenth. And that is what the Bible is speaking of, one tenth of a person's increase. Some people say, "Whew, isn't that a great deal to give, one tenth?" Well, now listen folk, if somebody came to you and said, "I would like to set you up in business. I would like to furnish the capital, the buildings, the equipment. Everything. I want you to go and run it. Then at the close of the month I want you to figure up the profit. When you have found the profit, I want you to keep nine-tenths and you give me one tenth." Would you say, whew, you mean you want a tenth?" No, you would look at the man and you would say, "You've made a mistake haven't you? You mean you want nine-tenths and give me one-tenth." Why you have never heard of an offer like that. People don't make offers like that today.

Not at all, but listen folk, that is the offer God has made. There is no question about it. This world and everything in it belongs to God. He made the whole thing and everything here is His. The Bible is so clear on it. I read from Psalms 24:1. "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein." Psalms 50:10-12. "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof." And then Haggai

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2:8. "The silver is mine, and the gold is mine, saith the Lord of hosts." We forget that sometimes, but he says, "It is mine." And then Deuteronomy 8:18. "But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth."

Now, folk, when we add that all up and put it all together, the Bible is simply saying this. Everything is God's. If you have anything at all, God gave you the power and the strength, the intelligence to obtain what you do have. And then he says to you, "Now, ten percent of what you receive is mine. I want you to give it to me." Is that a fair offer? Ah, dear friends, I submit to you, today, you have never heard of a fairer offer anywhere, and remember the text, Leviticus 27:30 says that the tithe is the Lord's. Oh, may God impress us with that point today. It isn't a question of us deciding whether we ought to turn it over to Him, whether it should become His, or will become His, it already is the Lord's. That has already been settled. The tithe is the Lord's, and so one tenth of every man's income belongs to God. He may be a complete heathen and know nothing of our God, but still one tenth of everything that enters his hands belongs to the Lord God of heaven.

You may say, "Well, now wait a minute preacher. I thought that this tithe was a part of the old Mosaic law that was given at Sinai and ended at the cross. Isn't that right?" The answer to that is "No." And I would like to read you two verses of scripture that will help make that clear today. We go in our Bibles to the first book of the Bible, Genesis 14, and we find the story of Abraham. Abraham was a friend of God and the Bible calls him that. Did you ever note when he met God's priests what he did? The Bible says in Genesis 14:20, "And he gave him tithes of all." Here is Abraham, hundreds of years before Mt. Sinai, a tithe payer.

And we go on into the Bible 14 more chapters, and we come to Genesis 28. There is the story of a man called Jacob. Now Jacob wasn't always the most faithful servant of the Lord. In fact, he really got off on the wrong foot a number of times. And his name, "Jacob", means "deceiver." And that was his trouble, he lied. But one day he reconsecrated his life to the Lord. Oh, he had a wonderful little prayer meeting. He built an altar, and I would like you to note what he did when he really began in earnest to serve the Lord. Genesis 28:22 says he took the stone which he sat up and he said, "This stone which I have set for a pillar shall be God's house, and all that thou shalt give me I will surely give a tenth unto thee." Now note, friends, here we have two men hundreds and hundreds of years before Sinai who were tithe payers. You see the law of tithe is God's plan for the support of His work. It existed long before Mt. Sinai and remained effective after the law of Moses was abolished.

I have heard people say that Jesus abolished the tithing plan. I would like to read you a verse today and then ask you if you believe it. I would like you to note what God says. See if it sounds to you like He abolished. "Woe unto you, scribes and pharisees, hypocrites; for ye pay tithe of mint and anise and cumin, and omitted the weightier matters of the law, judgement, mercy, faith. These ought ye to have done, and not to leave the other undone." Now I want you to get the setting. One day Jesus was down at the market, and he saw the pharisees there counting out their tithe. And they had their little tiny microscopic seeds, about like a caraway seed that you see on rye bread, and they were counting out nine little seeds and putting them over here and then one over there for God. Instead of putting nine bushels for themselves and one for God, which he would have accepted. They were meticulous - right down to the minutest detail, and He watched them. While they were doing it they were looking so holy, so sanctified, so smug, so complacent, as if to say, "We're tithe-payers. Don't you wish you could be as holy as we are?"

And you know, that is one thing Christ could not tolerate. Have you ever noticed that in His sermons? So He turned to them immediately and said, "You big hypocrites. There you are tithing." And then did He say, "I want you to quit tithing?" Is that what He did? Oh, no! No!! You see He was saying, "There you are counting out your tithe and so meticulously, little tiny seeds," but He continued, "You are not even merciful. You are not even kind. You are not even just." Then did He say, "Now I want you to just simply forget about the tithe? Is that what He said? No, he said, "These ought ye to have done, but not to leave the other undone." He is just simply saying here, you'll never buy your way to the kingdom of God by the tithing system. But it is important because He also plainly said, "You must do that all right, but not leave the other undone." Now, how anyone can say Christ abolished the tithing system, I do not know, because Matthew 23:23 here shows that he endorsed it.

You remember we read it a moment ago from Numbers 18:21. He turned it over to the tribe of Levi and that was His plan. The tribe of Levi, of course, were the ministers or the preachers, of the day. There was a whole tribe and all they did was take care of the services of the temple and minister before the people. They had no time to plant corn. The Lord said, "I want you to stay right here and spend your entire time helping the people get closer to me." And after all, that is the most important work in the world

anyway. And so it was His plan that those Levites, or those priests, should be supported by the tithe. Now, folk, when Jesus came, He left the great commission. Before He left, He turned to his disciples and said, "I want you to go into all the world and preach the gospel to every single creature." This involves a great many evangelists, pastors, and teachers, and ministers, going everywhere giving their full time to the preaching of the gospel, and soul saving. It is God's plan that if a person dedicates his entire time to the gospel ministry, he is to be supported by the tithe.

You say, "Well, now, I am afraid I don't follow you there. I see that it was that way in the Old Testament, but I don't see that it is that way in the New." Where do you find that? I would like to read for you today from the New Testament, a text on tithing from 1 Corinthians 9:13, 14 that makes it very, very clear. I am so glad that Paul wrote this, I really am. So many people have said that Paul didn't believe in the tithing plan because he was a tent maker, but this is what Paul said. "Do you not know that they which minister about holy things, live of the things of the temple, and they which wait at the altar are partakers of the altar?" He is talking about the tithing system. We have already shown how God ordained tithing in the Old Testament for the priests. Now notice, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Isn't that wonderful? I tell you, all of our religious questions are answered in the Bible. The Lord said, "even so." The same way He has ordained. It isn't something man made. God set it up that way, that the gospel minister was to be supported by the tithe. Now it didn't say, "By banquets, bingo parties, or wrestling matches, or oyster suppers." No, it didn't say that. And I tell you, folk, plainly and frankly and clearly, I would rather preach in a tumbled down cow shed, or out under the trees the rest of my life, than preach in the world's most ornate and embellished edifices, if my salary had to be raised by those questionable methods, because God said that the gospel minister is to be paid from the tithe. The text says the Lord hath "ordained" it, or commanded it.

Now, how important is tithe-paying? You say, "Well, I see it, but just how important is it?" Let me read you something. Folk, I wouldn't dare say this, but God said it. So I can read it and must read it. Here it is. Malachi 3:8, 9. "Will a man rob God?" You say, "No." But he says, "Yet ye have robbed me. But ye say wherein have we robbed thee?" And He replies, "In tithes and offerings. Ye are cursed with a curse for ye have robbed me even this whole nation." Now notice how clear and plain. Folk, this is a tremendously strong statement. The Lord says if a man does not tithe he is a robber. And 1 Corinthians 6:10 says, "No thief will ever enter the kingdom of God." Don't you see why we need to present this topic? The Lord is very, very definite about this thing, very, very much so. And no one can read Malachi 3:8, 9 without seeing that.

You know, the government recognizes the tithing plan. Did you ever notice that? When you go to figure your income tax, you can deduct 10% for tithe, and 20% for other philanthropic purposes, before you compute the tax due. The government allows us to do that, to deduct 30%, but the sad fact is this: America is giving about 2% for all religious and philanthropic purposes combined. Now, folk, I hate to say this, but it is true. America is robbing God. And she will pay the penalty, because the tithe is the Lord's. And He says if we withhold it from Him, we are robbers. Now let's come much closer home. Our city (and could it be our church, also?) is robbing God. People by the thousands (even good church members) are taking God's sacred tenth and spending it on themselves. They are stealing from the Lord. This is one of the most common and most dangerous sins in the world. Are you guilty of embezzling sacred money? God forbid!

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"Come unto me...and I will give you rest." Matt. 11:28

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## Sowing & Reaping Listen to the audio version [Now!](#)

In the state of Washington a law was passed taxing retail sales of gasoline but the Legislature slipped up on one important little thing. It failed to attach a penalty for violation of the law. Dealers began collecting the small tax but when they discovered the error in the law they refused to comply with it, and the Legislature had to be called back in a special session to attach a penalty to the violation of the tax law and thus make it effective.

Now let's think about God's law in relation to this. You know, friends, the Ten Commandments would mean absolutely nothing except mere pious platitudes if God didn't put some penalty in it. But the fact is that He has made a penalty for the violation of those Ten Commandment laws. The Bible says, "the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. And that death, my friends, is eternal death. If you're not, by faith, under the blood of Christ, you're under the curse of sin and headed for eternal loss.

In the Book of Revelation we find seven blessings or beatitudes. The last one is found in the very last chapter, verse 14. "Blessed are they that do his commandments, that they may have right to the Tree of Life and may enter in through the gates into the City." Now I know some people think that God is just too good and too merciful and too long-suffering to be particular in this. Well, let me tell you that God is good and He is merciful and He is long-suffering but He does not overlook sin or transgression. The Book of God says, "He that confesseth and forsaketh his sins shall have mercy." Now there's where the mercy comes in. Anybody who comes with repentance to confess his sins will find forgiveness and salvation. Now in the Bible and in the book of nature also, we find plenty of evidence that God is very particular and means just exactly what He says. The laws of God must be strictly observed or else we'll not reach the goal of eternal life.

Now let's look into the Bible for a moment. You remember how God commanded Adam and Eve that if they just ate from one tree there, the Tree of the Knowledge of Good and Evil, they would die. That was to be the penalty of their transgression. Now that penalty would follow one transgression of God's law. That holy pair did eat of the forbidden tree and the results came. The impact of the awful consequences of that one act of disobedience has thrown the world of nature out of its order, and we feel the awful effect of it six thousand years later. Had it not been for the love of God for those He had created, the race of man would have been wiped off the face of the earth. But God said, "I'll send a deliverer." And that deliverer was to be the Son of God as well as the Son of man. Now because of that provision, man has a period here on this earth, a period of probation, when he must show whether he desires to serve God or whether he desires to keep on selling out to sin and transgression.

Now let me ask this question. Why didn't God overlook that one sin? Simply because God's laws are inflexible and they cannot be violated with impunity. God has tried to impress that truth on men right down through the centuries. Let me read one of the ten commandments which teaches this truth very, very clearly. "Thou shalt not make unto Me any graven image or any likeness of anything that is in heaven above or that is in the earth beneath or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them, for I, the Lord thy God am a jealous God visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me and showing mercy unto thousands of them that love me and keep my commandments." Exodus 20: 4-6. Now God is a jealous God—not jealous as we define it in our modern parlance—not one of those base qualities such as we define. He is very particular because the character of God in man is of the very utmost importance and the happiness of every man depends upon this character of God being reproduced in him. And this comes only by obedience.

One day a little Jewish maiden was taken captive back in the days of Elisha the Prophet. This maid was in the home of Naaman, the Captain of the Host of Syria, and she waited

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on Naaman's wife. Now this man, Naaman, was a great honorable man in the Syrian Empire but he was also a leper. And as this little captive maiden saw him there, she thought about Elisha, the prophet of God, who had worked such great miracles among her own people. So she said to her mistress, "Would God that my master were with the prophet who is in Samaria for he would recover him of his leprosy." Well somebody went in and told Naaman what the little girl said, and then somebody must have told the King about it too because the Syrian King told Naaman that he could go down to Israel and find Elisha. He even offered to make up a letter himself to send along to the King of Israel concerning the matter. So Naaman agreed to go, and he took with him the letter and a lot of gifts of gold, silver and valuable garments for the King of Israel as well as Elisha, the prophet. Well, the King of Israel read the letter in which he found this statement—now this is what the King of Syria wrote to him—"I have sent my servant that you may recover him of his leprosy." Well, the King of Israel was very perplexed and so distressed that he rent his clothes. And he said, "Am I god, to kill and to make alive that this man has sent unto me to recover a man of his leprosy? Wherefore consider I pray you, see how he seeketh a quarrel against me?"

Elisha the Prophet heard about the letter and he sent a message to the King of Israel saying, "Let this man come over to me and he'll know that there is a prophet in Israel." Well, Naaman was sent over to the Prophet. His chariots rumbled away from the King's palace and soon came to a halt right in front of Elisha's humble door. Now notice something, friends. The prophet didn't even go out to meet him, but he sent a messenger out there with the instructions to Naaman, "You go and wash in the River Jordan seven times and thy flesh shall come again to thee and thou shalt be clean." Well Naaman was very angry over this thing and he turned away. He was indignant at this procedure. What a strange way to treat him. He had come all the way down here to see this man and he hadn't even had the decency to come out and see him in person. Well, friends, this was God's way of doing it, of course, and healing was going to depend on following those instructions of God through the prophet in every detail. Well, Naaman had another idea. He wanted to go back up to Syria. He said, "We have better rivers up there—clean, clear rivers to bathe in, not this old muddy water of the Jordan." But his servants pleaded with him and begged him and finally they prevailed on him to go and follow the directions of the prophet. So he went over to the River Jordan and dipped six times but nothing happened. His leprosy was still just as bad as ever. Then maybe he was about to turn away in anger, but he dipped once more as the prophet said he should, and when he came up this time, the seventh time, his flesh came again like unto the flesh of a child, the Bible says, and he was clean. Now friends, the healing was not in the water nor in the dipping seven times. But the power of God lies at the end of perfect and explicit obedience to God's requirements. Were there no other incidents in the Bible, we would understand from this what God means when He says, "to obey is better than sacrifice and to hearken than the fat of rams."

When Saul was King of Israel, he tried to deviate just a little bit from God's requirements and to substitute his own ways, but it ended up in tragedy and Saul lost his kingdom and it passed from his posterity to another family. The prophet told Saul that because he had sought to substitute for God's requirements, the Kingdom would be taken from him and given to another. Now God is the same today as He was then. His laws are always to be observed and He will never hold anybody guiltless who disregards them in the least way. The story of Ananias and Sapphira in the 5th chapter in the Book of Acts in the New Testament tells the same great truth—that God means what He says. The laws of God can't be disregarded with impunity.

Now let's look into the natural world and into the world of science and mathematics. The laws that govern those sciences are just as truly the laws of God as the moral law of the Ten Commandments. To the architect and the builder, the tensile strength of timbers and beams, of wood and steel, is computed upon known laws in the world of materials. If those laws were to be disregarded by those builders, what a catastrophe would occur. Should those laws change from time to time, what a loss it would bring upon the building trade. Because God's laws are rigid and inflexible, we have what we have today. Upon the basis of these laws, inventions have been made and perfected. Our automobiles are constructed on the certainty of those laws. Our skyscrapers stand because God's laws in the world of science stand fast and they never change. In the chemical world the laws of God are equally necessary. Perhaps nowhere else are the laws of God more inflexible than in the world of chemistry. Could we take you into the laboratory you would appreciate this fact. Also that these laws are absolute and that obedience to them is of primary consideration. One tiny misstep and what would otherwise be a blessing could bring disaster. The formulas have to be followed exactly in order to get the desired results. Now what is true in the chemical world, is equally true in the electrical world. Delicately balanced are the laws governing electronics. We have the wonders of sound and sight mechanically because we've discovered God's laws in the physical world. And when we follow them exactly, we get some wonderful results.

There's another field where we see the inflexible laws of God operate and that's in the

human body. God made the body wonderful and perfect and then committed it to us to keep. What your body is and how it performs and how long it will last depends on how you treat it. The body requires certain elements of nutrition to keep it functioning properly. It's therefore the very highest importance that we understand foods and other things that affect our body. The laws that govern here also are the laws of God. It's a law of God from which there can be no deviation that if we want to maintain healthy bodies we must supply them with wholesome nutritious food in a well-balanced diet.

Can you deprive your body of certain required elements and hope to remain well and strong? Absolutely not. And for every violation we pay the price—cancer, diabetes, heart trouble, arthritis, and a thousand other ills follow as the price men and women are paying for their ignorance of the inflexible laws of God that govern the body. Can you smoke and drink and drink and drink and not pay a price for such folly and such disregard of the laws of health? God made man in His own image. Your obesity, your creaking bones in middle age, your muddy complexion, your broken-down hearts, and many other ailments are your sacrifice on the altar of ignorance or worse, your disregard of God's laws concerning your body. It's a fearful price and too high to pay, friends. When you complain that your grocery bills are too high, think of these other bills and ask yourself if these bills for your ignorance and self-indulgence are not too high also.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Successful Guide for Living Listen to the audio version **Now!**

Preparation for New Years on Times Square is a revealing process. The plate glass windows are boarded over, police reinforcements are strategically placed, for intoxicated people and overcrowded conditions make the work of the pick-pocket quite successful. Hotels and bars are filled with pleasure bent humanity. Middle-aged men with receding hair lines, and women far too old for such nonsense, enter into the spirit of the occasion with balloons, horns, noisemakers, crazy hats, etc. Inhibitions removed, and blood fevered with alcohol, this is the way the majority meet the New Year in Times Square.

And yet there is an unchangeable law, "Whatever goes up, comes down" and how hard the bottom is the next morning! That miserable hangover, head like a balloon, and far too often unable to do anything but stay in bed. What fools we mortals be!

Today I wish to assure you that this is not God's idea of happiness, for His plan never leaves a dirty brown taste in your mouth, His plan does not leave you sick and miserable the next morning, neither does His plan leave you with a headache. And yet He does have a plan for you. I want you to remember that the Bible is an integral part of that plan, listen, "These things write we unto you, that your joy may be full." 1 John 1:4. Within its pages you will find a reality of living, for there is found a way of life that brings happiness. No wonder Jesus said, "If ye know these things, happy are ye if ye do them." John 13:17. Never forget this vital truth—true happiness comes from right doing. The happy contented individual is the one who has learned these principles of right doing and is practicing them in his life.

Here is revealed one of the basic reasons why Jesus came. He wants you to find that life, He came to show it to you, and that you "might have it more abundantly." John 10:10. From the very beginning of His creation, He instituted certain basic, fundamental regulations to protect man's happiness. The same is true today. The happiest individual today is not the law-breaker, but the law-abiding citizen. Freedom comes with obedience, and it is the breaking of the law that leads to incarceration. The happy child is the child who has been taught obedience. Among such, delinquency has found no fertile ground in which to develop. Many times, life itself depends on how well the child learned obedience. Recently I heard the story of a little fellow who wandered from the parked car onto the busy highway as his parents were unloading it for a picnic. The father saw him just as cars were bearing down from opposite directions. He spoke just two words, "Charlie, stop" and little Charlie literally froze in the middle of that road as cars passed on both sides. He did not turn and say, "Why Daddy?" His obedience was immediate, and his life was saved.

I repeat the words of Jesus, "I come that they might have life, and that they might have it more abundantly." John 10:10. He made us and therefore knows just how to give us the very best conditions for the more abundant life. We need some sort of a yardstick, something to measure ourselves by. Let us call it a standard of right-doing. And here He has not failed us. He has given us His standard of righteousness. Here it is, "For all Thy commandments are righteousness." Psalm 119:172. Here is our yardstick of that which is wrong and that which is right! In other words, to use a simple illustration, it is a mirror in which you can look and see wherein you need cleansing. Scripture uses this thought: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed (doing)." James 1:25.

And now let us look at this, or "look into" this perfect law, to use the words of James. It stands before you as God's mirror. Do not be just a hearer (or looker) but an obedient doer, for the promise is that you "shall be blessed in your doing." This is one of the basic ways God has for bringing real happiness. One of the unchangeable laws of the universe is that disobedience has brought misery, pain, and death. God's particular name for this disobedience is sin. It is defined by Him as the "transgression of the law." 1 John 3:4.

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Therefore this mirror (law) as you look into it will reveal the blemishes, the "sin" in your own character, and thereby reveal just where the cleansing gospel of grace must be applied. It (sin) brings a terrible end. "The wages of sin is death." Romans 6:23. In other words humanity is in death row. But God in His love, made provision whereby we need not stay there, for our text continues, "But the gift of God is eternal life through Jesus Christ our Lord." He says, I paid the penalty—that you might leave death row and all you must do is accept it. In just a few words, my friend, this is how you pass from death to life! With what meaning we understand now, "For sin shall not have dominion over you: for ye are not under the law, but under grace." Romans 6:14.

Saved from death row by the grace of Christ—what a wonderful gift! No longer condemned, my sins are now washed away, and my conscience is free! What relief! What freedom from guilt! What love! Now the meaning of Christs words are sharp and clear—"If ye know these things, happy are ye if ye do them."

But wait, I have a very important question to ask you, Does the saving grace of Christ give you license to break His law from now on? Have you ever heard it said that once a person has been "saved by grace" he no longer needs to keep the law? I have heard this many times. God knew such would be taught in this time, so He inspired the writer of Romans to add that next verse 15, listen: "What then? shall we sin, (transgress or break the law) because we are not under the law, but under grace? God forbid!"

My friend, the grace of Christ takes a law-breaking, lost sinner, and makes him into a law-keeping, obedient child of God. And thus it is that law and grace meet at the cross! Oh what misery, sorrow and woe we are reaping today because man has turned his back on God's law, and thus turned away from the "more abundant" way of life! Here lies the root of our ills. In the words of Miss Charlotte Noland, headmistress of Foxcroft, "Morals have dropped at least 75%" during the years she has worked for girls. More than half her girls today come from broken homes. In her characteristic way she says, "It might be nice for a change to go back to the old idea of bringing children up—not down!" The only real guide to 20th Century living is God's guide! It works in this modern age equally as well as in any other age.

Let us look at these hearts of ours for a moment. I may think, Well, I am not such a bad fellow after all. I am just as good as any of my neighbors. I could go on patting myself on the back for a long time—it feels good! But I am brought up with a start when I remember, God says, "The heart is deceitful above all things, and desperately wicked: who can know it?" Jeremiah 17:9. Could it be that I do not know my own heart? Could it be that I am deceived? Yes! And the worst kind of deceit is—self deceit! And the moment that I realize this, and humbly pray with David, "Create in me a clean heart O God; and renew a right spirit within me." Psalm 51:10. That is the key—"a right spirit"—then it is that I really pass from death unto life!

Once a wealthy and well-educated young man came to Jesus with the question, "Good Master, what good thing shall I do that I may have eternal life?" The Master answered, "If thou wilt enter into life, keep the commandments." Then this young ruler asked, "Which?" And the Master proceeded to quote from the ten commandments, "Thou shalt do no murder, nor steal, nor bear false witness, honor your parents," etc. Immediately came the rejoinder, "I've done all these things ... what lack I yet?" Oh, that young man with all of his wealth and all of his religion did not know his own heart! The Master did not call him a liar. No. But His next statement put the finger on the sore, the weak spot. There was something he loved more than God. Jesus said, "If you would be perfect, go sell what you have, give it to the poor, then come and follow me" (see Matthew 19). That young man went away sorrowful, for he had great wealth!

No, he did not know his own heart. He had lots of religion and outward form, but it was dead! Ask yourself, could it be that I don't know my own heart either? How deceptive it is! But never forget there is one who does know that heart of yours. He knows just what it needs. And that is the Master. He says: "Behold, I stand at the door and knock: if any man hear my voice, and open the door I will come in to him, and will sup with him and he with me." Revelation 3:20. You may have never let Him in before, but I can promise you that when you do, things begin to happen! Out goes the evil and in come the good; out goes the sin, and in comes love; out goes that temper and in comes patience; out goes hate and in comes compassion; out goes suspicion and in comes warmth and happiness; out goes the feelings of guilt and in comes a clear conscience!

Thus it is that the very principles of God's law, up to this time written on cold stone, spring to life within your heart. This too was promised long ago: "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws in their hearts, and in their minds will I write them." Hebrews 10:16. See now how it is that He "renews that right spirit within us?" It is a new spirit! Now "I delight to do thy will, O my God: yea, thy law is within my heart." Psalm 40:8.



Then, and only then, will true happiness come into your life. With past sins forgiven the conscience no longer is heavy. With Him indwelling within you, and writing there in your life the very principles of happiness and obedience you can live a happy life each day. He is with you to help you over the rough spots as they come. But over and above that he has made provision for the future, and you can face that with a new feeling within you. Yes, "I delight to do thy will." The greatest happiness in the world comes from and is found in doing the will of God. My friend, have these ten golden words taken on new meaning for you this day? Then permit me this suggestion, turn to the twentieth chapter of Exodus and read them again, then remember the words of Christ, "If ye know these things, happy are ye if ye do them." John 13:17. Here is the successful guide to happy 20th Century living. And may I add, it is the only road to real, lasting happiness not only in this life, but in the life to come. Let nothing hold you back from following Him all the way. n

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## Ten Commandments

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Today we're going to examine the foundation of this lawless age and its permissive psychology. The frightening statistics of our moral degeneracy are ever before us. We can't deny them or ignore them either, much as we'd like to do so. We've already discovered the responsibility of parents in this cascade of juvenile violence. It has also been seen that Hollywood and TV fare simply feed the flames of crime, perverted sex, and delinquency. But today we're going to dig deeper around the foundation of our weakness and reveal a startling basic cause for our trouble.

Now you may disagree with me, but God says the church is responsible. He says in Ezekiel 22:26: "Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." Do you realize that since 1900 the churches in America have had a concerted program of undermining and doing away with God's holy Ten Commandment Law? I'm not talking about all churches, friends, but I'm talking about organized religions and a lot of theology. Many churches have taught that the Ten Commandments have been done away with and that God no longer requires us to be obedient to His Law. Do you know, back around 1900 there was hardly a church that didn't have the Ten Commandments hanging right up in front of the church. Every child in Sunday School was taught the Ten Commandments by heart. And your parents taught you to obey God, honor your parents, respect life and property of others.

A few years ago most every Christian could repeat God's Law from memory; today we find very few who can do it. In fact, today we find many young people who haven't even heard of the Ten Commandments, don't even know anything at all about God's Law. And the churches are to blame because they have literally thrown the Ten Commandments out of the church. Oh, I know that in the official teachings of every church you will find a sanction and acceptance of God's law but I'm talking about the practical aspects of it now, friends. Whenever anyone starts to emphasize the importance of obedience to those commandments, he is told that we don't come under the Law anymore and that we're not expected to keep it because it's been done away with. And thus we find the response to all authority just boils down to this. If God's Law has been done away with and isn't binding on us anymore, why should we worry about any authority? If you can get away with it, then go ahead and do it; it's alright. That's the modern psychology which has been born out of this attitude of a lot of the churches. Sometimes we're told that the Law was against us, therefore it had to be taken out of the way. But when I look at that wonderful moral code of God, my friends, I'm led to wonder just which one of them is against us. I'm of the opinion that if the whole world were to be obedient to all of the will of God, this would be a better place in which to live.

Now let's take a closer look at God's Law. The first commandment says that we're to have no other God before our Creator. We aren't to allow anything to come between us and our direct worship of God. Now certainly this rule is not in opposition to the desires of anybody who truly loves God with all his heart and wants to serve him. The second commandment forbids the worship of images or the making or serving of any images. This is certainly prevalent in the world today but surely nobody who is a true Christian would desire to worship any other God or bow down to any idol or image. The third commandment forbids the taking of God's name in vain. In other words, God is displeased by all the swearing and cursing which has become so much a part of our present-day conversation. But would any of us who love God supremely, desire this commandment to be taken away, making it alright for men to take God's name in vain? I don't think so at all. The fourth commandment tells us to remember the Sabbath day to keep it holy. This reminds us of something that God made for those who love Him. He promises a divine rest if we'll remember His day and keep it holy. Surely this is for our best good and it's not against us in the least.

Now these first four commandments deal with our relationship to God and nobody could

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possibly improve on them. The last six deal with our relationship with our fellow men and if they were taught more fully, friends, what a tremendous change would come into this world of ours. The fifth commandment deals with our parents and commands us to honor and obey them. The sixth one says: "Thou shalt not kill." This certainly is not against any of us who are Christians. The seventh forbids immorality of every description. Jesus said the pure in heart shall see God. Surely this commandment is for our best good. The eighth says: "Thou shalt not steal." The ninth forbids the telling of lies, and the tenth requires us to be content with what we have and not covet the things of others. Now really friends, I fail to find anything at all in God's holy commandments that is against us. In fact, I believe they evaluate for us the kind of life God wants each of us to live. The Bible tells us it is a mirror that reflects our characters in comparison with the perfect character of Christ. I read in James 1:22-25: "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straight-way forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Now God says His perfect Law of liberty is like a mirror that shows how our life compares with the character of Jesus. God's Law will point out sin in our lives. It will show us wherein we fall short of being what God wants us to be. Just as a mirror is very useful to point out dirt on the face and to show us our need of washing our face, just so is God's Law very necessary to point out sin in our lives and to show us our need of making a change so that we'll be like Jesus. Truly, we might say that the Ten Commandments give us a picture of what God is like and what He want us to become.

As we read the Word of God we find that every attribute and characteristic which the Bible uses to tell us about God is used also in describing His Holy Law. Now let's take a look, and see if that isn't true, friends. God is described as being love, truth, righteousness, perfection, holiness, and of course, He is eternal. Did you know that the Bible also said those very same things about God's Law? First of all, look at I John 4:8. "He that loveth not knoweth not God; for God is love." When Jesus was asked concerning His Father's Law, He said that the very basis of the Ten Commandments is found in love. You'll find that in Matthew 22:37,38. Yes, God is love and those Ten Commandments also are love. In John 14:6 Jesus describes Himself as being the Truth. "I am the Way and the Truth and the Life." Then in Psalm 119:142 God says, "Thy law is truth," There it is; the two are the same. I Corinthians 1:30 records that God is righteous, and we're told in Psalm 119:172 that all God's commandments are righteous statutes. In the Sermon on the Mount, Jesus told us that His Father in Heaven is perfect and we're told in Psalms 19:7 that the Law of the Lord is also perfect, converting the soul. Isaiah 6:3 calls attention to the fact that God is holy, while Paul tells us in Romans 7:12 that God's Law also is holy. Well, we could just go right on down the list, friends, and show you the comparison between God's character, the way the Bible describes Him, and the way the Bible also describes those holy Ten Commandments.

Where does the Bible tell us the Law of God is to be found? You'll find that it is written in the heart of Jesus. Notice what David said in prophesying about Jesus, in Psalm 40:8. "I delight to do thy will, O my God, yea, Thy law is within my heart." There it is! God's Law is found in Jesus' heart. Thus Jesus could say at the end of His life on earth, "I have kept my Father's commandments; I have done His will." He was tempted in all points as we are yet without sin. So we find God's Law in Jesus' heart and to throw out God's Law is simply to throw out Jesus, for Jesus and His Law are inseparately bound together. The Ten Commandments contain the very principles of what Jesus is and what He wants us to be in our own lives. We read in Hebrews 8:10. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Yes, Jesus wants to write His Law in our hearts also and do you know that when Jesus lives out His life in ours, it will be the same life of perfect obedience to His father's commandments which He lived while He was here in the flesh upon this earth. If we truly love Jesus, we'll show that love by doing His will and refraining from breaking His commandments.

Let's ask this question: "What is sin?" In I John 3:4 we are told that sin is the transgression of the law. Now that word "transgression" simply means breaking or disobeying. What will be the result of obeying God's Law? First of all we read in Psalms 119:165: "Great peace have they which love thy law and nothing shall offend them." Yes, God says that peace of mind will result from obedience. And don't you find that true, friends? Have you ever noticed how good we feel when we're doing what we ought to be doing. Sometimes we're driving along the highway when all at once we see a State Patrol. Unconsciously our foot comes off that accelerator and we look down at the speedometer to see how fast we're going. Now if we're going over the speed limit, our conscience bothers us because we know we're doing wrong, but if we're not we drive

along in perfect peace. So it is with God's Law. If we're doing what God wants us to do, we live in peace; but if we know that we're doing things which He tells us in His Law that we ought not to be doing, our conscience troubles us and we're not happy. So God says peace will be the result of obedience.

Then in John 14:15-17 Jesus promises this, "If ye love me, keep my commandments. And I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth." Yes, the Holy Spirit is promised to those who are obedient to the Commandments of God. Then in Revelation 22:14 we read: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Isn't it wonderful to know that we have a right to enter into the city and partake of that tree of life? This is the result of obedience to God. And then, last, we read in Hebrews 5:9: "And being made perfect, he became the author of eternal salvation unto all them that obey him." Surely this is the kind of salvation we want, friends—the eternal salvation, and it's given to us as a free gift as a result of which we show our love to God by being obedient to Him.

Thus we found in God's Word that the cause of the great crime wave that is sweeping the land is actually the disobedience of God's commandments and too many people, even theologians, are saying that it doesn't matter any more.

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## The Man God Tried to Kill Listen to the audio version [Now!](#)

During the Civil Rights movement of the 1960s, freedom marches were held all across the United States. Listen, friends, have you read the account of history's greatest and most successful freedom march? It was a nonviolent movement involving millions of people who had been held in virtual slavery. The heroic leader of the movement was almost killed before he could begin his work. And the strangest thing of all is that God tried to kill him. I wonder if you have read the story for yourself. Perhaps you didn't even know that there was such an account in the Bible. Let's read it then so that you will know that I'm not just making a play upon words. The text is found in Exodus 4:24, "And it came to pass by the way in the inn, that the Lord met him, and sought to kill him." Now, there you have the man, friends. Why did God meet this individual in a hotel room and try to kill him? And what is the reason that God did not complete that work? Strange as it may seem, that man lived on to become one of the great leaders of God's work in the Old Testament.

The man, of course, was Moses. He was on his way to Egypt with his wife and son where he was to stand before Pharaoh and lead out the hard-pressed Israelites in the greatest freedom march on record. It had now been forty years since Moses fled as a refugee from Egypt after having slain an Egyptian. During those long years he had been employed as a shepherd in the backside of the wilderness of Sinai taking care of sheep and learning some of the humble lessons of patience and humility so necessary for his appointed work. He had also been unlearning some of the things that he had absorbed in the great universities of Egypt in his earlier years. He had finished his college course at the University of Heliopolis and was among the most wise, cultured scholars on the face of the earth at that time.

I'm sure that Moses must have wondered just why God was allowing him to remain in that Sinai desert during those forty years of shepherding. With his tremendous educational background, it would seem that he could do a greater and more important work. His first forty years had been spent in Egypt learning all of the political, social, economic and religious wisdom which would apply to an heir-apparent to the throne of Egypt. There was probably not another man in all the world who had such a preparation for leadership. Yet in that very year when he seemed so promising, God sent him back into the wilderness to spend another forty years just taking care of sheep. During that time he learned to be very patient and tender, and he also married a wife. Both of these are tremendous accomplishments. No doubt both also had much to do with his preparation for the future work God had in mind for him to perform.

Apparently Moses had a divine curiosity, because one day as he followed the familiar well-worn paths with his sheep, he noticed a bush burning over to the side of the trail. Strangely enough the bush did not seem to be consumed in the flame, and Moses drew near out of curiosity. As he came closer, suddenly God spoke to him out of that burning bush and said, "Come not near, but take off your shoes from your feet, this is holy ground where you stand." Then we have a dialogue recorded in the Scriptures between God and Moses. God wanted Moses to go down to Egypt and be the deliverer of the Israelites. He was to face Pharaoh and bring about a mighty emancipation of all the enslaved Jews from the land of Egypt. To Moses it seemed to be an impossible assignment. He had forgotten much of the language, and his speech, apparently, was rather stammering and hesitating. He pleaded with God to release him from the divine commission. In response, God gave him the assurance that Aaron could be his spokesman before the king. And through his shepherd's rod God demonstrated the great miracles of power that would be manifested before the king so he would be willing to release the people.

At last everything was settled, Moses was on his way to Egypt with his wife and son to join Aaron who was to be his spokesman before the king. It was on that trip toward Egypt that God met Moses in a hotel room and sought to kill him. What a strange thing this was for God to perform toward the man who was to be the great lawgiver and

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deliverer of Israel. No, it is not so strange when you read the other verses in connection with the story. This strange interlude in the hotel becomes very clear when we understand that Moses had neglected to obey one of the commandments of God. My friends, please don't miss this point in our story today. God expects us to live the message we believe. He gave commandments in order that we might obey them, not neglect them. We must live and act the truth just as surely as we believe it and preach it to others.

Moses was to be God's man to stand before the people of Egypt. But he could not be God's man in Egypt unless he was God's man in his own household. Moses was to be used of God in reviving the commandments of heaven in the great land of Egypt. He was to tell the people what was right, and he was to show them by his life also what was right. But for some reason he had neglected, forgotten, or procrastinated in obeying one of the direct commandments of God, and that one had to do with circumcision. God had given Abraham the rite of circumcision. It was to be a mark of the chosen people of God. Moses, for some reason, had neglected to perform this rite upon his own son. Perhaps in all the hurry and rush of getting ready to go to Egypt the performance of the ceremony had been overlooked. But now, before he could get into his work, he was brought face to face with his accountability to God. If he was going to preach to others, he would have to live up to all the rules himself. It almost seemed as though God said to him, "Moses, settle it now, once and for all, that you will be my man or not. Are you going to do it with all your heart and soul? I can't have a man representing me who will not obey me in all things. Now which way are you going—settle it now." Well, you can read the whole story for yourself. Moses' wife quickly intervened and the act of circumcision was performed instantly upon the child, and Moses' life was saved.

Now what does this story have to teach us who live in this 20th century? My friends, there is a tremendous lesson concerning the way God deals with human beings. He means exactly what He says. There can be no excuse for neglecting or overlooking obedience to any commandment contained in God's word. God is particular about His orders. He doesn't say things that are not significant and meaningful. He gives no commands that are not to be obeyed by His children. We either show our love for Him and our loyalty by being completely faithful and obedient, or else we show our disloyalty by disobeying in even one point. This story illustrates that everything can be lost over the issue of one point of disobedience. How contrary this must appear to multitudes of people living in the age of relativity and existentialism. Modern church members and theologians alike are steering far away from any position of absolute laws of life and conduct. The obsessive urge to find more personal freedom has led millions of people to refute and deny the binding claims of God's holy ten-commandment law.

The popularity of the freedom movement has reached an alarming crescendo in the days in which we now live. The few feeble Protestant voices still trying to uphold the Bible and the Bible only as the platform for personal conduct are being completely overwhelmed and drowned out by the cries of the liberals and modernists. The great ten commandments of God are being ridiculed and belittled. The strangest thing of all is that the theologians are speaking in the loudest denunciation of that law. The ones who have the greatest light are also rejecting the greatest light. What does God think of this situation, friends?

Notice James 4:17, "Therefore to him who knoweth to do good, and doeth it not, to him it is sin." Religious leaders are going to be called to an accountability that very few others will have to face. The greater our knowledge of truth, the more responsible we are for living that truth and bearing witness of it to others. Jesus spoke these words in John 15:22. "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." My friends, the man who refuses to walk in the light which has come to him is in the most deadly position of sin. One of the greatest insults to God is to reject truth that He has allowed to shine in our pathway. One of the greatest favors that heaven can bestow upon us is to lead us into an understanding of the truth of God's word. How strange it is that multitudes will actually pray for that truth and then refuse to walk in it after it does come. The guilt of certain people is much more emphasized in the words of Jesus in John 9:41, "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." With these words in mind, we need but remind ourselves that we are living in the most enlightened period of earth's history. Spiritual revelation of truth has come from God's word, yet in terms of obedience to God's clearly revealed laws, it is undoubtedly the most dark and discouraging period that has ever been known to man.

The words of Jesus in Matthew 11:21 seem especially appropriate to our own unbelieving age. He said, "for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Surely we can say that no other generation has seen greater confirmation of the truth than the one in which we live. All the discoveries of archaeology have confirmed the Bible as the very word of God. Hundreds of signs have been fulfilled before our very eyes

which were described in minute detail in the words of our Lord. The evidences are continually before us that not one word of divine prophecy has failed in describing the world as it is in this 20th century.

Yet, even as it was in the days of Jesus, men still refuse to believe the overpowering spiritual evidences of God before their very eyes. Modernists, theologians, and liberals will not relinquish their positions of unbelief and skepticism. But their refusal to believe the truth will only bring a more profound condemnation. Satan will be able to take such in his subtle snare of deception. In 2 Thessalonians 2:3-12 we read these words, "Even him, whose coming is after the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." That is very strange language, friends, to be found in the Bible, yet it describes those who will deliberately close their eyes to the revealed truth of heaven. By insisting upon their own way and their own interpretation, their own relative values, God at last abandons them to their course of self-made morality and righteousness. They are deluded into believing that a lie is actually the truth.

The only true security that anyone can find in these days of relative values is by clinging to the one infallible source of revelation, God's word. Unless a man believes that as the very revelation of truth, he will inevitably be swept away by the tides of human opinion and tradition. The man who rejects the word of God as inspired does not have a single foothold upon which to anchor a saving faith. In the light of these things today, may God enable you to gather up all the rays of light that have fallen on your pathway and walk in obedience to that light. Do not be deceived by the devious philosophizing and arguing of men. 1 John 3:7 says, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil." There it is without a lot of sugar-coating and icing. The man who lives a righteous, obedient life is the man whom God can save. The one who commits and condones sin is of the devil. There can be no middle path, no compromise between the two. The cleansing power of God's grace is sufficient for us only as we continue to walk a path of obedience.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Two Laws - Part 1

Some people think God changed at the cross. If He did, the majority of people are all right. If he didn't, there are going to be a lot of people disappointed in the Judgment.

Now, I don't want to know and you don't care what this or that denomination says about a certain thing. We want the truth. We are going to be saved because we followed the truth, not because we belonged to a certain church or denomination. And it is salvation that we are really after, isn't it? I see little use in defending this denomination or that, or in arguing over this doctrine or that doctrine if we are not actually getting ready for heaven. Salvation is the most important thing in this life. There is nothing in all of life that even begins to compare in importance with it. Jesus Himself said: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8:36, 37.

A young man came to Jesus one time, very much concerned over this question. He put the question to Him plain and straight: "What good thing shall I do, that I may have eternal life?" Matthew 19:16.

Jesus gave him the answer just as plain and just as straight. Verse 17. "If thou wilt enter into life,"—No. 1—"keep the commandments." And No. 2, in verse 21, "Come and follow me." There is the two-fold formula from the lips of Jesus Himself. And I submit to you on the basis of this statement from Jesus that anybody who is willing to keep God's commandments and follow Jesus is going to be saved, not primarily because he keeps the commandments, but rather because he follows Jesus. However, anyone who is willing to follow Jesus will certainly be unable to ignore the words of Jesus when He said, "If ye love me, keep my commandments." John 14:15.

There are millions of Christians who believe that people are saved by grace this side of the cross. They are absolutely right in that. But how were the people saved before the cross? If grace has been in evidence only this side of the cross, there must have been a different formula for salvation before the cross. Were they saved because they kept the law? Many people think so, but just imagine what a division that would make in heaven.

Suppose in heaven you are walking down the street of the Holy City and you see a man by the name of Abraham, and you sit down to talk with him. Jesus said we would do that you know. "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matthew 8:11. "Well, Abraham, I'm glad to meet you. I've read about you many times in the Bible, and have looked forward to talking with you. Tell me, how did you get into heaven?"

"Why, I got here because I kept the law."

"Oh, you kept the commandments?"

"Yes, I kept them meticulously in every little detail. I kept them so good that God permitted me into the Kingdom. How did you get here? You must have kept the commandments, too."

"No sir! I didn't keep the commandments."

"You didn't keep the commandments, and you are here in heaven?"

"That's right. You see, I lived in the New Testament times, and we didn't have to keep God's commandments. All we had to do was love, love, love. We didn't have to pay any attention to the commandments."

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Do you see what a difference that would make up in heaven? Some people would be there because they really worked and kept the Commandments, and some people would be there because they didn't do anything. They just loved.

Do you think there will be divisions like that in heaven? Do you? Not for a minute! Why Paul himself said: "For the grace of God that bringeth salvation hath appeared to all men." Titus 2:11.

To how many men? All men. Was Adam a man? Was Abraham a man? Then God's grace was revealed to them, and they were in the Old Testament! Think of it! God's grace revealed to men in the Old Testament! Such a statement really is not strange when you stop to think of it. You would think that God would reveal His grace to man just as soon as it was needed, wouldn't you? God is that way. In fact, He has bound Himself by promise that whenever there is a real need, He will be on hand to supply that need, He says: "But my God shall supply all your need according to his riches in glory by Christ Jesus." Philippians 4:19. When was grace first needed? Why Adam and Eve needed it way back there in the Garden of Eden, didn't they? And they received it, too.

So then, all men are saved by grace. But many may question, "Why the vast difference in the Old Testament worship and the New? There were laws that people in the Old Testament were required to follow that we do not have to follow in the New Testament. Why this great difference if we are saved in the same way?"

It is very important that we understand this. Right here exists one of the greatest misunderstandings of modern Christendom. It is because of a misunderstanding on this point that multitudes of honest Christians lay aside the Sabbath of the fourth commandment on the assumption that it is Jewish and belongs to the Old Testament ritual and, therefore, came to an end when Christ died on the cross.

Please follow me closely. There was a law that was added because of transgression. Paul says so in Galatians: "Wherefore then serveth the law? It was added because of transgressions..." Galatians 3:19. This law that was added did not exist before sin existed. It was added to meet the emergency of sin and obviously was of a temporary nature. There was also a law that came to an end at the cross of Christ. This was the law Christ nailed to His cross and was forever abolished by His death. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Colossians 2:14.

I am going to show you now that this law that was added or brought into being because of sin is the same law that came to an end at the cross of Christ. It had nothing to do with God's everlasting Ten Commandments. The Ten Commandments are a transcript of God's character and are as everlasting as God Himself. They did not come into being because of sin and will never throughout eternity be done away.

I would like to point out to you that the very day Adam and Eve sinned the blood of animals was shed. Our first parents walked out of the Garden of Eden clothed with the skins of the animals whose lives were shed because of sin. This was the beginning of the long centuries of blood sacrifices that were offered in the Old Testament. The animals were not to blame for man's sins. Yet, those animals had to die. Why was that? It was a powerful lesson to the penitent sinner that he, the sinner, could go free because an innocent sacrifice was dying in his place.

Now it wasn't possible, of course, for those animals to atone for sin. The Bible says, "For it is not possible that the blood of bulls and of goats should take away sins." Hebrews 10:4.

Those animals were only a type or an illustration to men that the Son of God, the innocent Victim of God, was to come down and die in their place. There was no other way for men in the Old Testament to show their faith in the promised Redeemer. Not to offer the sacrifice was to deny the blood atonement of their Redeemer and thus cut themselves off from their only hope of salvation.

Thus it was that when Cain and Abel brought their sacrifices before God, Cain's sacrifice was rejected and Abel's accepted. Why? Because there was no blood in Cain's sacrifice. His was a man-made religion, and like all man-made religions since it sought to improve a little bit on God's religion. The Bible says that Cain brought to God the fruits of the ground. I suppose he brought some gorgeous flowers; some beautiful peaches, ripe bananas—fruits that grew right next to the Garden of Eden. And I suppose as far as the eye of man could tell, it was even a more lovely gift than the bloody sacrifice of Abel, but it says that God despised Cain's offering.

There was Cain, the first modernist of all time, declaring, "I'll be religious. I believe in a good moral life. I believe in philosophy, in education and every good thing. But don't talk to me about a blood atonement. I don't need it and don't want it." But it did not pass. God despised and rejected his offering.

Abel offered a sacrifice with blood, thus showing his faith and dependence upon the shed blood of his Redeemer. God was pleased with Abel's sacrifice and accepted it.

Thus, down through the ages, men in the Old Testament indicated their faith in their Redeemer to come by their offerings of blood upon their altars. It was a worship of types and ceremonies, and it was a temporary thing to fill the need until the Redeemer should actually come.

This was the law that was added because of transgression. It was commanded by God, and a man could not be saved back there in the Old Testament without following its ritual. Thus, those millions of sacrifices offered back there in the Old Testament times all had a meaning. Christ was the center of it all. It was the same Christ and the same blood atonement that we look to today. Except we look back to it, and they looked forward to it.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## What Must I Do? - Part 2 Listen to the audio version [Now!](#)

Today I want to continue the subject that we introduced in the last broadcast concerning God's plan for saving mankind. We talked about the tragic fall of Adam and Eve into that first sin and how Jesus offered Himself to die in their place. What a tremendous hope it must have given our first parents when they began to understand the love that their Creator had for them.

On that fateful day when sin entered Eden, Jesus came down to the garden and called to Adam, "Where art thou?" as He had often done before. Adam was hiding in the shadows, filled with terror. He thought the death hour had come. But instead of coming to kill Adam, Jesus came to save him. As Adam watched, Jesus called an animal to Him, shed its blood, and of the skin made clothes with which to cover Adam and Eve. The animal had done no wrong. Then and then alone did Adam begin to realize how terrible, how fearful, how deadly are the results of sin.

In order that Adam might live, that very day someone else must give his life. That was the Lamb of God slain from the foundation of the world. It was just outside Eden, outside that beautiful home, that we find the first altar of sacrifice set up. Every one of those sacrifices in the Old Testament times, every one of those meat offerings and those drink offerings, those yearly sabbath days and rituals pointed forward unerringly to Jesus Christ. Even the incense burned in the sanctuary pointed to Jesus, our Passover, sacrificed for us.

Four thousand years after that first sacrifice—that first animal that was slain—Jesus gave His life upon Calvary. That is what He meant when He cried out, "IT IS FINISHED." Jesus had paid the price; He had cancelled the debt of all the faithful of the Old Testament times. He had consummated the sacrifice for all time. For the cross points both ways, to those in the past and those in the future. Those in the past looked forward to the cross, and we look back to the cross. We are all saved by the grace of Jesus Christ.

I like the way Paul puts it in Romans 4:2, 3: "For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." Abraham was not saved by offering a sacrifice on the altar that he erected. He was saved by faith in Jesus Christ, just as you and I are saved.

It was not by making all the beautiful plans for the temple that Solomon built that David was justified, but as it tells us in Romans 4:6: "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works." David was saved by righteousness, by faith in the righteousness of Jesus Christ. Every soul that has ever been saved was saved through the grace of Jesus Christ.

Salvation is a gift. We don't have to earn it. It is the most valuable gift of all. The Scripture says in Ephesians 2:8, 9: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." Salvation does not come from any human effort. It is a free gift without a penny and without price. It is the science of salvation that deserves our attention and our study.

In Revelation 5:9, the redeemed are pictured as standing before the throne of God, both those redeemed from the Old Testament times and from the New Testament times, singing glory to Jesus, the Lamb, "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." A great, fundamental truth is expressed here—the only way a sinner can be saved is through the blood of Jesus. Since the time of Adam, sinners have been saved by believing in Jesus.

If men are saved through faith in Jesus Christ, where does the Ten Commandment law come in? Throughout all the ages of controversy between Christ and Satan, the devil has

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sought to destroy the authority of God over man by casting the law aside and by preventing a knowledge of the truth about the law. The enemy of Christ brings this about by rejection of the law or a wrong concept of the dispensation of the law as opposed to the dispensation of the gospel.

Satan could bring in the principle of salvation through works, and prevent the functioning of the law according to God's design. The role that the law fulfills in relation to the gospel is two-fold. First, it is God's standard of what is right and true. As a standard the law expresses the mind or will of God, for in Psalm 40:8 it says, "I delight to do thy will, O my God; yea, thy law is within my heart." The law also declares man's duty to God, for in Ecclesiastes 12:13 we read, "Fear God, and keep his commandments: for this is the whole duty of man."

How often I have heard Christians boast that they don't care about the law of God. They hide behind Romans 6:14, "For sin shall not have dominion over you: for ye are not under the law, but under grace." They say that since they are saved by grace, through the atoning blood of Christ, they don't have to keep God's commandments at all. Have you ever heard that theory? Well, I am sure the Bible doesn't teach that.

In Romans 6:15, the very next verse in the chapter, Paul says, "What then? shall we sin, because we are not under the law, but under grace? God forbid." The fourteenth verse has stated, "Sin shall not have dominion over us," or "it shall not be our ruler." We are not under sin, or the condemnation of the law either, when we obey God. Why? Because we are saved by grace. But does that license us to sin? "God forbid." Friends, when an individual is saved by grace, he is under greater obligation than ever before to keep the law of God.

As it says in Romans 3:31, "Do we then make void the law through faith? God forbid; yea, we establish the law." Are we licensed to break the law of God because we are saved by grace and saved by faith? God forbid. "Yea," he says, "we establish the law." The law is firmer than ever in our lives. Who is under the law today in your city? Those who have broken it; they are under the law, and in jail. The man who keeps the law is the man who is free today. The law breaker is under the condemnation of the law.

Right here let us stop a moment and read the definition of sin in 1 John 3:4. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." That is very clear. When a man sins he has transgressed the law. Every sinner has broken the law. What is sin? "The transgression of the law." When a man sins, what does he do? He breaks the law of God. There must be a law, otherwise he couldn't break it. We are not under the law unless we break it.

The governor of the state has life-and-death power. A man has been sentenced and condemned to die. He is under the sentence of death. Friends intervene. They present evidence to the governor, special factors involved in this case—contributing factors as to why this individual was caught in this particular crime. As the governor investigates the evidence, he feels that this man deserves clemency; so he uses his official prerogative as the head of the commonwealth. He takes his pen and dips it in the ink and signs across those condemnation papers, "PARDONED," and then signs his name.

That condemned man, my friend, has been saved by grace, not by his works or by his goodness. He was doomed to die, and being ever so good in that death cell would never, never in this world save him. That is very obvious. In other words, after an individual has broken the commandments of God, he cannot be good enough to save himself. The wages of sin is what? Death. We have all sinned, so are under the sentence of death. And there is only one way of salvation, through Jesus Christ.

Now the condemned man is pardoned. He can hardly believe his eyes as he sees the kindness, the stroke of generosity and love shown by that governor. PARDONED. SAVED. FREE. You meet the freed man a little later and he says, "Wonderful what that governor did for me, and wonderful this new freedom of mine. Now I can break the law all I like, for the governor set me free from the law and from the sentence of death. I was saved by grace." Did the governor pardon him so he could go out and become a greater law breaker? Shall we who are saved by grace continue law breaking? "God forbid." We are under even greater obligation to keep the law because we are saved by grace.

I hate to think of heaven divided into two camps. You come up to one group and say, "How did you folks get here?" And they answer, "Oh, we got here by our works. We did this and that. We obeyed the commandments, and we kept the law of Moses. We followed faithfully all those Old Testament services, and we are saved by our works." Then you ask another group, "How did you folks get here?" And the answer, "Oh, we were saved by love, saved by grace, saved by faith. We didn't have to keep the

commandments, we were just saved by grace." Do you think heaven is like that?

I have heard some say, "Those commandments were only for the Jews." Then a Christian can lie and steal, and murder people, and do anything else that he pleases. Is that possible? Jesus says in John 14: 15. "If ye love me, keep my commandments." It was because these were broken that Jesus gave His life. If these were to be abolished, why not abolish them before Jesus came to die? Then His death would not have been necessary.

People are always looking for bargains, for special discounts. Some churches advertise, "Come to us, we will give you a bargain, 10% off of the Ten Commandments." But will that stand in the judgment? Just because some great churches tell you that they will make it easy and only ask you to keep nine of the Ten Commandments, is that sufficient? Will you pass in the judgment day? Has any church the right to discount the commandments of God? How do we dare to imagine that we are on the high road to heaven when we knowingly break any of God's commandments?

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## What Must I Do? - Part 3

Millions are wondering just what has happened to the American conscience when larceny continues to climb by an over-all 12 percent more every year. Shoplifting has reached scandalous proportions, and employees are stealing ten million dollars every day from their bosses.

You know, friends, some people believe that the religious establishment is partly to blame for these crime figures, because they have taken such a permissive, liberal attitude toward law enforcement. In fact, some large churches have given assurance that it is not a sin to break the ten commandments any more. Many have been comforted in their sins by this presumptuous attitude of the church. But let me assure you, friends, it is not a matter of whether a church says I am right, or whether I feel saved or not. It is a matter of what God says is right. God says in Revelation 22:14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." I would be afraid to come up to the gates of life and say, "Lord, I want to enter in." And God would ask, "Have you been keeping the commandments?" I would answer, "Yes, Lord, I have faithfully kept nine of the commandments."

How will God answer you? He tells us in Matthew 25:41, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." I am reminded of one little wiry woman who jumped up and said, "We don't have to keep those old commandments any more!" And she really believed it for it was not long before she was unfaithful to her husband. Dear friends, unless we are willing to obey God and keep all his holy laws, there will be no place for us in that Holy City. That is what God says, and God never lies.

Here is a very important text, in 1 John 2:3, 4, "And hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Isn't that awful? "Why pastor, would you call a man a liar that doesn't keep the commandments?" No, indeed, I wouldn't! I never dared call anybody a liar. But God does. God says that anyone who claims to love Jesus and doesn't keep all of His commandments is a liar and the truth is not in him. I can't argue with that.

I hear someone say, "But pastor, I am having a wonderful experience. The Lord has heard my prayers." But God says in Proverbs 28:9, "He that turneth away his ear from hearing the law, even HIS PRAYER SHALL BE ABOMINATION." Do not be deceived. Unless you are obeying God and keeping all of His Commandments that you know about your prayers are ascending no higher than the ceiling of the room in which you pray. That is just what God says, and I believe that He means it.

Now in 1 John 3:32 this same truth is expressed in a positive way, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight." So the blessings of heaven are conditional upon obedience. You will remember that Adam and Eve lost their Eden home just because they disobeyed one small commandment of God. I tell you, it is important that we obey all of His commands.

In Romans 7:12, Paul says some very good things about the law of God. "Wherefore the law is holy, and the commandment holy, and just, and good." And in the seventh verse it says, "... I had not known sin, but by the law; for I had not known lust except the law had said, Thou shalt not covet." You see, friends, if there were no law, you couldn't sin. Is that clear? If there were no speed laws, you would never get a traffic ticket, would you?

Romans 3:20 says, "For by the law is the knowledge of sin." Romans 7:7 states, "I had not known sin but by the law." This is again made very plain in Romans 4:15, "... where no law is, there is no transgression." So when people tell you that the law was

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abolished at the cross, that is the same as saying that since the cross there has been no sin. But I have seen one or two sinners, haven't you? There has been sin ever since Jesus died on the cross. Sin is the transgression of the law, so that is the test. The commandments must still be in force today.

Now I would like to check these commandments and see why so many people wish to abolish them. Do you wish to worship other Gods? No. Do you want to worship images? No. Do you want to swear and take God's name in vain? No. Do you want to dishonor your parents? Of course not! Perhaps you want to steal, commit adultery or kill people? No, you don't want to do that. Well, then perhaps it is the commandment about coveting that you wish abolished? No, you say, that is very important.

Oh, we have forgotten one of the commandments, and that is the one that says, "REMEMBER." "REMEMBER the Sabbath Day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God." How strange that the churches forget the very one that God says to REMEMBER. That is the only commandment that God says to remember, and this is the only commandment that the churches forget to keep.

Why are we told to keep the seventh day Sabbath? "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Well, that takes us right back to creation. Why should we keep the fourth commandment? Because God created us all and gave us all the earthly blessings which we now enjoy. Now when some preacher tells you that it is not necessary to keep the Sabbath, how will you answer him? Suppose they tell you that now we worship on Sunday because Christ arose on that day? Is that what God says to do? No! How can we honor God by disobeying him?

God has never said His law was abolished. And who will be the judge at that great day when we will be judged by the law? It will be God, not the church. Now don't make the mistake of thinking that just keeping the fourth commandment will save you. Not at all. That will not guarantee anyone salvation. You might keep the Sabbath faithfully every week and still not be saved. Just because a man does not lie does not mean that he is going to heaven. It is not keeping the commandments that guarantees salvation, but the love that I have for my Savior that causes me to keep them.

There are people in the world who don't mind a bit breaking God's holy day, which is part of the law dealing with our duty to God, but they think it is awful to steal chickens from their neighbor, which has to do with the other part of God's law dealing with our duty to our fellow man. How can a person break one of God's commandments every week, saying that they are honoring Jesus by keeping Sunday in honor of His resurrection? Impossible. Utterly impossible to say that we are honoring Jesus Christ by breaking one of His commandments every week.

Now what about the individual who does steal chickens? We have had people in our audiences who have killed people, too. And the Lord loves them all. Now back to the chicken stealer. He keeps the Sabbath and all the other commandments, but he is supporting his family by stealing chickens. You ask him, "Brother, are you keeping God's law?" "Oh, yes, all but one commandment. I support my family by stealing chickens." "Don't you think you should give that up?" "Well, yes, if I can find some better job some where I will. I will have to keep on stealing chickens until the Lord finds me a better job." Do you think the Lord will help him?

But perhaps he says, "I know, pastor, what the Bible says, but one preacher says one thing, and another one another. You can prove anything from the Bible, so I decided to make it a matter of prayer. I know it says not to steal. but maybe stealing chickens to support my family is different. I've decided to make this a matter of special prayer and if God gives me a sign, a special revelation, then I will stop stealing chickens." I tell you, that is not the type of person to whom God gives revelations. God surely will never give a sign to anyone who is knowingly breaking the commandments.

But, you say, "I have been breaking the commandments for forty years." Well, that is all the more reason that you ought to change quickly, for God say in Hebrews 10:26, 27, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgement and fiery indignation, which shall devour the adversaries." When the light of truth comes, we must follow it and walk in the light. Isn't that a solemn thought? If we sin willfully after knowing the truth, then Jesus' blood will no longer atone for our sins.

There is no sacrifice in all God's universe that will cover known sin, and there never has been. There is only one way anyone can be saved and that is to come to the fountain of

blood, to Jesus Christ, to climb up Calvary's hillside and bow before the cross and dip in that cleansing fount and have past sins washed away. Remember the law can't save you, of course not. That is why you need Jesus. But the law can help to point out the way we must go to gain salvation.

Proverbs 4:4 says, ". . . keep my commandments and live." This is the way the law works. In Romans 7:10 we read, "And the commandment, which was ordained to life, I found to be unto death." Why? Because that law was disobeyed. God never changed, so the only way to get a different law, or to change the one we have, would be to get a different God. And you know that is impossible. It is just as impossible to change God's law.

God has pointed out the way of salvation. First, accept Christ. Second, keep the commandments. Where did the Jews fall down especially? Ah, they followed the letter of the law, but they failed to follow Jesus. Where do Christians many times fall down? They say that they love Jesus but then fail to keep His commandments. Satan does not care if you keep the law ever so carefully if you will just stop there and not follow Jesus to the cross of Calvary. And Satan is equally pleased when you continually declare your love, but fail to obey Jesus.

When I have done my best, then I like to think of this wonderful text. 1 John 2:1, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins. . . ." No, we have the plan of salvation carefully outlined. Keep His commandments; but when I do stumble, when I do fall, I will go right back to Calvary and wash and be made clean. For Jesus died to make up for my lack. His grace is sufficient for me.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Whispers

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Today we're going to study about the most cruel word found in all the Bible. This word describes a class of people who indulge in the most devilish, despicable work ever invented by the evil one. Friends, I appeal to you to let this message do its searching work in your heart. Don't try to remember how many other people might need this message, just let it sink into your own heart. So terrible is this sin, that only a few have ever openly admitted being guilty of it. But few can escape the inward sense that they have been guilty at some time or other. Our main text is Proverbs 16:28, "A whisperer separateth chief friends." Put with that Leviticus 19:16, "Thou shalt not go up and down as a talebearer among thy people."

Friends, there are many types of sin that God despises; some of them are too awful to even discuss on the air. Sometimes I think we deceive ourselves by classifying sin. We look at certain ones as being quite respectable. They are usually the sins of the spirit, such as envy or pride. Then, on the other hand, is the disrespectable class of sins—usually the sins of the flesh. But listen, in Proverbs 6:19, seven deadly sins that God hates are listed, and right in the midst of them we find this one of which I am now speaking. Notice now in verse 19: "He that soweth discord among brethren ... a false witness that speaketh lies." In other words, a whisperer, that's what we are talking about. This is the word that has such a loud echo. It's a soft sounding word, but it has the noisiest, loudest echo of any other word—it has broken more hearts, it has wrecked more homes, destroyed more friendships than any other word, probably. A whisperer speaks in all languages, he crosses all boundaries, he's a member of all churches, he's the bearer of false rumor and report. We might as well face it, friends, one of the natural, evil traits of the human heart, of human nature itself is in telling evil things about other people. I cannot explain it—none of us can understand it, it is an unholy, ungodly bent of mind. It is a mystery. By the way, it's a sin which often besets those who are saints in every other respect. The whole body might be brought under the control of Christ, but the tongue is very difficult to control. In fact, it's practically impossible to control it.

In James 3:2-8, we read this: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth. And the tongue is a fire, a world of iniquity: so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. ... But the tongue can no man tame; it is an unruly evil, full of deadly poison." Oh how true those words, friends. Here's where alienation and disaffection is often created. Why does God hate it so? Why did He say it was one of the seven deadly sins of man? I think because it is often done with a flair of religious sanctity.

The gossip often speaks as though he is defending some violated religious principle. Usually it is to justify conscience that he only implies or intimates some evil tidings about another individual. Listen, one false insinuation has more power than a hundred good deeds. A slanderous whisper never completely dies out, it will outlive a thousand sound arguments. The trouble is no one will let it die until it has scorched and slashed and slain a soul, scarring it for all time to come.

Satan is the father of lies. Remember that question, "Yea, hath God said, Ye shall not eat of every tree?" Genesis 3:1. Now why did Satan put it in those words? It was a lying implication. He knew that God had said that they should only refrain from one tree, yet he implied that God had forbidden them to eat of any tree. That's the earliest form of misrepresentation and exaggeration that we find in the Bible. The devil is the father of lies, and the father of exaggeration. But his modern disciples are called whisperers. They don't come out in the open very often and speak; they just go around whispering. And

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the intimations of what they whisper are very, very poisonous and deadly. Perhaps it may be in this form. "What an unfortunate experience that poor girl had!" Or, "Many people have made mistakes, but we can't hold it against her." No details, mind you. Just the basic material there of some good, juicy gossip. And then somebody else picks it up and makes it a little bigger and passes it on in a more exaggerated form. And very soon that poor individual has been slashed by tongues that can kill. Yes, there's plenty of irresponsibility when it comes to this matter of the tongue. Imaginations begin to work overtime and to repeat half truths that have been twisted out of proportion. And by repetition they become horrible in their content. The self-righteous soul who started the suspicious rumor is ready to blame everybody else when the results are brought into the open.

I heard of two women who were walking along the street and they met another woman as they walked along. One of them said, "Do you see that woman over there? She's terrible. She's the biggest gossip in town. She repeats everything I tell her." And I am afraid this is very, very true concerning a lot of other women and a lot of men as well. Why? Why is this mania so wide spread to tell everything bad that we know about another? In much talk there is usually no lack of sin.

One old minister was approached in his study one day by a young woman of the parish. And she said, "Pastor, can you keep a secret?" He said, "Yes, can you?" And you know, she had nothing else to say because she was about to tell him something that shouldn't have been told.

What a solemn thing Jesus said in Matthew 12:36, 37. He said that we will give an account for every word we speak. Think of it! A record is being put down in heaven, in the books of heaven. Those phone conversations will all be recorded up there. The idle chatter that takes place in the home. The unkind words we say about someone behind their back. Who is not condemned by these verses, friends? Who cannot look back and blush to remember things that have been spoken in secret. Who has not spoken and would then give a hundred dollars to take back the words again? Oh, yes, but the damage has been done, and usually there's no way to repair it.

The story is told of an old farmer and his wife who were riding back from town in the old country wagon. As they rode along, the wife made this observation, "Wouldn't it be wonderful if we could pull along together like those horses are pulling the wagon?" The farmer said, "Yes, and we could too, if we only had one tongue between us."

And so it is that the tongue is a world of evil sometimes, bringing in dissension and division in the home. Someone has said that the first screw that comes loose in the head is the one that controls the tongue. The Apostle Paul, by the way, commended the women who were not busy-bodies and who would stay quietly at home. Now I am not making that reference to imply that only women are involved in the matter of gossiping and speaking idle things. But an interesting story has gone the rounds about an old Puritan pastor in London who had just come to his new parish. After a few weeks one of the ladies of the parish met him after the service and said, "Pastor, I have these scissors here and I wonder if you would give me permission to do something? I've observed you now for a number of weeks, and there's something that bothers me a great deal. And I wonder if you would give me permission to correct it?" She said, "The tassel on your robe is just too long and I'd like to shorten it." Well, the pastor went ahead and gave permission for it to be done. Then he said, "Madam, there is something also that I've observed about you, and I wonder if I could have the scissors and if you'd give me permission also to correct something." And she said, "Oh yes, surely." "Well," he said, "put out your tongue."

It has been said that we should make our words as palatable as possible because some day we may have to eat them. The old country doctor who would tell his patients to put out their tongue in order to find out about their physical condition suggests also that the tongue can reveal spiritual conditions as well.

Well, what did Jesus have to teach on this subject, anyway? He had a good chance once when some Pharisees brought a woman who had been taken in the act of adultery. Jesus, you remember, just bent down and wrote in the sand, and the accusers went out one by one. Now if Christ spared that guilty woman, who was obviously very, very much at fault, because he told her to go and sin no more, what would he say concerning one who had been judged on the basis of half truths and false rumor? I tell you, Jesus would show the accusers a flash-back of their own ugly past that would cause them to slink away in shame. It is so strange how we judge people so harshly, and yet we try to justify our own selves.

Somebody has said, "I've often thought what a heaven this world would be if only we behaved to our fellow men as we do to our dog." And that's true. Thousands of people

would never, never hurt their dog for a moment, and yet they put thousands to the torture, perhaps, by their false, cutting remarks. Passing on gossip-it is curious how we misjudge and misinterpret.

Here is something that should teach us a real lesson about judging. Abraham Lincoln made his famous Gettysburg address, but how did it go over with the newspapers the next day? You know what appeared in some of the most famous newspapers of the day, after his speech had been made? The Chicago Times had this to say: "The cheek of every American must tingle with shame as he reads the silly, flat, dishwatery utterances of the man who has to be pointed out to intelligent foreigners as the President of the United States." The local Harrisburg paper wrote this the next day: "We pass over the silly remarks of the President. For the credit of the nation, we are willing that the veil of oblivion shall be dropped over them and that they shall no more be repeated or thought of." And the London Times said: "Anything more dull and commonplace it wouldn't be easy to produce." So see how Lincoln was misjudged and falsely represented by these newspaper reports!

Oh yes, it is easy to look back and see how Satan operates through whisperers, slanderers and gossipers. I think of Nehemiah, one of the Old Testament characters-heroes of the faith. He was the victim of a whispering campaign. He was building those walls of Jerusalem, you remember, and a malicious opposition sprang up against him. Three men were at the head of the opposing forces. Sanballat, Tobiah and Geshem, the Arabian. First they tried to ridicule the wall he was building; they made a big joke out of it. They said a fox could come by and knock it down. Next, they tried an armed attack, but he just put weapons in the hands of his men and they kept on building the wall. Then they hired counselors against him; and finally they began to slander him by false report. If you read Nehemiah 6: 6-8, you'll find these words: "It is reported ... and Gashmu saith it" that you're committing treason against the king. Notice those expressions: "It is reported," "and Gashmu saith it." Oh yes, Sanballat, Tobiah and Nehemiah have been dead for a long time, but this fellow Gashmu, strangely enough, is still alive. He's the author of "They say." Gashmu belongs to all races and languages. He has many aliases. Among them are these: "they tell me" ... "have you heard" ... "this is off the record, but." Yes, Gashmu is hard to locate. His name is never found in the phone directory, and if you locate an address, he has already moved on. He's the symbol of the tale-bearer, the defamer, the slanderer, the whisperer.

In the New Testament, the book of Romans, Paul gives a list of depraving sins. Beginning with Romans 1:29-32 he lists some of the most hateful, fleshly sins that men can commit. And among them, he puts whisperers, backbiters, haters of God, fornicators, murderers. But right in the midst is whisperers. And then he goes on to say, "They which commit such things are worthy of death."

Ah, friends, have you ever noted that of the twelve tribes of Israel only one name will be left out of the city of God? The names of the twelve tribes are on the gates of the New Jerusalem. But one is missing-that's Dan. In Genesis 49:17 we read that he was a backbiter. His name will not be on the gates of heaven; there will be no entrance for him as a gossip and slanderer.

You know, even those who repeat bad reports are condemned in the Bible as Proverbs 17:9 makes clear. "He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends."

Well, in closing friends, how shall we relate ourselves to false rumor and report? First, give no cause for it to be made. Phillips Brooks once said these very, very impressive words: "Keep clear of concealment, keep clear of the need of concealment. It is an awful hour when the first necessity of hiding anything comes. The whole life is different henceforth. When there are questions to be feared and eyes to be avoided and subjects which must not be touched, then the bloom of life is gone." So don't retaliate, friends. Keep at your task. We could be chasing the devil's dogs the rest of our lives and never get anything done for God. Just keep at your work and follow the admonition of the Scriptures in Psalm 34:13, "Keep thy tongue from evil, and thy lips from speaking guile." You can't do it alone, but by the power of God it can be done. Put Gashmu from our midst, dear friends, and let's not be a bearer of evil report and of gossip against others.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Battle for the Mind - Part 2 Listen to the audio version [Now!](#)

We're living in an age of dishonesty and deceit. Everywhere we turn our eyes see the sham and pretense of a morally bankrupt society. The ridiculous posture of modern advertising has done much to destroy man's faith in what is true and false. One announcer blares forth the assuring words, "Plymouth is the finest car on the market. There's none better." But then another man flashes onto the television screen immediately with this dogmatic statement: "Ford is the greatest automobile available anywhere." This is only one aspect of society today which conditions us to disbelieve most of what we hear.

If we were to go down the street today and knock on the doors of a dozen different churches in our city and ask them what they believe in most any area of Christian doctrine, for example, baptism, what happens when a man dies, punishment of the wicked, second coming of Christ, millennium—name almost any subject you will—if we were to knock on the doors of a dozen churches in any city and ask, "What do you believe?" we'd get a dozen different answers. In fact, we'd get a different answer in every place.

Now what's the purpose of doctrine, friends? It's to teach us something about God. That is its only purpose. If that doctrine is not what the Bible teaches, then it's going to teach us something less than the truth about God. Does it make a difference what we believe? Let me ask you this. Did it make a difference to Adam and Eve? Of course it did. Is it possible for a man to be sincere and be sincerely wrong in his beliefs? Absolutely. We need to listen to the words of Jesus here. Now listen, this is an amazing statement right from the lips of our Lord. It's found in Mark 7: 7. "Howbeit in vain do they worship me, teaching for doctrines the commandments of men." Friends, this is amazing because it doesn't say they are worshipping in vain because they're heathen. It doesn't say they're lost because they are not worshipping. It says they are worshipping Him—that's what it says—but they are worshipping in vain because they have put in the place of a "Thus saith the Lord" one of the traditions of men. Does it make a difference what a man believes? Jesus said, "Howbeit in vain do they worship me, teaching for doctrines the commandments of men." Now the more you ponder that statement, the more amazing it becomes because these are not heathen people He's talking to. These are not the sinners. This is not the man in the gutter who is lost, who's worshipping in vain. It's the man who is worshipping but who has put in the place of a plain, direct commandment of God one of the traditions of men.

Do you see why we are concerned about truth here in this broadcast? The truth as it is in Jesus? Because the devil would like to counterfeit Bible truth and have us believe something less than the truth. Because the purpose of truth, the very purpose of a doctrine, is to lead us to God. If the doctrine we believe does not square with Scripture then it teaches us something less than the truth about God. I want to illustrate this. What we believe about a person influences our relationship to him. If I believe that my country was responsible for starting the Vietnam war with the carnage and bloodshed that resulted, it would influence my relationship to my country and prevent me from being a loyal American. What happens to the wicked at the end of the world? There are some churches where it's taught that when a man is lost, he's going to burn forever and ever and ever. There are some churches that teach that he goes through a period of probation, of torment, that gets him ready for glory. There are some who believe that man is going to be burned up, consumed. There are some who believe that he's going into a kind of never never land, a spirit world, somewhere and they're not quite sure just what does happen, but at least it's not eternal happiness.

Now listen, what I believe about how God is going to deal with the culmination of this sin problem influences my relationship to it. If I believe that God is going to boil and bake and burn men throughout eternity for 30 years of sin on this earth, is it going to influence my relationship to God? Now don't jump to any conclusions. We're going to deal with this in depth another day, but I want to illustrate here what we are talking

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about. These are not just pious platitudes, friends. The devil has successfully counterfeited somewhere every single truth in the world today. Every one of them. Not one has escaped his deception. Does it make a difference what we believe? Of course. It certainly did to Adam and Eve. They honestly believed the deception that Satan gave them and it cost them everything. Jesus said there will be those who are worshipping, but worshipping in vain because they've put in place of a plain commandment of God, a man-made tradition. I say it makes a great deal of difference what we believe.

Somebody says, "Well, I can't leave my church." We're not talking about churches today, friends. We're talking about following God. Don't look at the people. Look at the Light. We need to take one more quick glance here at what Jesus said. Matthew 7:21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Now notice verse 22. This is an amazing statement by our Lord. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Oh yes, miracle workers in the name of Jesus. Don't you see? Notice Christ's answer now in verse 23. "Then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Oh, this is one of the most sobering passages in the Word of God, because we're led face to face here with the understanding which we can't escape—that it makes a difference to God what we believe and how we live. It isn't enough to say, "Yes, I believe. I'm a church member." It's a matter of how we live and what we believe about our God that makes a difference. Many will say, "Lord, we've cast out devils. We've done miracles. We've prophesied." And yet, they'll be lost. It makes a difference what we believe. Anchor your faith firmly, my friends, to the rock of Scripture.

Now we come to point number 5 which we started in our broadcast yesterday and I believe that perhaps this is one of the most successful deceptions which the devil has turned loose in our day. I've called it simply spiritual procrastination—putting off the claims of Jesus Christ on our lives. The Bible says, "How shall we escape if we neglect?" Oh, it's so easy to get so busy we forget to put first things first. Starting for heaven on a gravestone is risky business, my friends, and really is it fair to burn the candle of life for ourselves and then give only the smoke to God? How many people we've talked to that say this, "Well, I know that's the truth. I know what I ought to do and I plan to but I just haven't gotten around to it yet." That reminds me of the story of a young Persian Prince. He decided when he came of age that he was going to spend the next ten years of his life getting an education. Then he was going to spend ten years making money, and then ten years in travel. The last ten years of his life he was going to spend getting right with God and getting things ready for eternity. There was only one thing that happened to mar his plan. He died during the first ten years. Now we're not calamity howlers, friends, but I'm saying this: The devil would like to have us postpone the day of making our peace with God. Everybody has said it at one time or another, "Well, I can see when things start to shape up, when I get along in life and see the times start to fulfill that Christ is coming, then I'm really going to get ready to meet the Lord and I'll get in earnest about my Christian experience." Do you know who suggested such a thing to you, friends? I think you do. I believe that unconcern—spiritual unconcern—is one of the greatest curses of our day.

So many go through life as though there were no God, no heaven, no hell, no tomorrow. You remember Paul and Felix were visiting together and Felix said, "Go thy way for this time, Paul. When I have a more convenient season, I'll call for you." As far as we know, he never did. You see, heaven is trying to take out of this world a generation of men and women alive. We talked the other day about some of the conditions which exist in our world and how God must feel as He looks down on this whole sordid mess. How anxious Jesus must be as He sees the place that He's prepared and sees us rather unconcerned about going there.

Some time ago one of the items of interest in the newspaper was about a cave-in in a mine down in Pennsylvania somewhere—I think you might remember it. There were some miners trapped but there was reason to believe they were still alive under ground. There was no way to dig down through the mine shaft that had caved in so they were hoping the miners were off to the side of the main shaft in a little room in a horizontal shaft. So they brought in a great drilling rig and started drilling down through that virtually solid rock trying to get into that room where they felt they were probably entombed. Hour after hour, day after day, while the world watched, virtually holding its breath, as the news media portrayed for us the picture of how they went down there 6 inches and then another foot and down finally to three feet.

The families camped at the mouth of the mine where the rescue operations were going on. Finally the day came when that great boring rig bore through the ceiling of that room where the miners were trapped. Rapidly it was withdrawn and they lowered a microphone to a little speaker down that hole. The man who was directing the rescue operation at the top spoke into his end of the microphone and said, "Are you alright? Are

you alive? Are you there?!" And then a voice came back from the heart of the earth. "Yes, we're here. We're alright." A great shout went up from the rescue workers at the opening of that pit. Then the director said this into the microphone. "What do you want the most?" There was a pause and then a voice came back, "I want a cigar."

Oh friends, heaven is involved in the greatest rescue operation the world has ever known. All the universe is watching. Day after day, week after week, year after year, for the last six-thousand horrible years, God has been seeking to rescue those of us who have been entombed by the avalanche of sin. What must it do to His heart by our procrastination, our lethargy, our spiritual postponement of eternal things. We send back a message and say, "Oh, we're satisfied with the trinkets, we're satisfied with the things, but thanks just the same." How shall we escape if we neglect?

J. A. Kennedy of Birmingham, England, wrote these words, and I want you to listen carefully.

"When Jesus came to Golgotha they hanged him on a tree.

They drove great nails through His hands and made a Calvary.

They crowned Him with a crown of thorns.

Red were his wounds and deep.

For those were crude and cruel days and human flesh was cheap.

When Jesus came to Birmingham, they only passed Him by.

They never hurt a hair of Him.

They only let Him die.

For men had grown more tender and they would not give Him pain.

And so they passed on down the street and left Him in the rain.

Still Jesus cried, 'Forgive them, for they know not what they do.'

And still it rained a winter rain that drenched Him through and through.

The crowds went home and left the streets without a soul to see.

And Jesus leaned against the wall and cried for Calvary."

Friends, how shall we escape if we neglect so great a salvation? Have you been guilty of neglecting the Saviour who loves you and died for you? It's so easy in this materialistic age to leave Him standing outside the heart's door. A hundred matters clamor for the first attention of our hearts. This is an hour for Christians to be very selective and cautious in the matter in which they spend their time and how they spend their money. Let me urge you to take more time to study that great guidebook to heaven, God's Word.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Bridges of Life Listen to the audio version [Now!](#)

The story is told of two prisoners who lived in the first century after Christ who found themselves under the custody of the laws of the land. On the surface it appears that these men must surely be very dangerous. The account of their arrest and the subsequent sentence would lead us to wonder about them. They were stripped of their clothing and beaten in accordance with the law of the Roman government for their alleged crime. Then, since they were considered so dangerous, they were cast into the inner prison, doubtless some dungeon reserved for the most hardened criminals, but even that was not enough because the record says that they were then placed in stocks for safe keeping. It would surely seem that men in such circumstances as these would be very sad and dejected concerning their plight. But the actual truth of the story is quite different.

You may read the entire account in your own Bible in Acts 16. You'll discover that the record tells us that these men were singing and praying at midnight there in the inner prison. Yes, friends, these were dangerous men, but not in the common sense of the word. Their power was greater than the power of all men and of all governments of earth. These men were the personal representatives of the greatest government of all time, the government of heaven, whose head is the God and Creator of all.

Our story continues that while these men sang, suddenly there was a mighty earthquake. The prison doors swung open, the chains fell off the prisoners and escape was now possible. The jailer seeing the situation was about to slay himself, thinking the prisoners had all fled and he'd be responsible for it, but Paul stays the jailer's hand by telling him that all the prisoners are still there. The jailer comes in before these men of God. He realizes that he stands in the presence of men who represent a new way of life for him and he cries out with a question that men everywhere are still asking: "Sirs, what must I do to be saved?" The answer is certain as it comes from the lips of Paul. Plainly and simply he says, "Believe on the Lord Jesus Christ, and thou shalt be saved." The question is simple. It has come from a deep heartfelt need, but the answer is likewise simple and uncomplicated. "Believe on the Lord Jesus Christ."

As we open this chapter on the marvelous story of the controversy between Christ and Satan, we want to examine the question and the answer. First the question, "What must I do to be saved?" Friends, today we want to know this. From what does a man desire to be saved? Romans 6:23 tells us that "the wages of sin is death." But how can we be saved from death? This is the great basic question of life. Isaiah 59:2 tells us that sin has separated us from God. Thus we need to be saved from separation from Him. Sin has caused a great gulf between man and God. We need to find the bridge that can cross this gulf of sin, the gulf of death, the gulf of separation from God. But there's something else from which we need to be saved. We need to be saved from the power of sin, the hold that sin has over our lives every day. First John 3:8 says, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the work of the devil." And then Hebrews 2:14. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." We need this power that will give us the power over sin in the life and the power over Satan.

Thus, when we ask the question, "What must I do to be saved?," we're asking first to be saved from death, then to be saved from separation from God and thirdly, to be saved from the power of sin in the daily life and habits. The answer comes back the same no matter where or when the question is asked, "Believe on the Lord Jesus Christ, and thou shalt be saved." Only Christ can save us from death, from separation from God, from the power of sin. He is the only One that can bridge the awful gulf of sin.

Did you ever stop to seriously consider what it means to believe on Jesus? There's a tendency in modern theological preaching to tell us that to believe in Christ is merely a

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work of the mental powers. We merely come to the place where we're willing to give mental assent to Christ. Perhaps we change a few of our ideas and readjust our thinking a bit thus giving mental allegiance to Christ alone. Now this is an important step, friends, we do need to change our minds from the natural thoughts to the thoughts of God and Christ, but far too often we stop right there. We say, "I believe." We may do certain things that reveal a change in our thinking, but too often we deny our belief by not going any further. In fact, the Bible says in James 2:19 that the devil believes in God. Now even a casual observer would admit that the devil is not going to be saved even though he does believe in Christ. The devil knows that Christ is right. He even knows that he is a lost cause himself. He knows that the coming of Christ is eminent and that his time is very short. All of these things are revealed in the Bible. Even though Satan believes all this, belief alone will not save him. Thus, we must surely see that unless belief is accompanied by more than theory, it is nothing.

Now let's look at an illustration that will help us understand the true relationship of our professing that we believe and our responsibility of putting these beliefs into action. In Luke 16:26, Christ mentions this great gulf of sin over which man cannot of himself cross. We recall that 1 John 5:12 tells us that there are two sides-one side leads to life, the other to death. On one side man has the hope of eternal life to come; he has the abundant life now, free from separation from God, free from eternal death, free from the power of sin. On the other side, man has no hope; his life is lived in sin, he suffers remorse and heartache of sinful deeds day by day; he faces the certainty of the judgment and the day when the wages of sin will be given to all whose names are not in the Book of Life in heaven.

Doubtless at some time in your life you, too, have had the frightening experience of being lost. Your surroundings for the moment were entirely strange to you. You didn't know which direction to turn and the more you tried to find your way to familiar ground, the more confused you became. Surely there is a great gulf fixed over which no man can cross. That gulf is the River of Death. We're lost, my dear friends, of ourselves in trying to find a way across that great gulf. Peter once said that there is only one name that can save us and that's the name of Jesus. Just before the birth of Christ, His mother was told that she was to call His name Jesus because He would save His people from their sins. The mysterious bridge, then, becomes no mystery at all. The bridge is Christ, for only Christ can bring the answer to the sin problem. This brings Paul's answer into sharp focus when he said, "Believe on the Lord Jesus Christ, and thou shalt be saved." There are seven points from the life of Jesus that we must consider in order to truly and fully believe on Him and be saved.

We'll call the first of the seven piers of the mysterious bridge, came-CAME. Paul says, "But when the fullness of time was come, God sent forth his Son." Galatians 4:4. At just the right time when the world situation was ready, when the time-clock of heaven had come to the right moment, Jesus came into this world of sin and rebellion. His coming was not accomplished by His appearance on the streets of Jerusalem and announcing that He was the Son of God. Surely He had the power and ability to appear in the form of men, coming quickly from heaven in such a manner, but in order for Him to fully pay the penalty of sin and in order to meet Satan on his own ground, Jesus was to affiliate Himself fully with men and their problems. You see, friends, Jesus must fully take the place of man and only then could the full wages of sin be paid. His coming then, as He did, being born of human flesh, allowing His every need to be supplied at the hands of human parents, growing as any baby and little boy grows, experiencing the problems of boys and youth, then of all mankind, provides the remedy and full answer to all of man's problems.

But Jesus must do more than just come, great miracle that it was, He must also live-live. His life was ever after to be an example in all things for all men. As we study His life recorded for us in the first four books of the New Testament, we find how He reacted to different situations in His life; situations, by the way, that were just as real as our own are today. In Hebrews 2:9 we read that He tasted death for every man. That certainly includes you and me, does it not? Yes, friends, it includes everyone who will fully believe and accept Jesus. Now it's obvious that Jesus was not the first man to ever die. The world was now some four thousand years old and men had been dying since the entrance of sin. It is significant that Jesus is not the first man to die on the cross for the cross was the means used in those days of putting all criminals to death for specific crimes against the government. Thus we must see that it's not merely the fact that Jesus died nor even that He died on a cross that made Him our Saviour. The difference is that when He died, He was not only man but God as well. This was God's gift to man. Jesus died without ever even once surrendering to temptation and thus He became the first and only man ever to live an absolutely perfect life. In life He had conquered every snare of the devil. He had proven to Satan and to the entire universe and to man on earth that God is not unreasonable and that God did not set an impossible standard for man. When on that Friday afternoon so long ago our Saviour died, He forever proved that Satan was a defeated, conquered foe. His death had paid the full and complete price

of sin and the power of Satan over men and life and death was fully broken.

Well, we go on, friends, to think of the resurrection of Jesus. It tells us that He arose in Matthew 28, and by His resurrection, Jesus unlocked the grip that Satan had held over the grave. As He had proved His power over Satan in life, so now He proved Himself the victor over the grave. Because He arose we know that no grave where one who believes in Christ is ever so sealed, but will be opened up again and Christ will bring him forth to life again. The work of Christ was not completed at His resurrection. The fifth pier in the bridge of Christ is called, ascended. Oh yes, my friends, Jesus arose; He ascended back to heaven, and then the Bible tells us that He mediates there for us at the right hand of the Father. He's our high priest, our attorney, if you please, by which we may present prayers and by which Christ intercedes for us before the Father. And then the final pier of this great bridge over the River of Death is, returns. It's the second coming of Jesus to this earth again. The Bible says that every eye will see Him when that happens. He's coming in glory and power and all the angels in heaven will be with him at that time. In 1 Thessalonians 4:16 it says that the trumpet will sound, the graves will open, and Christ will bring forth the dead. What a day that will be, friends!

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Certainty of Salvation

Today we turn to a very important phase of the gospel story and the tremendous question, How can we know that we're saved? So many times men and women wonder about this. They ask, "How can I be sure? Or does God just keep us in the dark until that great day comes?" What we all need, friends, is assurance and there are no uncertainties in God's great plan. Every truth and doctrine is based on a plain "Thus saith the Lord" in the Bible. God doesn't expect men to base beliefs and practices on supposition or speculation. For every requirement there is a command clearly expressed. None of His promises are vague; they're very clear-cut and stated in explicit language.

You may take it, too, that God has made known how we may know that we're saved. We're not left to wonder. We can be sure beyond any shadow of doubt. First of all, God wants to save all men and He has made provision for this. All that men need to do is to follow His instruction. Do you remember that wonderful passage of Scripture in John 3:16? I want to read it again to refresh your mind and I hope it will come with new force and meaning. "For God so loved the world, that he gave his own begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Whosoever believeth—there's the first requisite, friends. We must believe. Believe what? First, that God loves the world. Second, that He gave His Son to die for us and pay our debt of sin. If we believe this and accept Him, we need not perish; then we may have everlasting life.

Now believing is the first requirement. We must believe that in Jesus Christ we have pardon, that He cancels our guilt of sin. The beloved apostle John said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. We must believe this. It's difficult for some to take that the way it reads. It's hard for some to believe that we're saved by what God does for us and not by what we can do for ourselves or do for Him. He will forgive us—He will cleanse us from all unrighteousness and this is God's part—if we confess to Him and believe that He has forgiven us according to His promise. Suppose you've wronged someone and you feel deeply over it. You go to him and tell him, "I'm very sorry. Won't you forgive me?" He answers, "Yes, of course. I'm glad to forgive you." You go away feeling better. Then you think and think and wonder if he really did forgive you. So you go to him again and say, "I'm sorry for what I did. Please forgive me." He replies, "Of course, but I have forgiven you." You come again the third time and say, "Won't you forgive me?" His eyes fall as he says, "Don't you believe me when I say I forgive? Don't you believe me that I do?" Oh friends, if that were kept up several times, he would be highly insulted and would know that you didn't really believe him. When God speaks, we must believe Him. So if we have confessed our sins to Him, we can know that He has forgiven them by faith.

And this is the next great question. Now that we've been forgiven, shall we go back and commit the same sins over and over again? No, the Good Book says, He that confesseth and forsaketh his sins shall have mercy (Proverbs 28:13). You remember, of Jesus it was said, "thou shalt call his name JESUS: for he shall save his people from their sins." Matthew 1:21. Jesus will not save man in their sins but He saves from their sins. Paul declares, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Romans 1:16. Then further on in the same book, the apostle asks this question, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein." Romans 6:1, 2. No, my friends, saved men do not live in sin. It never has been God's plan to save men in sin but rather from their sins. Not only from the guilt and penalty of past sins but also to save them from the present power of sin. The drunkard is forgiven when he confesses his sin, but he's not saved from drink until God has delivered him from his drink habit. The same is true of every other sin. God can and will do it for anyone who repents, who asks and believes.

You ask, "When one is saved does he never sin again?" John has this to say in his first epistle, "My little children, these things write I unto you, that ye sin not." 1 John 2:1.

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Here's the purpose and power of the gospel clearly set forth and that is that ye sin not. The apostle also recognizes the possibility that men might fall so he adds this, "if any man sin" ... now notice, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." So the purpose of the gospel is to forgive sin and thus deliver the guilty from the penalty of sin. It's purpose, though, is even wider than that. It is to deliver him from the power and bondage of sin right now—in the present—to enable him to live above sin. And yet there is ever an advocate if man should sin and that is Jesus, always at the right hand of the Father for us.

Now let's follow the apostle a little further and we'll hear him say this, "And hereby we do know that we know him, if we keep his commandments." Verse 3. And then verse 4 shouts a stinging rebuke to those who say they're saved and don't keep His commandments. Listen to this, mark the language. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." And then in verse 5, "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." Well, those are mighty, mighty clear passages, friends. We can't deny it—obedience is necessary, and it's one of the characteristics of those who are saved by grace. Thus the means by which we may know that we are saved are simply that we have sincerely repented of and confessed our sins and we have forsaken them. Now we are living a life in harmony with the commandments of God and we're doing it because His love has been planted in our hearts and we count it a joy to obey His precepts. We don't try to sidestep them by saying they were abolished or they were given to the Jews or that God is not particular.

If it weren't so tragic, friends, the excuses that some supposed modern Christians give for disregarding God's commandments could be almost amusing. Their reasoning is childish and senile and is an attempted whitewash of their own carnality. The Apostle Paul splits their reasoning wide open and lays it all out before us in chapter 8 of the book of Romans. Listen, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Verse 7. Oh yes, death lurks in the carnal mind (see verse 6). "Because the carnal mind is ... not subject to the law of God, neither indeed can be." How could language be any clearer? A saved man will keep God's laws—the fruit of salvation. An unsaved man, no matter what his pretense, will fight God's law and sidestep it any way he can—he's not saved, he's still in his sins and he doesn't want to give up any sins, so he tries to rationalize the law. Jesus said in His sermon on the Mount, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matthew 7:21.

We may know we're saved by the way we live. If we keep His commandments we know we pass from death unto life. Obedience is the result of salvation and not the means of it. Jesus saves men and then they show in their lives the obedience that this salvation is real and not a theory. The gospel is called an everlasting gospel for its purpose is ever the same—to save men. It's power is ever the same—to enable man to live the life of obedience. The conditions are ever the same—believe in Him and submit yourself to Him that He may, by the Holy Spirit, live His life in you. Yes, friends, the gospel is the everlasting gospel. In Old Testament times obedience to the Law of God was required. When Jesus came He said, "I have kept my Father's commandments." Notice what James said in James 2:10, "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." John the Revelator, looking down the ages of time to the last days of the Church, in the final struggle with Satan said this, "they keep the commandments of God." And when he saw people ready to go with Jesus when He comes in glory, he called them "saints" and he said in Revelation 14:12 that "they keep the commandments of God, and the faith of Jesus." Well it's wonderful to have the assurance of salvation in your own heart. This assurance comes only to those who've surrendered to Christ and who give evidence of it by obeying the commandments of God.

An old hunter in Michigan, when the country was new, got lost in the woods several times. He was told to buy a pocket compass which he did and a friend explained to him its use. He soon got lost again and lay out all night as usual. When he was found, someone asked him why he didn't travel by the compass. He answered that he didn't dare do that for, he explained, he wanted to go north and the compass wouldn't point that way. "I tried hard to make the thing point north," he told his friends, "but I'd shake it and shake it and shake it and then the crazy thing would point southwest every time." Well, friends, by the same method of reasoning, a great many people fail to find the right direction in life. The Bible is our compass. It's God's gift to man through Jesus Christ, always pointing right. If man will follow its guidance he's safe; if he tampers with it and alters it to suit his own ideas, he's no wiser than the old hunter and he'll be lost. But I'm sorry to say too many people do just that thing.

Mark this well, friends. No man is saved by works of obedience but a saved man will live a life of obedience. He will not tamper with the compass. He will not say, "Well, this commandment of God doesn't mean what it says, but it means this or that or something



else.” He will not say that the ten commandments are abolished just to find a way to evade them. No, no, he will observe the guideposts, reading it just as it is printed and watching those directions, he’ll set out to travel the way it points. Be not deceived. No amount of tampering with the compass will alter the directions or change the way. The evidence that you are a saved person is in your willingness to obey God’s Word and live a life in harmony with His commandments which are as eternal and unalterable as God Himself. It’s foolish to think that God would ever change what He wrote with His own hand. He wrote it on tables of stone. They will not ever fade away. They’ll never perish. They were made for all mankind and given to all mankind and they apply to our modern society just as much as they did to Moses and the children of Israel.

How are you doing, friends, in obeying those commandments? Have you tried to avoid them? Have you taken one perhaps and rationalized about it and tried to get by without keeping it? The Bible says that if we keep all nine and disobey in one, we’re guilty of all—we’ve broken the law. So let’s take all of them and by the grace of Jesus—by His wonderful saving power—let’s walk in all the light we have.

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## Choosing - Part 1

Have you every been aggravated at people because they make so many mistakes? Well, just remember one thing, friends, that only one person in all the world has lived without making any mistakes, or committing any sins, and that was Jesus Christ, Himself.

Heaven itself is going to be filled with sinners saved by grace. There has never been a son of Adam but who came to the realization that his own strength was not enough. Again, and again, Satan has used the same weapons in fighting against God and His people.

We find Solomon giving way to the same temptation that David fell under. And David committed the same sin that Sampson had committed. Somehow or other, people can't seem to learn by the experience of others. For example, with David's story fresh in his mind, Solomon had to go taste sin to its bitter dregs for himself. In bitterness of heart, David had repented, yet, Solomon set himself to try everything, good and bad that was under the sun. He delved into the most evil experiments with sin. Finally, he concluded, as all the others had before him, that there was only one thing worthwhile, and that was following God.

But why does the sad story have to be repeated, friends. In Romans 15:4 we read that things have happened for our admonition; we should learn from the stories of the Bible, and not have to go through the process of making the same mistakes. Of course it's not confined to the Bible. Today there are so many broken lives who had to experiment with sin just like Solomon did. But, listen, there is not an influence in this world that can make you follow any pattern of sin. No man or devil can control your life. You are a free moral agent. You have the power to oppose any pattern of conduct in your life. It's not necessary to taste sin in order to know what is right and good. I heard once of a river boat owner who wanted to find a pilot to take his boat up; and down the river. Several men applied, each one professing to know all of the turns and bends and obstacles in the river. Finally, one man came, and when he was asked if he knew where the obstacles were, he said, "No, sir, I don't know where any obstacles are in the river." The owner said, "Do you expect me to give this boat into your hands if you don't know any of the obstacles?" The applicant said, "Well, I don't know where the obstacles are, but I know where they are not, and that's where I plan to take the boat." Friends, how true that is.

So many young people today think they have to try everything. The grass always looks greener on the other side of the fence. In order to sin, you must choose to do so, you must consent to it. No man can force your will. Solomon consented every step he took in transgressing. He chose each path from the age of nineteen when he came into the throne of Israel.

What an impressive thing it must have been for him to be coronated as king at such a young age. They took him out to the hill of Gibeon, 6 miles from Jerusalem to hold the coronation services. There were solemn sacrifices, trumpets were blown, and then there was a parade back to the palace in Jerusalem again. In the late night season, God spoke to Solomon, as we find it recorded in 2 Chronicles 1:7, and asked what he would like to have. There seemed to be no restriction at all in what God offered to him. It was just as though God pushed a blank check across and said, "Here it is Solomon, fill it out whatever you'd like to have." What an opportunity that seems to be. Friends, choosing is a test of character. Virtue is tried innocence. Our destiny actually depends upon the choices we make.

Solomon started out in the right way, he certainly made the right decision when he asked God to give him wisdom. And if he had always chosen like that, his future life would have been very, very outstanding.

Of course, few people are willing to make a beginning like Solomon. The average

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teenager today feels that he has about as much wisdom as anyone. Especially if he has only finished high school. But, listen, if God handed you a blank check on the bank of heaven, what would you choose? If you should be awakened at 3 o'clock tomorrow morning by an angel offering you anything you would desire or request, what would you take? Health? position? beauty? money? Once upon a time it was said that John Wannamaker, the great store man, took Billy Sunday into his store and offered him anything he would choose in that great department store. Where would you head, friends, if you were to receive such an offer? Would you go towards the clothes department, the sports goods, the tools, or where?

Now, I'm talking about spiritual things, you understand. I'm talking about character building, where would you turn, friends, if you had the choice of anything in life, if you had just one wish? Well, let's eliminate the "if" here today, because actually in the Bible, God offers us anything we want in the realm of spiritual things. Listen to this text in 2 Peter 1:3, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." Now notice, friends, that it says, "All things" are offered to us that pertain to life and godliness. Your character is assured, your salvation is assured. By choosing, you may be absolutely certain of eternal life.

Now, the only reason men have been lost is because they chose to be lost. The only reason Lot is not listed in the Bible with faithful Abraham is because he chose the wrong city to live in. Every failure of human life can be traced back to a wrong choice. The only reason Lot's family was lost to him was because he wanted Sodom, and he chose Sodom. This free will of ours is a wonderful thing, but it can also be a fearful curse to us if we misuse it. If you will read Hebrews 11:24-26, you will find the name of Moses listed as the great overcomer for God. It says, "By faith, Moses when he was come to years refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." My friends, the secret of Moses' triumph is found right here in the way he chose. It says that he chose to suffer with God's people than to be the king of Egypt. He might be one of the mummies today in the great mummy room of the Cairo museum. But, he made another choice instead. Moses could have been another Lot, he could have taken a rich city and enjoyed all the luxury of a pagan palace, but he chose not to receive it. The question of character in salvation is set before us as two doors. If we are lost, we will choose to be lost; if we're saved, we will choose to be saved. But, friends if we choose to be lost, it will be in spite of the countless examples before us. Why do you think Solomon wrote down all the details of his own folly. Why is the Bible so unbiased in its recital of David's sin with Bathsheba. Why friends, God is trying to lead you to choose the good instead of the evil. He wants you to settle it in your heart before the temptation ever arises. We must learn to move by principle instead of impulse. We must do good because it is good, and not be influenced by any others emotions in any other direction. Decisions must be made before we actually come up against the fiery temptation.

Daniel had purposed in his heart long before he was invited to eat at the king's table. There was no problem or struggle in his life about that decision. Listen, God has held nothing back from you friends. His power, His wisdom can be yours. He gives you just what He offered to Solomon. All things that pertain unto life and godliness may be yours for the asking. Joseph is another example of those who chose the things that pleased the Lord. He chose to build a character as strong as a rock. One translation of Genesis 39:2 is quite unfortunate. It is Tyndales translation and this is the way it reads: "The Lord was with Joseph, and he was a lucky fellow." Now, friends, if you call settled convictions luck, then of course Joseph was lucky; if you call it luck that he did not yield to Potiphar's wife, then of course that is what it is. But the simple truth is that he had determined to do nothing at any time that would displease the Lord.

Really, the word "lucky" is unfortunate here. There is no such thing as luck where the Lord is concerned. It is not chance but choosing, and there is all the difference in the world in these two words. We do not leave the forming of our character to luck or chance. It is a matter of our deliberately choosing to do the right thing, so that we prepare for the Kingdom of God. What is it that forms character anyway? Well, friends, it is what we see, hear and speak, more than anything else. The things you desire and choose here will have eternal results. In Philippians 4:8, we are told to think upon the things that are pure, lovely, just, true and of good report. Again, the Bible tells us that "out of the abundance of the heart, the mouth speaketh," and "whatsoever a man thinketh in his heart, so is he." We cannot escape the little things that we choose day by day, and these little things will determine to a very large degree the outworking of our destiny. Do you have some rule, friend, in making these decisions? Is there a distinct line through your life which determines what you do about these daily choices? There is no such thing as a little decision, or a small sin. Everything will tell for something in the building of your character.

When the Standard Oil Company was in it's infancy, it's founder, John D. Rockefeller was

touring a factory one day. He watched as one of the workman sealed up a can of oil. He noticed that it required 39 drops of oil to seal up the can of oil. Rockefeller interrupted the workman and asked him if he knew exactly how many drops were required to seal the can. The workman replied that he was not exactly sure, so Rockefeller suggested he try 38. It worked. My friends, the saving of that one drop of oil on every can of standard oil, saved the company \$50,000 a year. So sometimes a little thing can be a very important thing.

The absence of one habit in your life can mean the difference between life or death. It may not seem that way right now friends, but later on when character begins to grow and develop into its more permanent mold, this will be very apparent.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Citadel of Decision

Today we're going to look into the amazing secret of the Christian's victory over self. Self is the greatest enemy any person has ever encountered. If we can overcome in this one area, every other victory will be gained as well, and eternal life will be assured. From the very first sin of Lucifer to the sin that's being committed this very moment, self is the great, deadly enemy.

Now let's notice that it's the hidden factor in every life that leads to defeat or victory. Sin invariably originates in the mind, defiling the will and conscience. Philippians 2:5 says, "Let this mind be in you which was also in Christ Jesus." Sometimes we speak about giving the heart to Christ, but actually what we mean is to give the mind to Him. God operates through the will of the individual. His power in us can save and sanctify us.

Satan also works from the inside to destroy us. He will also operate through the will and mind to gain control of the individual. We consider too little about the operations of our mind and how to surrender them to heavenly, rather than carnal influences. Now, how does Satan manage to move in and subdue an individual? In Romans 6, verses 12 and 13, we have a significant Bible statement: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Now this is talking about the citadel of our will—the private sanctum of the heart. The devil failed in heaven in his attempt to capture the universe; he failed even to conquer this earth; he was defeated at the cross of Calvary. The deathknell of Satan was sounded at the time of his defeat at the cross. One last resort remains as far as Satan is concerned. In only one other place can he possibly conquer and rule and that's in the human body—in the mind of an individual. 1 Corinthians 3: 16, 17 describes this sanctuary of the soul or the body: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Put with that now 2 Thessalonians 2: 3, 4: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." Now, of course, I realize that this is speaking about the great antiChrist who is going to be set up as a counterfeit god in this world and be worshipped by men; but we've discovered that the body also is the throne room of Jesus Christ. God is to rule the individual from that sacred citadel of the human mind. The devil is going to come along and try to set himself up in that sacred temple of the body to control every individual.

Now, what is the throne room of the body, anyway? Well, it's the brain. There is no doubt at all but that our destiny will be settled at last by the decisions centered in the incredible brain. The more we study about it, the more amazed we are and the more persuaded we are that this is really the secret. Here is the control center of all thought and decisions. This is the central control point of the will, the conscience, and the reason. In Proverbs 23: 7, we read, "For as he thinketh in his heart, so is he." Someone has said, "We're not what we think we are, but what we think, we are." Yes, there is a powerful influence upon the body of the processes of thought. Some tremendous secrets of the mental processes have been recently discovered. Have you ever wondered how memory is able to summon instantly and at will those hundreds of mental pictures of places and people from years gone by? We're told by the scientists that our body is similar to a wet-cell electric battery generating a direct current of about 1/10 of a volt. Roughly speaking, this is just about what an ordinary flashlight battery would generate. The electric charge is created by two body chemicals, sodium and potassium, operating on nerve tissues which are bathed in fluid, mostly water. Now the nerves are these thread-like fibers extending to every part of the system, and they carry impulses to and from the four message centers of the brain. Did you ever hear anybody talk about the wrinkles in the brain? Well, actually, friends, there is a covering spread over the cerebrum, and the electric process that enables us to think is not a continuous, steady

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current of electricity, but a rhythmic pulsation that spreads like sheet lightning over that brain covering.

When we're asleep, these pulsations are very slow— in fact, they almost disappear entirely. But the slightest stirring of the mind will speed them up again to hundreds of times per second. In reality, then, the whole body is like a vast telegraph system with electrical connections here and there throughout. For instance, if the finger touches a hot stove, there is an incredible mechanism which flashes a signal to the brain. There, the problem is weighed and a decision is made. Then an appropriate message is telegraphed back through those nerves, ordering the muscles to contract and get off the hot stove. Believe it or not, there are ten million nerve cells in the brain, and each one of them acts almost like an electronic tube. Some of them are on, and some of them are off all the time, depending on the signals coming in from various parts of the body. Now, each one of those ten million devices, or neurons, actually is a battery-powered cell operating on 1/10 of a volt of electricity. At the end of each one of them is a little sac or cell containing electrical energy. By the way, when you get tired and completely exhausted, it means that the electrical energy is depleted. You become like a battery that is run down.

From the eyes alone, three hundred thousand separate, private telegraph lines reach back to the brain. When you look at a red rose, thousands of separate, distinct messages are transmitted to the brain pertaining to the size, shape, color and details of that flower. In the brain, those signals are rearranged in some fashion unknown to man to give the impression of actually visualizing the scene. Hearing, tasting, smelling, and feeling are all experienced in this same way; electric signals are wired to the brain and there the actual functions take place. In a certain sense, then, we can say that the brain is like a train dispatcher who sits high up above and gives orders to avoid collisions and short circuits. Now, friends, as long as God is in control of this central control point, we're absolutely safe. But if Satan ever gains control, you can imagine what might happen; collisions will take place, lines will become crossed, the nervous system, in fact, will simply go to pieces. The body will move only as the brain directs, and so Satan could actually control our conduct and action if he ever acquired full authority in that brain.

Friends, can't you see how vital it is to guard the avenues of the mind? Those avenues are the five senses, of course. This is the only way Satan could ever get in. He can only reach the brain center of your life through sight, sound, and all of the other physical senses. Thought patterns are also developed through these senses. You really might think of your mind as a plastic, pliable surface. Every time you think a new thought, it cuts a groove on that surface. And when you think the same thing again and again, or even one like it, the groove is cut deeper. Soon it becomes just like a wagon rut on an old country road, and it's almost automatic that the thought patterns fall into that rut. Once these thought grooves are established, thoughts just tend to slip into them whether they're good or bad. If you wish to establish new patterns, you have to exercise the will and place decision blocks before those undesirable grooves and begin cutting new ones.

Now we come to the most exciting part of the whole thing. Science can now measure the electric currents that sweep over the brain. These thought processes are triggered by electrical energy, just like physical exercises. They've even discovered that sometimes these electric currents are positive and sometimes they're negative. They've learned that anger and impurity, under conditions of great excitement, actually generate a negative charge of electricity which disrupts and weakens the electrical energy of the brain. Physicians understand the relation of the mind to the bodily health. They understand that ulcers and other diseases, especially of the nerves, are caused by the improper function of the thoughts and of the brain.

Notice this text in Proverbs 16:24: "Pleasant words are an honeycomb, sweet to the soul, and health to the bones." In other words, happiness and cheerfulness will help build up the electric power of the brain. Now we can understand, perhaps, something else. In Philippians 4:8 it says, "Whatsoever things are pure, and honest and just and good, think on these things. Of course, the Bible admonishes us to think upon themes that are noble and elevated and pure. Only by this mode of thought can the bodily health be as God intended it to be.

About a hundred years ago, Dr. Hunter, a famous English heart specialist, recovered from a severe heart attack himself. After his recovery, he was talking to another doctor and he said, "My life is in the hands of any rascal who chooses to annoy me." Sure enough, right after that he got very angry at someone and dropped dead as a result of it. So the emotions, the thought, have much to do with our physical well-being.

Another text, in Proverbs 17:22, reads: "A merry heart doeth good like a medicine, but a broken spirit drieth the bones." Yes, in the marrow of the bone, red corpuscles are



made. When a person is angry or depressed, the body can't really manufacture those red corpuscles. People can get sick and die just because of a broken spirit. This, of course, is a part of Satan's great work. He seeks to discourage and to harass people mentally so that they will not have the will to think positively. Sometimes electric shock treatments are used to try to build up this electrical energy of the brain which has been depleted by discouragement or depression.

Now here's a vital question, friends. If a man is able to think and communicate through electrical energy, how does God communicate with us? I believe that He does it through the same brain waves and impulses that are carried by the nerves all through the body. Just as there are nerve cells controlling sight, hearing, etc., there are cells affecting the reason and the will. Pure thoughts and prayer can strengthen the electrical energy and can actually build up the will and mental resources.

Both God and Satan are contending for control of your will. It's the governing power that can bring all other faculties under its control. The senses are the doors by which the will can be reached. No wonder Satan has created a television world of sex and impurity. Every entertained evil will weaken that will and deplete that spiritual energy. Who can say how much of the brain has deteriorated through sin? Noble, elevating thoughts have been replaced by degrading thoughts as a result of Satan's program. Now don't misunderstand me, friends. There are many highly intelligent people who are not Christians, necessarily. But the area of the will and conscience can be weak, even with men who are great intellectual giants. Even scientists and Ph.D.'s are often overcome by habits and by human passions which they can't control.

You know, all conscious functions seem to originate in the cerebral cortex, which is only about one cubic inch of the brain's total capacity. Yet we have 64 cubic inches in the brain altogether. Now, friends, what do we do with the other 63 cubic inches? I suppose that's the 63-cubic-inch-question, isn't it? And how much has been lost as the result of sin's terrible curse? It's intriguing to think of how we might be when all the effects of sin are completely removed.

Have all our senses degenerated? We have some reason to think so. Biology has proved that man's taste is on the way down, and also his smell. We actually have only four tastes left. By the way, why can't we hear sounds below 20 or above 20,000 decibels? If we could see infrared, we would be able to see things at night. Is it possible that once upon a time our eyes, man's eyes, could see infrared, before sin came in, perhaps? Is it possible that when God restores us with that spiritual body at the resurrection, that we'll be able to recapture these lost powers? Well, it's something interesting to think about.

There are 13 cranial nerve groups now radiating out to the various organs of the body, but one of them has no known function. Is it possible that we've lost some senses completely because of the inroads of sin? For example, have we lost the ability to tap the subconscious memory of mind? Everyone might have had a photographic mind before sin came in. Of course, I think some people still do, but nothing ever develops there. Perhaps God communicated with man's mind directly through that cranial nerve that now is apparently useless. Like a closed circuit TV, perhaps. Maybe even thoughts were transmitted and communication was possible by that means before sin came in. Maybe God will restore that in the resurrection body.

I tell you, friends, very little is understood about this marvelous brain: for instance, the subconscious. Some recent discoveries have been made that are very tantalizing, indeed. In Montreal, the famous neurosurgeon, Dr. Wilder Penfield, experimented with some of the gray matter of the brain. Since it is insensitive to pain, he was able to work upon fully conscious patients. He inserted electrodes gently into one area after another of the living brain. One area apparently controlled the vision, and the patient would see shooting stars. In another area, the patient would raise his arm and cry out aloud. Now here is the most astonishing thing of all: When he touched another area with that electrode, the patient began to remember things. He would say: "There's a piano, and Mother's playing. I can see what she wears and hear everything." Evidently that was the part of the brain which controlled the memory. And from these experiments, it was very evident that some complete record is kept of the life right in that subconscious portion of the mind. In that one, small organ may be stored the record of a lifetime. It takes only the touch of an electrical needle to draw it out.

Can we doubt that God can keep an account of our words and acts, friends, in the judgment? If our poor brain is able actually to record and restore the record of a lifetime, how much better would God be able to keep an account of our words and thoughts and deeds. Everything we do is recorded in that subconscious brain. Just as a businessman, at the end of the day, pulls out his cash register with all its credits and debits, so at the end of life there may be pulled out of the subconscious mind a record of all thoughts, words, and deeds. And this will be used as the basis of the judgment.



I'm sure we can see more and more how those senses should be guarded. Satan can't read our minds, and so he has to travel such roads as he can. And those roads are, of course, the avenues of our soul, the five senses. By these he seeks to enter in and reach the will. Once that control center of the will has been brought under his control, we would have no resistance against him. Feeling would simply take over, instead of our sanctified reason. By the way, we're only safe as long as we are kept under the control of conscience, reason, and the will. If Satan ever takes over, he will no doubt allow the bodily emotions to rule the conduct instead of that sanctified control center of will.

In that case, we would simply allow feeling and sensual impression to dominate the life. Sin would completely master the body if this should ever take place. May God help us to raise up a standard against the flesh and against the devil. Through physical appetite and temptation, the barriers of the mind may be breached. Only by constantly surrendering the will and the spiritual mind will victory be ours. This suggests a daily experience. Every morning we ought to kneel before Him and make an entire surrender of the mind and body and spirit to God. Without this daily experience, without dying to self continually, we may provide an avenue of entrance for Satan into the citadel or control center of the will. May God help you to be firm and faithful in holding the lines firmly and in allowing Christ to be the ruler of your life day after day.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Cities of Refuge Listen to the audio version [Now!](#)

It has been well said that the religion of many people is like a headache—they have no desire to lose their head, but it hurts them to keep it. This leads to the question—Is Christianity hard or easy? Or put another way—Is Christianity possible only to those who have a strong will, or can even moral weaklings “hold out” and “hold on”? A third way of asking the question is to inquire—“Does salvation depend mostly upon God’s doing or mine?”

In seeking for the answer to these questions today, I’d like to read a text which formed the basis for one of D. L. Moody’s most famous sermons. Isaiah 32:2: “And a MAN shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.” When you read that word, “MAN,” I hope you will spell it with a capital “M.” Let me read it again: “And a MAN shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.” There is a picture of Jesus Christ, how He would come to this world and shepherd and keep His people. A Man shall be as an hiding from the tempest, a covert in time of storm. An individual finds himself out in the storm and must flee somewhere for protection and hiding. If you are willing to flee to Jesus, you will find shelter from the tempest raging all about you.

First of all, I wish to emphasize that the matter of salvation, the matter of peace in the life, is not a matter of penance and probation. Jesus never asked His followers to go through penance, nor did He ever deal with them mistrustingly. Go through the sacred records, and you will find how God dealt with men in days gone by. That is the only way to be sure of how God deals with men today. The one way to find salvation is through faith and acceptance. There is never a case where God asked a man to go through penance and afflict his body, or where God held a man off. The moment you come, you have salvation. God does not say, “I know you are sincere and a truth-seeker all right, and if you prove yourself in a month’s time, you will be accepted.” No. Finding salvation is instantaneous and not a matter of going through penance or probation.

Listen to the invitation of the Bible, I John 1:9, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Bring your sins to Jesus, my friend. That is what it says—He wants to forgive your past; He longs to take your sins. All Jesus asks you to bring is your old life. My friends, your old life, your old ways, all the evil in your life, bring to the foot of the cross and with no exception Jesus will give salvation.

But another says, “That isn’t the point in my case. I confessed my sins to God and asked Him to forgive them, but after I asked, I didn’t feel a bit different. I still had that awful overwhelming feeling of regret and burden of past sins.” Please put this down. Let it be burned in your heart—salvation is not a matter of feeling, it is a matter of faith. Let me repeat it. Salvation is not a matter of feeling, it is a matter of faith. If we confess our sins, He forgives and cleanses those sins. But you say, “I can’t forget them.” God says, “I will cleanse you from all unrighteousness.” Take hope in God’s word. These promises are written for you. The devil is the one who would tempt you and taunt you with past sins. Away with feelings! Let faith water the heart and lighten the life.

But some insist they must have a feeling; they ought to feel different. If you are going to go by feelings, you will have one kind of Christian experience at six in the morning, another kind at ten in the morning, another kind at noon, when you are hungry, another kind at two and another at five. Why, our feelings go up and down. Religion is not a matter of feeling, but a matter of faith. Jesus holds out these promises to you. Don’t let Satan fool you. Jesus had you in mind when He offered salvation so freely.

Noah prepared an ark, not for himself, but for every soul living in the world at that time. But you say, “There was not enough room in the ark for everyone.” If the world had accepted Noah’s warning, there would have been a big enough revival to have prepared

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a big enough ark to have cared for every soul who would enter. Noah prepared that ark. He got it all ready; he built it up on the mountainside. The throng cheered and mocked. The day finally came when God was about to close the door. Here comes a repentant soul out of that multitude who has made his decision that he is going in the ark of safety. Now he is outside and longs to step over the threshold of that door. The moment he takes that step he is a saved man. A moment ago he was a lost soul; he stepped into the ark and is saved. It would make no difference if he were just outside that door or 100 miles away; as long as he was outside the ark, he was a lost man. You may be very close to the church; you may have relatives who are members; but if you are not inside, if you have one foot inside and one foot outside, you are still a lost man. To step over the line is instant salvation.

I think of that man, Lot, living in that wicked city of Sodom. He was climbing in politics; he was a success as far as this life was concerned. But the judgments of God were about to fall. God sent angels to tell Lot to flee for his life. He got his wife and daughters and tried to escape. The angels took them by the arm in order to move them a little faster. The Bible picture is very dramatic. Picture it again today. As they made their way across the plains, the words of the angel ringing in their ears: "Sodom is going to be consumed, we are going to rain fire and brimstone on this wicked city." Lot was a lost man as long as he was in the vale of Sodom. Genesis 19:23 tells us that when Lot entered into Zoar, the sun was just rising. Just as he put his foot inside Zoar, he glanced up and saw the sun rising. Out there in the valley Lot was a lost man, we know so because his wife lost out. But Lot didn't stop there, he kept right on with his two daughters; and as he stepped over the city limit sign into the town of Zoar, God began to rain down fire and brimstone and literally consumed that valley.

Lot was in a lost condition, my friends, until he took that step and went over the line to safety. It wasn't his feelings that saved him, for he felt pretty bad in Zoar; but he was saved instantly upon completely obeying the commands of God. When God talked things over with him, he didn't have the Bible to read, Lot was simple enough to believe that when God says a certain thing, you should believe it, not change it. Lot thought that when God said this, that is what you should do. He hated to do it; it seemed like one of the most impossible things for Lot to leave all that he had and go to Zoar, but he went out through the valley and did what God told him to do, and the experience meant his salvation.

Suppose I am on a sinking ship which is going down in the terror of a storm at sea. I rush here and rush there for help. The captain says there is no safety. But I say, "Captain, can't you do something to save it? Can't you cut off the compartments?" He says, "I have done everything I can, but the ship is going to sink." "But what are we going to do?" The Captain says, "I am telling you for the tenth time, get into one of the life boats." But I still plead, "But Captain, here I am, I just don't feel that the ship is going to go down." "If you want to be saved, man, get into the life boat." I stand there and linger. I don't want to get down there and cut all ties from that big ship which feels so safe. But I finally take my stand and decide I'll pay any price; it dawns on me that the ship is actually going down out of sight, and about that time I take a last minute spring into a life boat, the ropes are cut and it surges down into the ocean, soon to be picked up by a rescue ship. I'm not saved through any goodness of my own, nor through feelings, but because I throw myself through faith upon the mercies of the life boat. In the same way I am saved through faith in Christ.

A little child in Egypt is lying in his bed. The angel has said "I will pass over you when I see the blood on the door post." Those who had applied the blood to the door post would be safe when the death angel passed over. The child's life hung on the condition of blood being applied to the door post. If there was no blood on the door post, the child was without hope. One moment the child, the first born, is lost, without hope; then the father takes that lamb, catches that blood which flowed for his sins, and applies it to the door post of his house. The moment that blood was applied, it meant instantaneous salvation to that first born child. In the same way we must allow the Holy Spirit to take the blood of Jesus Christ and apply it to our hearts and save us through faith in Him.

When the children of Israel entered the promised land, God made some special arrangements to protect people who accidentally killed another person. We read about it in Numbers 35:15. "These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that everyone that killeth any person unawares may flee thither." And also from Deuteronomy 19:3, "Thou shalt prepare thee a way, and divide the coasts of thy land, which the Lord thy God giveth thee to inherit, into three parts, that every slayer may flee thither."

When God built up the commonwealth of Israel, He made the plan that all through the land there should be provided cities of refuge which could be reached quickly from any part of the kingdom. These were not provided just for the Jews, they were just as much

for the strangers as for the Israelites; it says so. The cities of refuge were for everyone. Let us take one as an example today and show how the cities worked. Let us take the one down at Hebron. Let us imagine over on the side away from the city a man is working in the woods. All of a sudden, while he is chopping down a tree, his axe flies off the handle and hits a man working next to him, mortally wounding him. He is terrified. Nearby is a relative working who is watching and he becomes angry and springs at the man and says, "I will get even with you because you took my brother's life." The man flees; he flees for his life to the city of refuge. He starts running as fast as he can. He knows it is only 10 or 15 miles; the cities were arranged that they might be reached easily. All his life is given over now to making that city of refuge, that is all that counts; he is making a run for his life. He is in a lost condition, until he can reach that city of refuge. The highways were always kept repaired and open to the city of refuge. That was God's instruction, "Make thy way clear so that he that runneth may read." The signs were plain enough so anyone could see them. So the poor man runs on, he watches the signs, and the road is perfectly clear, as it always is to the foot of the cross. He becomes weaker and weaker, and feels that he must stop. He looks back and there in the valley he sees the avenger of blood pursuing him. He prays, "Lord, give me strength again." The enemy is catching up with him, trying to overtake him before he reaches that ark of safety, that city of refuge. His breath begins to come heavy, but a surge of power comes down upon him as he can now hear the breathing of the man who is bringing death to him. He must run, run, run and get to salvation, and he makes one last desperate effort as he almost feels the grasp of his pursuer. And in his desperation, with those watching cheering him on as he approaches the city, he finally falls across the threshold of that city and is safe inside of Hebron away from the avenger of death. Out there he was a lost man. Inside he is safe.

The devil haunts your footsteps; he is always on the trail of those who flee to Jesus for refuge in time of storm. To linger is to lose, to step over the line is to find peace and safety. There is a MAN and He "shall be an hiding place from the wind, and a covert from the tempest...the shadow of a great rock in a weary land."

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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The moon is the nearest body in the heavens to this earth, and man has taken the giant step of mastering the lunar space travel problems. But then we realize that the other heavenly bodies are much farther away, and tremendous new problems appear as we contemplate traveling to the planets. How can there be any hope of ever reaching the more distant planets or worlds much farther away than the moon? Voyage II did it, but is there any hope for manned space ships to reach those distant planets?

Our present satellites travel in orbits at speeds of around 18,000 miles an hour. To reach Venus, the nearest planet—which is some 27 million miles away when nearest to us — would take 1,500 hours, or about two months. This poses the problems of providing food, oxygen, and man's other needs over that period, and then doubling the supplies in order to allow for the return journey. Mars is nearly twice as far away as Venus. But if we were to think of going to the next major planet, Jupiter, we should, depending on where it was in its orbit, have perhaps 391 million miles to go, a journey of two and one-half years. By now the problems would seem to have increased beyond any conceivable possibility of solution.

Suppose we step up the speed of our space ship to 100,000 miles an hour. Such speeds are said to be in the range of possibility, since once a ship has cleared the earth's atmosphere it can keep on increasing its speed as long as it can keep on burning fuel. However, upon reaching our destination—supposedly a world the size of ours—it would require the same amount of fuel to slow us down that it took to speed us up. Furthermore, to get off the ground on our way home, and to decelerate again upon reaching the earth, would double that amount. In other words, a journey to Mars could be made in about three weeks with a ship traveling at 100,000 miles an hour, but think of the fuel necessary to operate it! A trip to Jupiter would take more than five months, and landing there would be a much greater problem because of the tremendous gravitational pull of that planet, which has more than ten times the diameter of the earth. This means that if the average density were the same as our earth's, the gravitational pull would be a thousand times as great. Landing there would indeed be a problem.

But let's go on. Suppose we succeed in arriving at Pluto, the farthest out of all the planets, an average of 3,577 million miles from us. That would take about four years. And then, when we reach the outer limits of our solar system, where would we be? The gap between Pluto and Alpha Centauri, the nearest fixed star, takes light traveling at 186,000 miles a second four and one-half years to bridge the gap. Our ship, even at 100,000 miles an hour, would take 680 years! Is there any need to say more, friends?

It is evident that space travel, if ever achieved, will be extremely limited in terms of celestial distances. Furthermore, would God allow sinful man to introduce himself and his inventions among the inhabitants of other worlds who have never known sin? For one, I am content to wait until the Creator Himself comes to take me on the great space journey He has promised. I trust His power, but have little confidence in man's attempts to conquer space. So we cannot get out of this world by our own power, but only by the power of God. Therefore we want to consider these three easy steps by which we can reach heaven—that heaven which is far out beyond the earth's own satellite system.

Throughout all the ages men have been seeking for some sure way into a blissful hereafter, but the Holy Scriptures alone really show us the way.

We can find the way only in the Word of God. "Thy word is a lamp unto my feet, and a light unto my path." Psalm 119:105. In this dark world we need the Word of God. It brightens the pathway before us. Somehow the world must be drawn back to the Bible. Almost every home has one, but it is not read or studied. Often people say, "I can't understand the Bible, it doesn't seem to make sense."

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Have you ever been in a dark woods at night and had your light go out, and as you tried to find your way in the dark, you stumbled over logs and over stones? If that has ever happened to you, you can realize what the Bible means when it says that the Word of God is a light unto our feet.

We are in a dark world, a world that is lost, that is troubled. We want to know the way to heaven. We want to live in that better land. Most of us are getting homesick for heaven. I want to live in that land of peace some day, don't you? There is only one way whereby we can be saved, and that is by faith in Jesus Christ.

In Ephesians 2:8, 9 we read, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." We cannot buy our way into heaven, and we cannot build any kind of machine that will take us there. Only in Jesus Christ can we have salvation. We must have faith in God, if we hope to be saved from this old dark world of sin. Some people may think they can do some meritorious deeds of their own by which to get to heaven. If that were so, they would be buying their way into heaven, and nobody in heaven will have been able to do that. All our righteousness is as filthy rags (Isaiah 64:6). We need a Saviour. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Ephesians 2:8. It is only in Jesus, only in the cross, that we can ever find salvation.

Step One: The first step toward heaven is to experience pardon and cleansing from sin.

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Revelation 21:27.

In other words, there will be no sin in heaven. We cannot take any sin to heaven with us. We must confess our sins and have victory over our sins. We cannot take evil habits into the presence of God. We must have victory. By the help of God we must be cleansed of sin. There will be no evil, sinful thing in heaven. "There shall in no wise enter into heaven any thing that defileth." Those who enter into the city of God will be pure, holy, cleansed by Jesus Christ. That place will be a pure place. There will be no swearing there, no whiskey stores in heaven, no brothels there, no blasphemy there, no unclean habits; there will be no tobacco chewing in heaven, nor any snuff dipping. None of these evil habits will be there.

So the first step toward heaven is a work of cleansing, for the Bible says that there shall in no wise enter into heaven anything that defileth.

Step Two: In addition to obtaining pardon for all our sins through Christ's blood, we must also be born again.

Jesus said to the Pharisee who came to Him by night, inquiring of Him the way of life, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3. Jesus is talking about the spiritual birth, and He made that very clear to Nicodemus. He was not talking about a natural birth, but about a spiritual birth as He said to Nicodemus, "Ye must be born again."

The first step in the way to heaven is that we must be cleansed of defilement, and the second step is, "Ye must be born again."

Step Three: After being pardoned and born again, we must be obedient to the Lord's commandments each day.

"And being made perfect, he became the author of eternal salvation unto all them that obey him." Hebrews 5:9. "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John 3:24.

We must be obedient to the Lord's commandments each day. Jesus is the Author of eternal salvation to all those who obey Him. Jesus does not say that He became the Author of salvation to those who belong to the church. Some might think that, that is all that is necessary—to belong to the church in order to be saved. But the Bible does not say that if we give good gifts, or perform some outstanding deeds, we shall be saved, but "unto them that obey Him." And any man who says that he has been saved by grace and does not obey God has not really been saved by grace. That kind of man has not been born again. Those who are unwilling to obey God are in open rebellion against Him



and are holding out against Him.

"He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John 3:24. Some say Jesus is in them, that they have received Him by faith and been born again, and yet these individuals do not obey God. If a man or woman says, "I have been born again," and does not obey God, then they speak something that is not true. It cannot be true.

The only path is the path of obedience. And anyone who refuses to obey God is not a child of His. Some people say to us, "You teach that we have to obey God in order to be saved." No, I do not teach that, but I do teach that we must accept Jesus Christ as our only Saviour from sin and that when we really, truly fall in love with Jesus it will not be grievous to us to obey God. We will not obey God in order to be saved, but because we are saved. We will obey God because we love Him. We will not say, "I do not believe in obedience; I do not think it is necessary," for if we really love Jesus, it will be the greatest desire of our hearts to please Him and to do His will in all things. Jesus has made eternal salvation certain unto all them that obey Him.

Do you think we could get to heaven if we are not obeying Christ? Would we have any more desire to obey Him after we got there than before? No, we would do just like Satan. Satan rebelled against God. He did not like the restrictions of God, and he tried to overthrow God's government, and he is still in open opposition and rebellion against God's commandments. He is fighting them, and he uses many men in the world to help him in his warfare against the commandments which he hates—the commandments of God which he wants to get rid of.

There is nothing wrong with God's commandments. "The law of the Lord is perfect." Psalm 19:7. What would we do if we did not have the commandments, "Thou shalt not steal," "Thou shalt not worship other gods," "Thou shalt not bear false witness," "Thou shalt not kill"? Dear friends, is there anything wrong with these commandments? No. And anyone who loves God will be willing to obey Him.

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# SABBATH TRUTH

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## Corroded Spirits - Parts 1&2

One of the most popular beloved parables which Jesus introduced, was the parable of the Prodigal Son. How many times we've recited it and dwelt upon that wasted life, the hogs, the husks and the homeward trek of that wandering son. But the climax of the parable is often missed entirely. The last section containing more than one-third of the story usually is omitted entirely. Do you know why it is omitted? It has to do with the boy that stayed home. Now, I'm not here to belittle the powerful love appeal of the prodigal, but I still feel that the older son has a tremendous lesson to teach most of us.

You know there are two types of prodigals revealed in this story, and both of them are backslidden. One of them has gone away from his father into open sin, the other one has stayed at home in apparent fellowship, but still indulging some secret sins of the spirit. One of these boys exhibits the result of the gross outward sins on the life of a man. The other one exhibits the subtle inward sins and what they can do to the heart of the man. I believe that almost every sin falls into one category or the other. Jesus said, "Some men are lost like sheep, some men are lost like coins, some men are lost like the prodigal son, some men are lost like the elder brother who stayed at home and didn't even know that he was lost.

Now, we are not attempting to classify sins today, although it would be very easy to do in some instances. There are the sins of the flesh, the sins of the spirit, the gross sins and the subtle sins. Let me say this, that the vast numbers of people today affected with the carnal pride of that older son are probably in the majority. I think it's easy to pass over the older son because he mirrors an image of ourselves. If we had written that story of the prodigal son friends, we would have ended it with a feast, music, rejoicing, "and they lived happily ever after." But, an ugly reality strikes our hearts as we see the reaction of the older boy when his brother came home. Is it not strange and frightening how the father's love could have the opposite affects on those two boys? It melted the heart of one who had sinned after fleshly passion. But the same love hardened the other one in his sins of the disposition.

Friends, I'm reminded that the most defeat which Christians experience takes place in the circle of the home. Jesus portrays the human heart with all of its hypocrisy. He makes havoc of our little list of virtues. By His standards, attitudes actually count more than actions. The shadow of that elder brother is cast over practically every church and every home that we know anything about. Do you realize how compassionate Jesus was to those who were swept by sins of passion? There was Mary Magdelene who had fallen so many times into transgression. There was the thief on the cross who had never committed a good deed in all of his life as far as we know, and yet, Jesus had loving words to speak to those individuals.

Then compare that with the withering condemnation He brought against the Pharisees who were the spiritual leaders of Israel. He said, "You whited sepulchers, you generation of vipers." Now, friends, I'm not saying that the things were right that the thief did or that Mary Magdelene did, but I am saying this, that to willfully cherish a wrong disposition, to maintain a spiritual pretense in religion, to encourage hypocrisy and ugly pride, is often more deadly than some of the outward sins of the flesh.

Isn't it true that personal revival is often desperately needed among Christians whose outward lives are circumspect in almost every way. There lurks within all men, the elements of pride. Conceit can be veiled so cleverly. Envy also can be covered and disguised and made to appear as a mask of humility. A barren sullen spirit breeds much malice. Stubbornness can lie dormant and needs only a small occasion to spring forth in all of its fury. Have you ever noticed how some men nurse a grievance or harbor a resentment, or pout over a trifle? Outwardly they may be very correct, but, in the home they are hard to live with because of their arbitrary domineering disposition.

What's the trouble with such a man? Well, friends, the fact is he lacks love. Every other

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virtue becomes almost nothing when it's separated from love. You'll find that out by reading I Corinthians 13.

The older son illustrates the hindrance to a holy life. I've marked down three tragedies to such an example. It's possible to assume the place and privileges of a son while refusing the obligations and love of a brother. Let me ask you this, "Can a proper son be an improper brother at the same time?" And here's another question, "Will lovelessness toward a brother affect one's love for a father?" Yes, indeed it does. Let's see how it works.

Look at this boy for example. Outwardly he was perfect and exemplary, conscientious, correct, industrious and dutiful. His father proudly called him son, there was no question about the relationship. The trouble was though, that this son was satisfied with his own integrity. He proudly regarded himself as perfectly alright. He knew that he enjoyed a settled relationship with his father, but he was blinded to the obligation that, that relationship brought. We certainly would expect him to react differently when his brother came home, would we not? It seems that he should have been overjoyed to welcome that prodigal brother back to his father's house. He should have said, "I'm so glad to see you, our prayers have been answered, how father will rejoice, I must run and tell him that you are here." No, he did not share at all in the father's joy. In Luke 15:28 we read that he was angry and went not in to the feast. In contempt for his brother he even begins to find fault with his father now. So the good son becomes a poor son as well. His own place now seems to be threatened. That other brother now becomes the only competitor for his father's blessings. Ah, friends, this sin is so tragic, but it has been repeated a thousand times over.

Perhaps that oldest boy so blameless and correct, carried a secret pang of jealousy for the brother who was having his fling at worldly pleasures. Listen, could it be that you who are so quick to discern and condemn sin in others, cherish a secret desire to taste the same thing? Some people secretly resent the fact that their spirituality keeps them from indulging in a secret desire to do wrong. It's a strange thing, is it not, friends; his very goodness became the basis of a wrong attitude.

As somebody said, "He was good in the worse sense of the word." Did you ever think that our strong point and weak point are often one and the same thing? We are most liable to stumble on the very point we regard as our strongest one.

The older son's spirit had never been broken. He had taken it for granted that every blessing was his by natural right. Ah, friends, I believe the father was more grieved by the heartlessness of the elder son, than by the weakness of the younger son. Don't you think so? He was more saddened by the success, which hardened that older boy, than by the failure, which softened the younger son's heart. All the excesses of the younger son could not keep him from coming back to the father. But all the virtues of the elder son could not avail to bring him to his father's table of rejoicing.

Notice how the wrong relationship to his brother brought the elder son into a wrong relationship with his father also. Indifference to his brother hardened him against his father. He became angry with the brother and that made him rebellious also against his father. Oh, if we could see the sin against God in every mistreatment of our fellowman. I am convinced, dear friends, that it's worse to be wrong in spirit though right in deed, than to be wrong in deed but right in spirit.

Let me ask you something, those of you who profess a real and mature Christian experience. Are you guilty of trying to assume the place and privileges of a son, while you are refusing the obligations and love of brothers? If so, right now begin to make adjustments in your life to remedy that situation.

The second tragic possibility of this whole picture is this, it's possible to serve the Father according to the letter, and yet, have no fellowship at all. In Luke 15:29, we read "these many years do I serve thee, neither transgressed I at any time thy commandment." Now, friends, it's only fair to say that the service of the elder brother was unusually correct and acceptable. Yet, evidently, much of it was also self-service. Why do I say that? Because service appeared a burden when his brother was going to share the least benefit of it. How easy it is for the spirit of sonship to degenerate into the spirit of a hireling. It's strange but true, the more we think ourselves worthy of God's blessing, the less worthy anybody else seems to be of it.

Was the elder brother busy with important matters? No question about it friends, but that wasn't enough. Was he diligent and uncomplaining? Yes, but that wasn't enough either. He missed the thing uppermost in his father's mind.

I can imagine this elder brother talking to himself as he went about his work at the barn. He would say, "My, this is the greatest year we've ever had, the flocks have doubled, the barns are expanding, we have more employees than ever. But, father, I can't understand him. I give my full time to the work and don't even go for recreation of my own, and yet when I speak to father about the progress, he hardly seems to care. There is a faraway look in his eye. I just don't understand my father." And you know friends, he didn't understand his father. The elder son's interest, though it was good and necessary, was simply different from that of his father. He was doing a great deal there on the farm, yet he was not fulfilling the father's true heart interest. He did not grasp the fact that true service consists in love and devotion to the one thing the father desires.

How does that find you today, friends? Are you proud of being busy all the time for the Lord, yet, truthfully, are you a little bit weary of it and fed up with it? Yet, you feel you ought to go on because it is expected of you. What is your motive for doing things for God? Is love behind it? Or do you just create services that you can do for others, but which bring you most of the rewards. Just examine your own heart.

Now, we come to a third tragic possibility for a Christian. It's possible to be the heir to all that the father possesses, and yet have less joy than the one who possesses nothing. Do you know why I say this? On the day of the feast, the servants of that household were happier than the elder son. They were close enough to the father to be happy with the things that made him happy. Though they were hirelings, yet they had much of the spirit of the family. The elder son's happiness though was restricted to what fulfilled his desire. He was restricted by self. He was not happy with the things that made the father happy. Ah, friends, if we don't share the Father's burden, we can't share the Father's joy. He could not even perceive what that joy was. He wasn't even present when it happened. His father, of course, had seen the prodigal approaching from a great distance. The elder son, though, was too busy in the fields. Through the years that father had been praying for nothing and looking for nothing and expecting nothing except the eventual return of that son. The elder brother had not been expecting anything. He had gone only so far and had stopped short of brotherly kindness and love. What made the elder son that way, friends? It's important to understand the cause and the course of such spiritual decline.

First of all there was no conviction that his father's house had a surplus. The servants were all there and there was enough to spare. Now the truth of the gospel is based upon this tremendous fact, friends. There is enough to spare for every hungry heart in the world. Do you find it easy to enjoy the privileges of the gospel alone, or do you go out and find others to share it with? The reason there are so many empty pews is not so much the competition of the world, or sub-standard sermons, but the spirit of that elder brother which prevails among those who profess so much but who care so little.

The elder brother never talked things over with his father—especially about the young boy. If he had, his father would have told him. His father would have said, "Son, your brother is ever on my heart, it's the greatest burden I bear. You say things are going well on the farm, fine, why not take some time off, you can afford to do it, make a journey to that far country, try to locate your brother and persuade him to come back. Tell him his father yearns for him to return." Oh, how quickly that son would have received the commission from his father if he had sought to understand the father's mind. But no, he was too busy. He would have been offended at his father's charity also. Remember when the father said, "This thy brother had returned," the elder son said, "This thy son has come back." He didn't even want to acknowledge the boy as his brother. He was ready to speak of the sins of the brother, and there was no concern beyond the condemnation that he made of him. He actually had to ask a servant the meaning of the music. He could not trust whatever his father did to be the right and good thing. He would not go to join in. He stood outside and pouted. He lost the joy of what he himself possessed in his envy for what the younger man had now received. What was the reason for it? Well, a petty "Thou never gavest me," Luke 15:29 he said, "Thou never gavest me this kind of a feast." The father entreated him, he said, "Son, thou art ever with me, all I have is thine." But this didn't satisfy the envious soul. You know friends, it's often more difficult to reconcile a jealous, bitter believer, than it is a penitent sinner.

Do you see a glimpse of yourself in all of this? Are you waiting for an apology from somebody before you serve the Lord again? Are you miffed over some trifling offense? Do you refuse to teach or serve because you don't like the way things are done by other people? How fortunate it was that the prodigal didn't meet his brother first when he came back! The truth is, that it was probably that elder brother and his arrogance who had turned the prodigal away from home in the first place. I just sometimes wonder if it wasn't his self-righteous, proud, unbearable attitude that really disgusted the younger boy of the family. Maybe it was his exacting ways that drove the prodigal from home.

Well, over-sensitivity to personal slights is a common mark of a careless Christian. The imagined offenses, the strain for undue recognition—demanding appreciation for everything; these things have a way of crushing the Christian spirit. We often envy the first-love of a convert because we've lost it ourselves. These and a thousand other characteristics exhibit the spirit of the elder brother in countless defeated, bitter Christian lives.

Doctrinally orthodox in every detail, fastidious in conduct as men see it, yet dead to the real ministry of the Spirit of God in the life. Well, we're not told whether the elder brother went into the feast or not. I'm quite sure though if he had, the Father in heaven would have been delighted to reveal it to us. The shocking possibility is that he was never reconciled to his brother. This may be the very thing God wants to impress upon our hearts. He wants us to heed this warning. Do we marvel at the grave of God in our brother's behalf? Does it remind us of His grace for us? Or do we secretly begrudge God's goodness to others. This is a false spirituality friends. Is it not evident that the sins of the spirit are uglier and more difficult to deal with even than the sins of the flesh?

Now, it seems as though the father had said to his elder son, "Think of your privilege, you're my son; think of your position, you are ever with me; think of your possessions, all I have is thine." How wonderful it is to be a child of God. He is adequate. There is only one answer to the problem of the prodigal's brother. He had not made Christ the center, and he had not made love the center. "If any man will come after me, let him deny himself." Jesus said. Will you do that today, dear friends? Will you deny self and put Christ into the very heart of your life so that you can be like the repentant returned prodigal rather than the prodigal who never went away from home?

Ah, won't it be a great day when we dare believe that we may become all that it is in His power to make us. Every specious form of sin must be put to death. The new life must cast its holy influence over us. Look at that oak tree, friends. How do you think it was born. Well, it was born in a grave where an acorn was planted. The grave was made in order that the acorn might die. It did die and disappear, but then it began to cast its roots down and its shoots upward. And there it has been standing for a hundred years or more in all of its grandeur and strength. Where is it standing? In the grave where it died. Yet, all the time it's growing deeper and higher and becoming more beautiful. All the fruit that is born on that tree, all the foliage that is manifested, is due to the grave in which those roots were kept. So death, is put before us as a condition of life. Only such an experience enables us to live above pretense and above comparison with our fellowman. Death can turn our experience into life.

Centuries ago in Formosa, the island was governed by a Chinese governor by the name of Goho. He was a very kind and gentle man who persuaded the savage tribes of that island to abandon their yearly human sacrifice. He convinced them that it was alright to offer an ox or a pig, or some other animal. But after 40 years of trying this, a terrible drought came over the island, and the people were having a bad harvest with their grain. The leaders came to Governor Goho and said that their gods were angry and that a human sacrifice was needed. Some victim was needed to offer to the gods. Goho pleaded with them, but he failed to dissuade them. Finally, he said, "Alright you go, and tomorrow morning in such and such a place in the forest you will find a victim tied to the tree wearing a white robe of sacrifice and a red cloth over his face. When you find the victim—strike—because he will be your sacrifice."

Well, the next morning the men came to the place in the forest and saw the victim tied in his white robe and red cloth. In a frenzy they cut off the head of the victim and then only did they behold that it was the face of their own governor, Goho. From that time until now, no human sacrifices has been offered on the island of Formosa.

So he reconciled the people by the sacrifice of his own life. He did what his rule and teaching had required for others. And it changed the lives of the people of that island permanently. And what happened after that? A white robe became the symbol of a changed life. Men discarded their former dingy robes and began to wear the white robe of Goho, as if to say, "I'm a Goho's man, I'm different." They became known as the men of the robe.

Friends, will you do something for me as you listen to this broadcast? You need not move a muscle, but if you're in earnest about being saved, please do this. Imagine you are at this moment standing and looking at yourself in a full-length mirror. You are clothed in black garments—the black of failure and defeat. Then as you continue to look, Christ, wearing His own white robe of purity comes along side and puts that robe right around you. Now, when you look in the mirror, you are a person who is clothed in white, and you are very close to Jesus. Already you are a changed person. Something has begun in you. It has already taken the guilt and darkness of your life. In faith, you believe His promise that the old life is gone. You receive His life, His forgiveness, you

become a new man in Christ Jesus. You dwell in Him, abide in Him, and your life is hid in Him. You're His friends, you belong to Him, you are a man of the white robe of Christ's righteousness. Self has been crucified, buried and blotted out by the righteousness of Jesus. Pride in all of its ugly forms has been put to flight. This is what it means to be cleansed and sanctified. Have you taken His robe, dear friends? If not, will you do it now?

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Enoch

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Today, and in our next broadcast, we are going to deal with a question which frequently comes to us from radio listeners. The question is: Where are Enoch and Elijah? Now the Bible is crystal clear on this question as we shall see. Probably, there never would have been a question raised about these two men at all except for another passage of scripture. That other scripture is John 3:13 which states that "no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven."

Now the Bible indicated that God took Enoch and Elijah to heaven without seeing death. Is there a contradiction in these two verses of scripture? Let us look at John 3:13 and see. This is the record of a conversation between Jesus and a prominent Jewish teacher—Nicodemus.

The subject of conversation between Christ and Nicodemus centered in the mysteries of the Holy Spirit and the new birth. Nicodemus professed ignorance concerning the subject of conversion, and Jesus reacted with surprise. Then He said to Nicodemus, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly, but he that came down from heaven, even the Son of man which is in heaven."

In other words, Nicodemus would have a harder time accepting Christ's words about heavenly things because no man had ever been there to come back and report on it. Jesus alone had come from there to testify about those heavenly things, and Nicodemus would have to accept it purely by faith. The question was: who is qualified to testify of those spiritual, heavenly truths? Jesus said, "We speak that we do know, and testify that we have seen, and ye received not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things. And no man hath ascended up to heaven."

Throughout the chapter Christ harked back to the point of His own authority and credentials as a truthful witness of heavenly truth. "He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth: and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure to him." Verses 31-34.

Jesus assured Nicodemus that He was a reliable and true witness of the truth because He came down from heaven with the Father's words. No man could make such a claim, therefore a man could only speak of earthly things. Some have used these verses to support a theory that no one has been, or ever will go, to heaven. This could not be true because of texts to the contrary. The saints will certainly be there for 1,000 years before the Holy City descends to this earth. Here is the evidence:

1. John 13:36—14:3. Here Jesus promised Peter that, afterwards, he would follow Him where He was going. Then Jesus said, "I go to prepare a place for you." All the saints will follow Jesus to that place in the Father's house, when He comes the second time.
2. Matthew 5:12. Jesus promised a reward "in heaven" to those who were persecuted for His sake.
3. 1 Peter 1:4. Peter spoke of the incorruptible inheritance "reserved in heaven for you."
4. Revelation 19:1. The Revelator "heard a great voice of much people in heaven." This group of people in heaven is later identified as the bride of Christ which is the church. Verses 7,8.

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5. Revelation 4:12, and 5:1,9. These verses clearly describe a multitude in heaven who have been redeemed from the earth.

We have answered this question more fully in another broadcast. There is no contradiction in the Bible on this subject, when the texts are considered in their contexts.

Now, friends, let's get back to that question of what happened to Enoch? Genesis 5:24-25 tells us, "And Enoch lived sixty and five years and begat Methuselah; and Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters. And all the days of Enoch were three hundred sixty and five years. And Enoch walked with God and he was not, for God took him."

So God's Word says that Enoch walked with God. This means that he lived such a faithful, obedient life for 365 years on this earth, that God was able to take him to heaven without seeing death. Paul records that same event in Hebrews 11:5: "By faith Enoch was translated that he should not see death; and he was not found because God had translated him." How clearly these verses describe the destiny of this righteous patriarch! Genesis says "He was not for God took him." Paul says "he was not found because God had translated him," and then, the most conclusive words of all, "that he should not see death."

Friends, no matter what else we may decide about these expressions, we have to concede that Enoch did not die. If words have any meaning at all, these verses teach that Enoch did not see death. In fact, that is exactly what the words say, "that he should not see death." Whether we like it or not, whether it agrees with our thinking and theology or not, is quite beside the point. The Bible says it and we ought to believe it.

"But," someone says, "there are other verses which seem to teach the contrary." Then let's look at them in their context and find out if there is a contradiction. For instance, what about the expression "all the days of Enoch were three hundred sixty and five years"? Does this mean that he died at that age instead of being taken to heaven? Of course not. If we concluded that all the days of his life were only 365, we would be precluding him from any life in the future also. When we speak in terms of a person living only sixty years or seventy years, we always, WITHOUT EXCEPTION, are referring to the years he lived IN THIS WORLD. We are not assuming in the least that he will not have more years in the Kingdom of God. The fact is that the Bible writer goes on to explain that very thing concerning Enoch. After saying that all his days were 365, he immediately says "for God took him." That explains why he only lived 365 years in this world!

But how did God take him? By killing him, or letting him die? Or, as some teach, by just removing him to another place to protect him? No. We need not speculate at all about the meaning of the term "God took him." Other verses explain how God took him. Paul's explanation is that God translated Enoch "that he should not see death." Now let's reason together for a moment concerning this statement. If God had merely taken Enoch to some other location, would that have provided "that he should not see death?" Of course not! Death would have come to him just like it would to all mankind. But, friends, all these verses about Enoch are given to us to show that he did not have the common experience of other men. This is why we do not read concerning others in the Bible that "he was not" or "he was not found" or "God took him" or "God translated him."

By the way, how foolish it would be to assume that God had to spirit Enoch away in some miraculous manner to save him from his enemies. (This is one popular explanation.) The truth is that we have no reason to think his life or safety was being threatened, and we limit God's power by such an explanation. It is hardly reasonable to think that God was unable to protect him where he was. The Scriptures teach, "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh unto thee. There shall no evil befall them . . ." The Bible account gives not the slightest support to the fabrication that Enoch's life was being threatened by his enemies.

Another strained interpretation explains that Paul's statement simply means that Enoch was translated that he should not see the second death. But are we justified in adding that to the text?

Now it is true that the Bible speaks of two deaths. One is the death that befalls every mortal man by the decaying process of sin. Hebrews 9:27, "And it is appointed unto man once to die, but after this the judgment." This death is common to all, but there is a second death for all the wicked who refuse to let God give them eternal life. It is a final



death, a complete eradication of sin and sinners. The second death is mentioned in Revelation 20:14. "And death and hell were cast into the lake of fire, this is the second death."

But why would God assert that he had translated Enoch spiritually, so that he would not taste of the second death? This is true of all the righteous of all ages. "Blessed and holy," says the Bible, "is he that hath part in the first resurrection; on such the second death hath no power." Why single out Enoch for this designation when it is true of all of God's people then and now?

The final objection to Enoch's translation to heaven is found near the end of the chapter in which Paul described how Enoch "should not see death." Hebrews 11:5. After describing a long list of faithful servants of God, including Enoch, Paul says "all these died in faith." Verse 13. Some claim that this would mean that Enoch died in faith also. But, friends, mark this point! Paul had already excluded Enoch from the experience of death by explaining in the context of the same chapter how he was translated "that he should not see death." Having already made an exception of Enoch, he did not need to explain again, just a few verses further, that Enoch did not die like the rest. When he said "all these," Paul's readers knew Enoch was not one of them because of his careful explanation of Enoch's unique translation "that he should not see death."

The crux of the matter, I repeat, is whether any people go to heaven or not. Again, if you would write for broadcast message #419 which explains the matter in detail, you would be most interested in further study of this subject.

Let's take only a moment now to prove that many have already gone to heaven—as exceptional cases. Do you remember what happened at the moment Jesus died? Let's read it in Matthew 27:50-53. "Jesus, when he had cried again with a loud voice, yielded up the ghost. . . And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Now, friends, these were righteous people who had died once. But only the wicked die twice. Since these saints could not suffer a second death, what happened to them after they were resurrected? The answer is found in Ephesians 4:8. Reading from the New English Bible: "He ascended into the heights with captives in his train." These were the saints resurrected with Jesus! They were no longer captives to death; they were captives to Christ. How could they die again? They couldn't, because that would have been a second death. So they must have been the host of captives that Jesus took back to heaven with Him. Perhaps these are the twenty-four elders of Revelation 4 and 5. We read in Revelation 5:9 how they praised Christ with these words: "thou hast redeemed us to God by thy blood, out of every kingdom and tongue and people and nation."

Yes, friends, people have gone to heaven, many of them. And that is where faithful Enoch has been since God took him "that he should not see death."

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Excuses

The psychologists have a word which they use in describing those who constantly run away from responsibilities and making decisions. They call it rationalization. Most of us refer to the same thing as making excuses. Somehow it seems to be an outstanding human characteristic to justify oneself about everything. We will not face true reasons for our action, but are constantly occupied with inventing excuses which often have no reason in them whatsoever.

Perhaps the classic Bible example of this problem is one of the best-known. Certainly it seems to be the one with least reason in it. It has to do with some individuals who were invited to a sumptuous wedding feast. Notice how the Bible describes their squirming excuses. It sounds like something that could happen in the 20th century instead of the first. We read it in Luke 14:18-20.

"And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come."

No sooner does anyone begin to preach the gospel then men and women begin to "make excuse". It is the old story. There is not an unsaved person but has got some excuse. If I were to go to each of you and ask why you do not accept God's invitation to the gospel feast, you would have an excuse ready on the end of your tongue; and if you had not one ready, the devil would be there to help you to make one. And if they could be answered, he is ready to make new ones. He has had six thousand years experience, and he is very good at it; he can give you as many as you want.

Do you know the origin of excuses? You will find it way back in Eden. When Adam had sinned, he tried to excuse himself. "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." He tried to lay all the blame on God; Eve tried to lay it on the serpent; and down to the present time men and women with one consent begin to make excuse.

Remember that these men Luke tells us about, were not invited to a funeral, or to hear some dry, stupid lecture or sermon; they were not invited to visit a hospital or a prison, or a madhouse; to witness some terrible scene or execution—something that would have pained them. It was to go to a feast.

The gospel is represented in the Bible as a feast. In the evening of this dispensation there is going to be a marriage supper of God's Son. Blessed is he that shall be at the marriage supper of the Lamb! If I know my own heart, I would rather be torn limb from limb, or have my heart taken from my body this moment, and be present on that glorious day, than have the wealth of the world rolled at my feet, and miss that wonderful banquet at the marriage of the Lamb.

Not only was this a feast, but it was a royal feast. If you had the honor of an invitation from the President—if you were invited to some great banquet, you would not hesitate to accept the invitation. You would want it to be put into the papers, to show how you had been honored. But here is something worth more than that. Here is an invitation from the King of Kings, the Lord of Lords, God's only Son.

The invitations are going out now to every corner of the earth. "All are invited." For over nineteen hundred years God's messengers have been crossing over valley and mountain, over desert and sea, from end to end of the earth, inviting men and women to the gospel feast. What an honor for worms of the dust!

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When man prepares a feast, there is a great rush to see who will get the best place. But God prepares His feast, and the chairs would all be empty if His disciples did not go out and compel them to come in.

Then, when man prepares a feast, he invites his friends, those who love him; but God invites His most bitter enemies, those who are in rebellion against Him. And yet men make excuse! No sooner is the invitation given by God than the excuses begin to rain in.

Did you ever stop to think what would take place if God should take at his word, everyone who makes excuse?— if He were to say, "Yes, if you want to be excused from this feast, I will excuse you," and with the next stroke should sweep them all from the face of the earth? Supposing every one in this land should be taken at their word, and laid in the arms of death, how many stores would be closed tomorrow, how many homes would be filled with mourning and tears? Oh, my friends, it would be a solemn time if God should take men at their word. The grass would soon be growing in the streets, and the living would be occupied in burying the dead.

Now, be honest with God! God is honest. He means what He says. This is an honest invitation, and He wants us to be honest. If you do not want to be at this supper, why not say so? Why make excuses? They are nothing but lies. If you can rise up and give a reasonable excuse—if so, tell us what it is—why you don't accept this invitation. Think for a minute. What valid reason can you give? You have none. It is not often we get an invitation to attend a royal feast, but here comes one to be present at the marriage supper of God's only Son. Is it not downright folly for any one to refuse? Just think what you are asking to be excused from. From heaven; from the society of the pure; from those who have washed their robes in the blood of the Lamb. Man asks to be excused from the mansions which Christ has prepared; from the society of the angels; from God the Father, and Christ the Son and the Holy Ghost. You talk of the great men in England and America, but I tell you, the best this earth has ever had will be gathered at that feast. Yes, we shall sit down with the patriarchs and prophets, the apostles and martyrs, with the best that have lived upon this earth.

I would rather die today and be sure of meeting the bliss of the purified in that world of light, than live for centuries with the wealth of this world at my feet, and miss the marriage supper of the Lamb. I have missed many appointments in my life, but, by the grace of God, I mean to make sure of that one. Why, the blessed privilege of sitting down at the marriage supper of the Lamb, to see the King in His beauty, to be forever with the Lord—who would miss it?

Let us take up these three men, who "with one consent begin to make excuse."

1. What did the first one say? "I have bought a piece of ground, and I must needs go and see it," Someone has asked "Why did he not look at the ground before he bought it?" If he had been a good businessman, he would have seen his ground first. He couldn't make the bargain any better by going to look at it now, and now that he has got it, he can go and look at it anytime—the land could not run away! It was not that he had made a partial bargain and might withdraw, or that someone might step in ahead of him and get the ground from him. He did not even have that excuse. He had bought the land. There was no fear that he should lose his title to it. Yet he must needs go and see it. Strange time to go and see ground at supper-time!

On the face of it, it was a downright lie. He did not want to go to the feast, and so he manufactured this excuse to ease his conscience. This is what the people make excuses for. The devil gets men into that cradle and rocks them to sleep in it.

2. What did the second man say? "I have bought five yoke of oxen, and I go to prove them. I pray thee have me excused." Why not prove them before he bought them? It was no time to prove oxen after they were bought, and now that the bargain was closed he could prove them any time. Why not let them stand in the stall till he had accepted this invitation? Don't you see that was another lie?

3. The third man's excuse was the most ridiculous of them all. "I have married a wife and therefore I cannot come." Why did he not take his wife along with him? Who likes to go to a feast better than a young bride? He might have asked her to go too; and if she were not willing, then let her stay at home. The fact was, he did not want to go.

Nineteen hundred years have rolled away, and they tell us the world has grown wiser; they say it has improved wonderfully during these years; but tell me, have men got any better excuses? Young lady! Can you give a better excuse? Have you got an excuse that will stand the light of eternity, have you got an excuse that will even satisfy yourself? Men try every kind of excuse, but the man does not live who can give a good one. Let

some terrible disease lay hold of a man, let death come and look him in the face, and his excuses are gone in a moment. My friend, your excuses will look altogether different when you come to stand before the great tribunal of your Judge.

I would just like to take up some of the popular excuses of the present day. There is one very common one, "I do not like this minister or that preacher."

Well, what has that to do with it? What have you to do with the messenger? Suppose a boy comes and gives me a dispatch, some good news from my wife. I don't turn around to see who brings it. He may be black or white, that is nothing to me. It is the message I care for. Is it not the fact that God invites you to a feast? What are you looking at the messenger for? I have heard this excuse till I am tired. "I don't like this minister or that minister, this person or that one who calls himself a Christian." Never mind about the messenger. The question is—are you willing to receive the message from God?

Do you believe the Word of God is true, and that God invites you to this feast? Do you believe that the invitation is to "every creature" in the world? You have nothing to do with the preacher who brings the message. If the message is from God, I ask you, why not accept it? If you are going to wait until you find some perfect man or woman to bring you the invitation, you will never accept it. There was never but one perfect Man. You will find a good many flaws in our character, a good many things you may not like in the followers of Christ, but I challenge you to find a flaw in the character of our Master. He bids you come. Anyone who accepts the invitation He will receive.

Another excuse. "There are so many things I cannot understand."

No doubt about that. God says the carnal man cannot understand spiritual things, and the Bible is a spiritual book. How can the unregenerate heart understand the Bible?

"Well," you say, "if it is a sealed book, how am I going to be saved?"

Well, when God put salvation before the world, He put that very plain. The Word of God may be darkened to the natural man, but the way of salvation is written so plain that the little child of six years old can understand it if she will. Take this passage and see if you do not understand it:—"The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst, Come." Are you not thirsty? God says - Come! "And whosoever will, let him take of the water of life freely." You know what it is to take a gift? God puts salvation before you as a gift. "He came unto His own, and His own received Him not: but as many as received Him, to them gave He power to become the sons of God." You can understand that? "Believe on the Lord Jesus Christ and thou shalt be saved." You know what it is to believe? At any rate you know what it is to trust, to commit your soul to the Lord Jesus Christ—that is all.

There are dark and mysterious things in the Bible now, but when you begin to trust Christ your eyes will be opened, and the Bible will be a new book to you. Many things that are dark and mysterious today, tomorrow will have a new beauty. It will become the Book of Books to you. Today Christ may be a root out of a dry ground, without form or comeliness, but He will become to you the Chief among ten thousand, the altogether lovely, the bright and morning star, if you take Him as your Saviour. Then you will understand the Bible.

No book in the world has been so misjudged as the Bible. Men judge it without reading it. Or perhaps they read a bit here and a bit there, and then close it, saying, "It is so dark and mysterious!" You take a book now-a-days, and read it. Someone asks you what you think about it. "Well," you say, "I have only read it through once, not very carefully, and I should not like to give an opinion." Yet people take up God's book, read a few pages, and condemn the whole of it. Of all the skeptics and infidels I have ever met speaking against the Bible, I have never met one who read it through. There may be such men, but I have never met them.

It is simply an excuse. There is no man living who will stand up before God and say that kept him out of the kingdom. It is the devil's work trying to make us believe it is not true, and that it is dark and mysterious. The only way to overcome the great enemy of souls is by the written Word of God. He knows that, and so tries to make men disbelieve it. As soon as a man is a true believer in the Word of God, he is a conqueror over Satan.

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## Rich Man & Lazarus Listen to the audio version [Now!](#)

Today we want to consider the same theme that we've been dealing with for a number of days on the broadcast. We want to look into one of the most controversial texts of the Bible. It's a parable Jesus gave although some people don't believe it is a parable. Today we're going to establish from the Scripture itself that this is a parable indeed. It's found in Luke 16:19-31. We'll read a little bit of this story in order to acquaint you with the details. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Now there's the story, friends, and it's often read to prove that the good go to heaven and the bad to hell and the very next minute after death. But it should be remembered that never can parables be used to contradict other plain statements of the Bible which are not parables. Jesus taught in another place that the wicked are not punished and the righteous are not rewarded until after the resurrection. This we find in John 5:28, 29. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Now, notice friends, that Jesus declares all, both good and evil, are in the graves, and when the time comes, both shall come forth—not from heaven and torment but from the graves. Second Peter 2:9 plainly teaches that the wicked are not at present in a place of torment. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." Now since the day of judgment has not yet come, it is plain that the lost are not suffering in torment now. This would be gross injustice even on the part of a human judge. But we can't imagine the God of the universe dealing in something like that.

Now let me kindly remind those who read the story of the rich man and Lazarus to prove that man has an immortal soul, that the words "soul" and "spirit" are nowhere in the Bible mentioned at all in relation to eternal existence. And the words soul and spirit, are not used anywhere in this story. The subjects here have physical bodies with eyes, fingers, tongue, etc. Since this is the case, no one should read this story to prove that man exists in a bodiless state after death. This man who is in torment has a body, and he wants water to be placed on his tongue, and he lifts up his eyes; so this could not be proving man in a spirit form.

To those who would insist that all this is literal and pictures the actual condition of the saved and the lost after death, we ask: Do you believe that the saved in heaven and the damned in torment are so close to each other that they can see and hear one another and talk back and forth? The loved ones, for example, that are suffering in the torment—can their loved ones on the other side hear their pitiful pleading for somebody to relieve them of their misery? If that is what Jesus meant to teach, then no one can deny that a

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mother in heaven, every minute of eternity, will have to listen to the pleading voices of son, daughter, husband, mother or father to "do something, oh, do something that will give me a moment's relief from this terrible agony." Could that mother be entirely happy and enjoy the peace of heaven, seeing and hearing the sufferings of her loved ones? If this parable is to be taken literally as many preachers insist, then there's no escaping of this horrible picture. If the suffering of loved ones now in beds of affliction keep us from being happy, will we contend that in the future life we'll be so hard-hearted that these sufferings multiplied millions of times in intensity would not disturb our happiness in the least? Who would wish to live in a heaven like that, friends?

To those who, in spite of all this, persist in contending that this story is to be taken in a literal sense, that it pictures what actually happens right after death, let's ask this question: Do you believe that all the saved go into Abraham's literal bosom as soon as they die? Now obviously, friends, that is a figurative expression. And it's not unfair for us to ask you whether you take that literal or not. So far we have been attempting to prove that this parable does not mean what it is often contended. It does not teach that the good go to heaven and the bad to torment the next minute after death. It does not teach that there is an immaterial spirit or soul which comes out of the body at death and remains in a conscious state. It does not teach that in the future world the lost and saved are so close to each other that they can see and talk to each other.

Now having found what it does not mean, let's see if we can discover, by comparing spiritual things with spiritual, just what Jesus meant to teach when He gave this story. I believe it can be proved that the rich man represented the proud, self-righteous Jews, and that the poor man represented the despised Gentiles; that Jesus was tactfully warning the Jews that if they continued to reject the Messiah of Moses and the prophets, the time would come when they would die to their national relationship with God as a chosen people, and that the Gentiles whom they despised and ignored would come in to take their place. The fact that he kept praying to father Abraham certainly proves that he was a Jew. None will deny that Abraham was the father of the Jewish nation and that they put a great deal of confidence in being Abraham's seed.

When John was appealing to them to repent, he added this: "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Matthew 3:9. On another occasion Jesus said to them, "ye shall know the truth, and the truth shall make you free." Their answer was, "We be Abraham's seed, and were never in bondage to any man." John 8:32, 33. It seems that this is quite sufficient to prove that the rich man who prayed to Abraham represented the Jewish nation.

This story says that the rich man fared sumptuously every day. No nation was ever favored with so many blessings as was the Jewish nation. Reminding them of this Moses said in Deuteronomy 4:7, 8, "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Friends, this is very, very true. And then notice how he continues. "Did ever people hear the voice of God speaking out of the midst of fire, as thou hast heard and live, Or hath God assayed to go and take him a nation ... by temptations, by signs, and by wonders, ... and by a mighty hand, and by a stretched out arm, ... Out of heaven he made thee to hear his voice." Verses 33-36.

Oh yes, friends, it was a purpose of God that they should share these favors and spiritual blessings with the Gentile people. There are plenty of texts to prove that God wanted the Jews to go out and preach these things to the Samaritans, to the Greeks, to the Romans, and to all the Gentiles. In the parable the rich man, instead of sharing his blessings with the poor man, he ignored him and looked upon him with scorn. This was precisely the attitude of the Jews toward the Gentiles. The Jews associated the Gentiles with the dogs and ignored them completely. We find an illustration of this in Matthew 15:21-28. "Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan (now this is a Gentile) came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil." Notice next that Jesus assumed toward her the same attitude as did the Jews in order to teach his disciples how wrong it was. "But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me."

Now notice, friends, how she's acting the part of a beggar. "But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." Yes, we remember similar language in the parable. She meant that she would be satisfied with just the crumbs of His service. "Then Jesus answered and said unto her, O woman, great



is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." Oh, how strikingly this illustrates the story of the rich man and the beggar. It will be remembered that the rich man had no dealings with the poor man, and it's a fact that the Jews had no dealings with the Gentiles. When Jesus spoke kindly to the woman at the well, she was surprised and said, "How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." John 4:9. This woman had Gentile blood in her and that's why the Jews had no dealings with her. Even the disciples were infected with this Jewish prejudice against the Gentiles, and they marveled that He talked with the woman.

When Peter was instructed in a vision to visit the Gentile family of Cornelius, when he went into the house, "he said ... Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation." Acts 10:28. So the very feelings of the rich man toward the beggar in the parable was to illustrate the feelings of the Jews toward the Gentiles.

The time came when the rich man died and lifted up his eyes in torment. Now what happened to the Jewish people, friends? We know that the time came when they died to their former relationship to God as a chosen people, and the Gentiles did come in and take their place. We don't have time in the last moments of our broadcast today to tell of the great sufferings that have come to the Jewish people and how those things were mentioned in the Bible even—especially in the book of Deuteronomy, chapter 28. God said that these torments would come to them because of the way they dealt with others and the great message of truth that had been delivered to them. They did not share it with others, therefore the Gentiles did come in. They were grafted into the tree and took the place of the Jews as far as the spiritual blessings of God were concerned.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## Second Coming

The question, "How would you order your life if you had the chance of living it again?" is an interesting one. Often, as we look back over our past life and see the many mistakes we have made, we think: "How I wish I could go back and change that!" So many of our mistakes are made through ignorance! Had we known better at the time we would not have committed such follies. In some religious circles this questioning is carried further, and the query is raised: "Will not a just God give mankind a second chance—another period in which he can live, profit by the experiences of the present existence, and show to the universe that he can obey God's law?" Many men who, after a life of sin, have repented on the deathbed, have uttered the thought: "Oh, that I might live my life over again, how different it would be!" Such conditions as these have led many to assert that God will grant to all humanity another period of time, in which they will, by right living, atone for their present evil lives.

Although this belief has spread rapidly throughout the world during the past few years, it is not a new conception. It is as old as history. If we go back to the time when records were first kept we find that the Egyptians believed in metempsychosis, or transmigration of the soul. That is merely another way of saying that if an entity had lived an evil life in one existence, he would have a chance in another existence to redeem himself.

The Hindus have carried this idea to its furthest limit. They hold that the soul passes from one existence to another. If its conduct in one life is exemplary, it will go a step higher in the next. If its conduct there is evil, it will go a step down again. According to their belief, a wicked man will, in his next existence, perhaps be a woman or a sheep. If he does not do better in that life, he may descend still lower and become an insect or even a vegetable. If, however, the man lives a good life, he will be born into a higher cast in his next existence he may even be a Brahman, or a priest. So, the Hindus believe, the soul goes on and on through hundreds and thousands of lives, until it eventually perfects itself, and finally becomes a part of the essence of God Himself.

Does the Bible say anything about a second chance? Yes, it does. When Adam and Eve were created, they were perfect and were not by nature subject to sin. God gave them the Garden of Eden for a dwelling place. A spot more delightful the heart could not desire. One thing, and only one, reminded them that they were not supreme in the universe—the tree of the knowledge of good and evil. God had said to Adam and Eve, regarding the eating of the forbidden fruit: "... in the day that thou eatest thereof thou shalt surely die." Genesis 2:17. As long as they kept away from this tree of the knowledge of good and evil, men were to enjoy their happy state of existence without interruption. But Adam and Eve did not obey God.

They partook of the forbidden fruit and became subject to death. "The wages of sin is death." Romans 6:23. "For all have sinned, and come short of the glory of God." Romans 3:23. According to these Scriptures, all mankind is subject to death because of sin. We have all broken God's immutable law, and thus incurred the penalty of eternal death.

But no sooner had Adam and Eve partaken of the forbidden fruit, than Christ, the Son of God, made possible the second chance. It was as if He said: "Adam and Eve have sinned. They have broken God's law, and are therefore subject to death. They cannot save themselves, and their only chance to escape the penalty must come from without. I, who am sinless, will die in their stead, that they may have eternal life." Christ made this offer in the beginning. In Revelation 13:8 He is called "the Lamb slain from the foundation of the world." So when Adam and Eve had sinned and were driven forth from the Garden of Eden, they were not left in despair, but were told of the second chance they should have. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15. In these words, spoken to Satan, is the essence of the gospel. They foretold that one day the Saviour would come into the world, that He would suffer affliction at the hand of Satan, but that ultimately He would bruise the serpent's head—that is, conquer

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him.

Adam and Eve had their second chance in this life. They did not continue in sin and then depend upon a future existence to right themselves before their Creator. They accepted the promise at once, and began striving to live right lives. As Paul said to the Corinthians, "... behold, now is the accepted time; behold, now is the day of salvation." 2 Corinthians 6:2.

The second chance that Christ offers is not only available now, but it is of faith, not of works. "A man is justified by faith without the deeds of the law." Romans 3:28. This same truth is made even more emphatic in Galatians 2:16: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." In this verse three times the truth is laid down that the works of the law cannot justify. That means that our attempts to live good lives can never redeem us, once we have sinned. Salvation comes only by faith in Jesus Christ.

The doctrine of a second chance in a future period of time, after this life is ended, is merely another phase of salvation by works. How prone man is to attempt to work out his own salvation! The Hindu attempts to save himself by lying on planks studded with nails. He attempts to atone for his sins by thrusting needles and hooks through his flesh. I've seen this myself. But all such attempts are futile. Salvation, our second chance, is not by works, but by faith.

Now it's true that if we had the privilege of living our lives again, with the experience we have had in this life, some of us would avoid many mistakes we have made and would live a far better life than this one. But my friend, a better life is not enough. Nothing short of perfection pleases God. Could we in a second chance live a perfect life? Would we stake our eternal existence on our ability to live another life without committing one small sin? Not one of us would. The idea of a second chance is just another phase of salvation by works—being saved by our own efforts. To try to save ourselves is to spurn Jesus Christ. What we should do is to substitute His perfect life, by faith, instead of our sinful one.

Friends, salvation is the work of a moment. It does not require a lifetime of righteous living to atone for our sins. There is no need of another life to make preparation for our present misdeeds. All that is necessary is to believe on Jesus Christ now. If we will not do that, if we will not believe the teachings of Moses and the prophets regarding the gift of eternal life, then we need not expect to have another span of life granted to us to do the work of a moment—accept the sacrifice of Christ.

It is faith in Christ that saves, but this faith must be proved by good works. "For not the hearers of the law are just before God, but the doers of the law shall be justified." Romans 2:13. It matters not whether this doing, this keeping of the law, is for a period of a few hours, as in the case of the thief on the cross, it is righteous living that proves to God and our fellowmen that we have faith.

But somebody asks at this point: "What about the thousands and millions of heathens who have never heard of Christ and have never had a chance to accept Him? Will they not have the privilege of another life in which to hear of Christ and believe in Him?" Let us read what the Bible has to say on this point, "When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." Romans 2:14.

Here's another verse on it, "... unto whomsoever much is given, of him shall be much required." Luke 12:48. We are assured that every man has a minimum of light at least; for John writes, "That was the true Light, which lighteth every man that cometh into the world." John 1:9. If a man lives in accordance with the light he has, however little that light may be, God accepts him as well as that of a man who is more enlightened.

Again some may ask: "How is it that every person who has ever lived has had this minimum of light, when so many people live or lived in benighted lands, where no missionary has ever reached them?" The answer is evident. Those who have never heard the written word of God have heard the voice of God through His other book, nature. Does not inspiration teach this in Psalm 19:1-4? "The heavens declare the glory of God; and the firmament sheweth his handywork. ... There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

By the study of God's Word we find that all have sinned and are subject to eternal death.

Through Jesus Christ, eternal life is offered to all men. This is the second chance. The man who has never heard of Christ, and yet lives up to the light he has, is accepted as though he had faith in Christ, and he gets his second chance in this way. We know that many persons receive repeated calls to forsake their sins and accept Jesus Christ. They have many chances; but their punishment if they spurn these chances is the greater because of the greater light they have rejected. God has made it possible for Christians, as light bearers, to bring tidings not only of a second chance, but of a third, a fourth, and many more. "The Lord is ... longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. All who have ever lived on the earth have had their chance at salvation and will confess in the judgment that God has been just with them. Bear in mind that these chances of ours to escape eternal death come to us now, not in a future period. In this life every human being who has ever lived has had ample opportunity to be saved. "It is appointed unto men once to die, but after this the judgment." Hebrews 9:27. When our eyes close in death, then ends our opportunity for salvation. Our records as they stand at that moment must be met at the judgment bar of God.

Let me repeat that salvation is by faith. It is the work of a moment. Salvation makes us perfect in the sight of God, and we need only keep perfect in His sight until life shall close. If we sin again, we must ask for salvation again. Paul said that he died daily. By this he meant that he called afresh on the salvation of Jesus Christ every day. This is our privilege, too. We have a new chance of salvation every day, whenever we succumb to the tempter's power. As long as we keep hold of God in this way we are sure of eternal life. But if we continue in sin who knows when we shall be called to lay down our lives without having made our peace with God?

This is God's plan of salvation. It is ready for us at any time, any hour of the day or night. We can receive it when we are young or when we are old. He is ever ready to extend it to us when we sincerely desire it, and as often as we want it. With such a beautiful plan in operation now, what need is there for a future period of probation? The doctrine of a second probation, another chance in a future existence, is one of Satan's greatest deceptions. He seems to whisper in the ear of the unwary: "You need not fear. There is another time when you can be good and gain a place in heaven. Enjoy the pleasures of this world now, and later you can prepare for the delights of heaven." What pleasant reasoning! But how fatal! It is like an opiate. It soothes an aching conscience, but does not remove the cause of the disease nor stop its ravages. It only conceals the presence of the cancer that eats away our vitals, and allows it to work unhindered.

The divine fiat is, "Ye cannot serve God and mammon." Matthew 6:24. If we attempt to follow such a course, the toils of sin will wrap us more tightly about, till there is no desire to escape. We cannot dally with sin. We must not put off until another time the acceptance of salvation. To do so is fatal. When Paul urged Felix to repent, Felix answered, "Go thy way for this time; when I have a convenient season, I will call for thee." Acts. 24:25. But he never called. If we think that in the future there will be another opportunity for salvation, we are tempted to put off the present call. Yet this call may be our last. Let us heed it while we may.

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"Come unto me...and I will give you rest." Matt. 11:28

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## Three Steps to Heaven

If you want to really humble yourself, let me make a suggestion. Go outside some clear night and look up at the gigantic star fields overhead. In 1975 astronomers at UCLA discovered a great galaxy of stars, eight billion light years from earth—three billion light years beyond any stars previously known to exist. The light from this vast galaxy, traveling at the rate of about six trillion miles per year, has just reached planet earth. According to astronomers, the new galaxy contains thousands of billions of stars and is at least five times larger than our own illustrious Milky Way galaxy.

In spite of new discoveries, astronomers admit they have not found an "end" to space. They surmise that thousands of galaxies probably exist beyond even this farthest of galaxies.

Yet far beyond this most distant galaxy lies the pearly gates of God's heavenly home. Nobody knows how far it is in miles, of course, to the heavenly Jerusalem, the place where Christ has prepared a place for us. But this I know, friends, no matter how far it is, every soul in this listening audience can get there in just three steps if he wants to.

Do you ever feel that salvation is too complicated to really understand? I'm afraid that millions of sincere people have actually stumbled over the amazing simplicity of the gospel. Listen, only one thing is absolutely necessary. Only one thing will keep you out of heaven, and that is sin. Get rid of sin in your life and the only problem is immediately solved. You say, Well, that's easier said than done! Yes, maybe. On the other hand, it may be easier done than you ever realized. God has made it so simple that even little children can come into His kingdom. It's only the imagination and, I'm afraid, the unbelief of misguided adults which makes the road to heaven seem so heavy and unhappy. Listen to this text in Revelation 21:27 speaking about heaven and those who go there. "And there shall in no wise enter into it any thing that defileth." Now, the only thing that defiles is sin, therefore, all sin must be removed before we can gain entry to the presence of God.

The greatest problem facing the world today is how to get rid of sin. Everybody has it. This is something that we cannot boast about. There's not a living individual today who has not been guilty of transgression. But, if we can just learn how to get rid of sin, we will have taken the first great step from earth to heaven. Thousands would like to be Christians, but they just don't know how. Today we want to try to make it so simple that even a child can understand it. The strange thing about salvation is its utter simplicity. Many people stumble because they can't believe it is really so simple.

The duty of the doctor is not merely to tell the patient that he is sick. He must give a medicine to cure the sickness. We can't tell a man, You're a sinner, without showing the way to get rid of sin. So many people are like the little girl who was lost and crying bitterly as she walked along the street. A kind man met her and asked what she wanted. She sobbed out, "I want to be found. I want to be found." Maybe you are one of those discouraged, miserable people who are groping in the dark. If so, just remember that God wants to save you in the simple way we shall tell you about right now.

I have marked down three conditions to having our sins forgiven. The first is repentance. We will try to break down this long word into more easily understood phrases. Of what shall we repent? Romans 3:23 says: "For all have sinned, and come short of the glory of God." That doesn't leave out a single soul living in the world today. Even the tiny baby is born with the tendency to disobey, and it will be the most natural thing in the world for that child to sin as he grows older. All right, what are the wages of sin? Romans 6:23: "For the wages of sin is death." That means we are all under the penalty of death and have no power to deliver ourselves from it. No amount of effort can satisfy the claims of a broken law. We fall into the same state as the apostle Paul who had a desire to do right but always found the law of sin present, forcing him to transgress. It's that law of sin, that naturally carnal condition, which no man can overcome alone. We cannot simply lift ourselves by our own bootstraps. We are born with this weakness, we have inherited it from our parents, and they from their parents, all the way back to our first parents in the Garden of Eden. Paul said: "... the carnal mind is enmity against God: for

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it is not subject to the law of God, neither indeed can be." Romans 8:7. It is just as impossible for an individual to change himself as it is for the leopard to change its spots. Jeremiah puts it this way: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13:23.

The thought of our lost and helpless condition should startle us, friends. As the fact sinks in upon us that we are like prisoners in jail who can't pardon ourselves, we begin to lose confidence in our own strength to save ourselves. Then we turn our eyes away from ourselves and "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. When I look to Jesus and see Him dying upon the cross, the awfulness of sin begins to register in my mind. A new unworthiness grips me as I finally understand that sin meant His death or mine. As a sinner, I should suffer death, but there He is, suspended between heaven and earth dying in my stead. Oh, what a thought that is, friends! How can we grasp the significance of what Jesus did?

What does it do for us when we see Him dying in our place? It causes us to be sorry for our sins because we know it was our sins which put Him there, put Him to death. Our sins crushed out the life of Jesus on Calvary, and that sorrow I feel is repentance. I'm not talking about sorrow which springs from fear of punishment. There is a godly sorrow and there is a sorrow after this world, which thinks only of itself. Worldly sorrow is well illustrated by the story of a minister who was walking down the corridor of a prison. He heard a certain prisoner over to the side weeping aloud. The kind minister stepped over and spoke to the man saying, "Why are you weeping?" The prisoner answered between his sobs, "Oh, I'm so sorry, so sorry!" "But why are you sorry," asked the minister. "Because I sneezed," said the prisoner. "I was robbing a house at night and I sneezed. The house owner woke up and the police caught me. Oh, I'm so sorry I sneezed!" Friends, genuine repentance is grief because of what my sin did to Christ. It put Him to death.

The second step in forgiveness is called confession. This is beautifully described in 1 John 1:9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This promise from God to forgive is conditioned only by our confession of sin and by our faith in believing that He does what He promises to do. Just as soon as we meet the condition, the promise becomes a fact, and our sins are gone. It is a transaction of faith which we act upon solely because we know God's word is true. We are not to ask God to prove that He kept His word. There will not be any certain feeling as evidence that our sins are forgiven. Some people wait, thinking that some ecstasy will come upon them, that they will know their sins are gone because of some strange, ecstatic feeling. Friends, this is not the way it is. We must accept this fact by faith. God said He would forgive us if we ask Him. And after we ask Him, we must believe that God meant what He said and that our sins are gone. We know they are forgiven, not because we feel anything, but because He said it would happen. The only requirement for us is to believe that He did what He promised. That's why we ought to thank Him even before rising from our knees. Here is where so many stumble in unbelief. They are not able to believe that the act is done, and because they question God's truthfulness, their guilt remains. The moment they believe what God said, as soon as they believe that He has forgiven them, that very moment they are delivered from condemnation. Now, I don't deny that feeling will come later. After our faith has made forgiveness a fact, great peace will flood the heart. Notice Romans 5:1: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

The third condition to having sins forgiven is restitution. Some people think this is just too hard to do. And I'll confess, friends, it often is the most difficult part we are required to perform. It means that wrongs must be righted. If anything has been stolen, it must be returned. Often confessions will have to be made to man as well as to God if we have wronged our neighbor or our brother. Letters may need to be written to make matters right and to dissolve differences and grudges. Oh friends, if all the Christians in the world would make full and honest restitution, the greatest, the mightiest revival of all time would break out.

After meeting these three conditions to forgiveness, we come to the second great step to heaven, which is found in John 3:3: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." You must be born again. We have already talked about the natural state of sin in which every man is shrouded. The carnal heart must be converted so that the life will be inclined to obedience instead of to disobedience. How is that done? John 1:12: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Here's the great secret of being born again. We must receive Jesus into our hearts. It is not enough to merely receive His teachings. He must become a living reality in the soul. I tell you, something happens to a man when he kneels at the foot of the old rugged cross. The burden of sin is lifted. The whole life is often reversed completely. That's how we know that the rebirth has taken place. 2 Corinthians 5:17 says, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Old sinful habits lose their hold and attractiveness. Our feelings so

change that we love spiritual things instead of carnal things. The world loses its appeal in the light of spiritual reality.

Now let's quickly consider the third step from death to life. It's found in Hebrews 5:9. "And being made perfect, he became the author of eternal salvation unto all them that obey him." Many people try to leave out the third step of obedience, but Jesus put it in. He said, "If ye love me, keep my commandments." Of course it's true that we cannot obey in our own strength, but Paul gives the secret in Galatians 2:20. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

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## Translation of Elijah Listen to the audio version [Now!](#)

Today we are going to continue the subject which was introduced in our last broadcast. In that broadcast we gave the evidence that the patriarch Enoch was translated and taken to heaven without seeing death.

Today we will consider the case of Elijah, God's prophet who was caught up to heaven in a whirlwind. But again let me urge you to get the full background on the subject by writing for broadcast 419. Will people go to heaven? That is broadcast 419. It provides the necessary background that we don't have time to go into now.

But let's take a close, Bible look at the experience of Elijah. Many distortions have grown up around the simple account of his translation to heaven. The words of the Bible are exceedingly plain. 2 Kings 2:11 says, "It came to pass as they still went on and talked, that behold there appeared a chariot of fire, and horses of fire parted them both asunder; and Elijah went up by a whirlwind into heaven." Friends, what could be clearer?

But those who hold that no human being ever has or ever will go to heaven, have objected that Elijah was only caught up into the atmospheric heaven and not into Paradise where God's throne is located. They contend that God had decided Elijah's work was complete, and he needed to be removed to make way for Elisha. Therefore God sent a whirlwind to scoop up Elijah and deposit him safely in a remote area out of sight of the people.

Now, friends, it is undeniably true that the Bible speaks of three heavens, and one is the atmospheric heaven where the birds fly. Then there is the stellar heavens where the stars and planets are whirling in space. The third heaven, which Paul described as Paradise, 2 Corinthians 12:2, 4, is where the throne of God is located, far above the sun, moon and stars. But we will show clear evidence that this unique whirlwind of fiery horses and chariot did not merely move the prophet from one earth spot to another.

You know, friends, this theory that God just picked up Elijah and dropped him somewhere else is nothing new. When Elisha, Elijah's successor, returned from witnessing the translation, he was met by fifty sons of the prophets. They said, "Behold now there be with thy servant fifty strong men, let them go we pray thee and seek thy master lest preadventure the spirit of the Lord hath taken him up and cast him upon some mountain and upon some valley." 2 Kings 2:16. Elisha said, "Ye shall not send." But they pressed him until finally he told them to go. They searched high and low, mountaintop and valley, for three days, but did not find Elijah. At last they gave up, for it is impossible to find a man who is in heaven, no matter how thoroughly one searches on the earth. When the fifty came to Jericho, where Elisha was, he dryly observed: "Did I not say unto you, Go not?"

The mountain or valley idea must have become widespread immediately following the translation. According to Elisha's experience with the mocking children it seems to have been a common topic of conversation in the homes. As the prophet went from Jericho to Bethel "there came forth little children out of the city and mocked him. And said unto him, 'Go up, thou bald head. Go up, thou bald head,' and he turned back and looked on them and cursed them in the name of the Lord. And there came forth two she-bears out of the woods and tare forty and two children of them." 2 Kings 2:23, 24. Now, friends, here is conclusive evidence of God's disapproval on those who disbelieve Elijah's translation. It was a costly but needed lesson. Is not God as displeased with today's disbelief as He was with that of the sons of the prophets and the mocking children?

The Bible gives even further evidence that Elijah is still alive. Matthew, Mark, and Luke all record the experience of the transfiguration of Jesus on the Mountain. Jesus appeared in all of his glory just as He will at the Second Coming. On either side of Him, also glorified, were Moses and Elijah. Proponents of the view that Elijah died raise two

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questions about this experience. First, they point out that the Bible clearly states that Moses died and was buried. No one can deny this, but the same Bible also describes the special resurrection of Moses from his Nebo grave. Notice how Satan tried to prevent Michael, the Angel of the resurrection, from raising Moses to life again. "Yet Michael the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee." Jude 9. According to 1 Thessalonians 4:16 it is the "voice of the archangel" which opens the graves of the righteous dead when Jesus comes at the end of the world. We have to conclude that this Angel by the side of Moses' grave, contending with Satan over the body of Moses, had to be there for one purpose only—to resurrect Moses. And the transfiguration experience is proof positive that Michael prevailed over Satan. Moses was taken to heaven and later appeared with Elijah and Jesus on the mountain top. Paul adds the final proof of Moses' resurrection in Romans 5:14. He said "nevertheless death reigned from Adam to Moses ...," proving that the power of death was broken for the first time in the resurrection of Moses.

The second point that critics make is that Jesus called the transfiguration a "vision" when talking to the disciples in Matthew 17:9. They contend that the disciples only saw a vision or a dream and not real people at all. But in Mark 9:9 it says, "tell no man what things they had seen." And Luke 9:32 specifically states that they were awake, not asleep or in a trance, when they "saw His glory and the two men that stood with Him."

Besides, friends, the Greek word that is translated "vision" can mean to see a vision alright, but it can also mean to see someone in the body and recognize them physically. In fact, the same word is used in Luke 24:34 to describe Christ after his resurrection, and in Hebrews 9:28 to describe the second coming of Jesus. Are we to believe that Jesus at the resurrection and at the second coming appears only as a vision or apparition? It is preposterous to even suggest this. The Apostle Peter made completely clear what the transfiguration was all about in 2 Peter 1:16-18. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." The transfiguration was a miniature of the Second Coming, and Moses was there to represent those who died and would be resurrected when Jesus comes, and Elijah was there to represent those who would be alive when Jesus returned and would never taste even the first death.

Friends, I hope you get that point, for it is the death-blow to this whole false idea that no one has ever gone to heaven. It is claimed that Elijah must have died because "In Adam all die," 1 Corinthians 15:22, and because it is "appointed unto men once to die." But this is wresting Scripture, for Paul clearly states in 1 Corinthians 15:51 "That we shall not all sleep" (that is die); and in 1 Thessalonians 4:17 he says, "we who are alive and remain shall be caught up together with them (the resurrected righteous) in the clouds to meet the Lord in the air."

No, friends, there is no contradiction in Scripture. Enoch, Moses, Elijah and a number of others are in heaven right now. But most important of all, Jesus is there and He is preparing a place for us.

Here is what he said in one of the most beautiful passages of scripture. "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you and if I go and prepare a place for you I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

Throughout the ages, heaven has been the goal, the objective of God's people. In the book of Hebrews, Paul lists many of the great heroes of the Bible and tells how their faith made them righteous. But what was this faith? Paul calls faith the substance of things hoped for, the evidence of things not seen. Faith, then was a steadfast belief in the existence of a particular goal for which they were striving and their earnest seeking of their objective was counted to them for righteousness by God. What was that goal?

Ah, friends, this ought to settle forever the question of whether people go to heaven or not. Listen to the plain words of Scripture: "These all died in faith, not having received the promises but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from which they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

Yes, friends, the great goal of God's people throughout history is the city He is preparing in Heaven. And He promises to come again to take His people to that city. This is the blessed hope Paul talks about—the second coming of Jesus. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

Notice the two groups of God's people. Those who are in their graves, and those who are alive when Jesus comes. The dead, who are called to life by the voice of the archangel were represented by Moses at the transfiguration of Jesus and the living who are caught up to Jesus were represented by Elijah who also was caught up to heaven without seeing death. Both groups are taken to the city Jesus has been preparing.

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"Everything you wanted to know about the **Sabbath.**"

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## Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

After the death of a man's wife, would the laws of the Church permit him to marry his deceased wife's sister, who is at present tenderly caring for his children, and whom he loves for the sacrifice she is making, without any

sonal or private nature are best answered by one's confessor.

Please explain the letters on the picture of "Our Lady of Perpetual Help."

The first two letters near the feet of the Divine Child are Greek

circumstances to be taken into consideration, these matrimonial cases should always be referred to the local pastor.

Please publish the address of the Benedictine Monastery of Monks in Indiana.

St. Meinrad's Abbey, St. Meinrad, Indiana.

What relation is my mother's cousin to me?

Second cousin.

Why does my letter not appear in your columns? I have waited six or seven weeks, thinking you published all letters in rotation, but I saw some letters in your last issue dated later than my own. So I have come to the conclusion that all this "Readers Speak to Readers" dope is just an invention of your own. If you don't want to publish my letter, please return it. I can get some other paper to publish it.

It would be impossible for us to publish all the letters and communications sent to our office for publication. Many of them would be of local interest, but of no general interest. We endeavor to

A good Catholic will obey the laws of the state enacted for the maintenance and support of our Public School system.

What are the letters supposed to be in the Pope's crown, and what do they signify, if anything?

The letters inscribed in the Pope's mitre are these: Vicarius Filii Dei, which is the Latin for Vicar of the Son of God. Catholics hold that the Church which is a visible society must have a visible head. Christ, before His ascension into heaven, appointed St. Peter to act as His representative. Upon the death of Peter the man who succeeded to the office of Peter as Bishop of Rome, was recognized as the head of the Church. Hence to the Bishop of Rome, as head of the Church, was given the title "Vicar of Christ."

Enemies of the papacy denounce this title as a malicious assumption. But the Bible informs us that Christ did not only give His Church authority to teach, but also to rule. Laying claim to the authority to rule in Christ's spiritual kingdom, in Christ's

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# From Page 3 of OUR SUNDAY VISITOR SUNDAY, APRIL 18th, 1915



# OUR SUNDAY VISITOR

A NATIONAL CATHOLIC WEEKLY

HUNTINGTON, INDIANA, APRIL 18, 1915

NUMBER 51

## A Short Instruction on the Holy Bible

By Rev. J. E. Vaughan

THE HOLY BIBLE is the inspired Word of God, and as such it is the foundation of our faith and the source of our life. It is the Word of God, and as such it is the foundation of our faith and the source of our life. It is the Word of God, and as such it is the foundation of our faith and the source of our life.

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## A Masked Organization Deserving Contempt of All Americans

The American people are entitled to know the truth about the masked organization that is at work in the United States. This organization is the one that is at work in the United States. This organization is the one that is at work in the United States.

## The Ghostly Ghost of Suspicion Flayed

THE GHOSTLY GHOST of suspicion flayed the body of the Catholic Church. It was a ghost that had been flayed for many years. It was a ghost that had been flayed for many years. It was a ghost that had been flayed for many years.

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# OUR SUNDAY VISITOR

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REV. JOHN F. NOLL, Editor

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HUNTINGTON, INDIANA, APRIL 18, 1915.



Rome, May 17, 1914.  
"Rendering very great thanks to our beloved son and priest, John Noll, and imploring the  
Lord to grant him every favor and blessing for his services, we most lovingly impart to him,  
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who write for and read his paper."  
PIUS PP. X.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C.

April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious  
needs of both the Catholics and non-Catholics.

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will continue to increase.

With best wishes I am, sincerely yours in Xto.

✠ JOHN BONZANO, Archbishop of Melitane,  
Apostolic Delegate.

Dear Rev. Father:—

Fort Wayne, Indiana, March 28, 1912.  
Your work of bringing home to our people the better knowledge of the teachings of the  
Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apos-  
tolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be more  
than remarkable.

Wishing you God's abundant blessing on your work, I remain,

Devotedly yours in Domino,

✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

## EDITORIALS

### OUR THIRD ANNIVERSARY.

On May 2nd OUR SUNDAY VISITOR will  
enter upon its fourth year. With that issue we will  
open our fourth volume. We want our friends and  
enthusiasts to make this a memorable day by making  
it possible for us to announce a circulation of 500,000  
on that date. We're Off For The Half-Million Mark!

—O—

### ATTENTION! GUARDIANS!

In the March 23rd edition of the American Issue

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In the March 23rd edition of the American Issue (Maryland edition), appears an editorial by the Rev. Dr. Charles M. Levister, containing the following re-

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"I'd be willing to bet  
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"And if the start is n

# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## In the Days of Noah

### The Final Battle is also Over Obedience!

"But as the days of Noe were, so shall also the coming of the Son of man be."

[Matthew](#)

[24:37](#)

Jesus told us that just prior to His second coming the world would be like it was when Noah was on the earth. How were Noah and his family different from the multitudes who were lost during the flood? What lessons does Jesus want us to learn from this history?



"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God; and the earth was filled with violence."

[Genesis 6:5,11](#)

God had given men His commandments as a rule of life, but His law was transgressed, and every conceivable sin was the result. The wickedness of men was open and daring, justice was trampled in the dust, and the cries of the oppressed reached unto heaven.

"But Noah found grace in the eyes of the Lord... Noah was a just man and perfect in his generations, and Noah walked with God."

[Genesis 6:8-9](#)



Amid the prevailing corruption, Methuselah, Noah, and many others labored to keep alive the knowledge of the true God and to stay the tide of moral evil. A hundred and twenty years before the Flood, the Lord by a holy angel declared to Noah His purpose, and directed him to build an ark. While building the ark he was to preach that God would bring a flood of water upon the earth to destroy the wicked. Those who would believe the

message, and would prepare for that event by repentance and reformation, should find pardon and be saved. Enoch had repeated to his children what God had shown him in regard to the Flood, and Methuselah and his sons, who lived to hear the preaching of Noah, assisted in building the ark.

"Thus did Noah; according to all that God commanded him, so did he."

[Genesis 6:22](#)

God gave Noah the exact dimensions of the ark and explicit directions in

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regard to its construction in every particular. Human wisdom could not have devised a structure of so great strength and durability. God was the designer, and Noah the master builder. It was constructed like the hull of a ship, that it might float upon the water, but in some respects it more nearly resembled a house. The building of this immense structure was a slow and laborious process. On account of the great size of the trees and the nature of the wood, much more labor was required then than now to prepare timber, even with the greater strength which men then possessed. All that man could do was done to render the work perfect, yet the ark could not of itself have withstood the storm which was to come upon the earth. God alone could preserve His servants upon the tempestuous waters.

**"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."** [Hebrews 11:7](#)

While Noah was giving his warning message to the world, his works testified of his sincerity. It was thus that his faith was perfected and made evident. He gave the world an example of believing just what God says. All that he possessed, he invested in the ark. As he began to construct that immense boat on dry ground, multitudes came from every direction to see the strange sight and to hear the earnest, fervent words of the singular preacher. Every blow struck upon the ark was a witness to the people.



**"And Noah did according unto all that the LORD commanded him."** [Genesis 7:5](#)

It was not multitudes or majorities that were on the side of right. The world was arrayed against God's justice and His laws, and Noah was regarded as a fanatic. Satan, when tempting Eve to disobey God, said to her, "Ye shall not surely die." Genesis 3:4. Great men, worldly, honored, and wise men, repeated the same. "The threatenings of God," they said, "are for the purpose of intimidating, and will never be verified. You need not be alarmed. Such an event as the destruction of the world by the God who made it, and the punishment of the beings He has created, will never take place. Be at peace; fear not. Noah is a wild fanatic." The world made merry at the folly of the deluded old man. Instead of humbling the heart before God, they continued their disobedience and wickedness, the same as though God had not spoken to them through His servant.



Of the vast population of the earth before the Flood, only eight souls believed and obeyed God's word through Noah. For a hundred and twenty years the preacher of righteousness warned the world of the coming destruction, but his message was rejected and despised. So it will be now. Before the Lawgiver shall come to punish the disobedient, transgressors are warned to repent, and return to their allegiance; but

with the majority these warnings will be in vain. Says the apostle Peter,

**"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning."** [2 Peter 3:3, 4.](#)

Do we not hear these very words repeated, not merely by the openly ungodly, but by many who occupy the pulpits of our land? "There is no cause for alarm," they cry. "Before Christ shall come, all the world is to be converted, and righteousness is to reign for a thousand years. Peace, peace! all things

continue as they were from the beginning. Let none be disturbed by the exciting message of these alarmists." But this doctrine of the millennium does not harmonize with the teachings of Christ and His apostles. Jesus asked the significant question, "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. And, as we have seen, He declares that the state of the world will be as in the days of Noah. Paul warns us that we may look for wickedness to increase as the end draws near: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1. The apostle says that "in the last days perilous times shall come." 2 Timothy 3:1. And he gives a startling list of sins that will be found among those who have a form of godliness.

As the time of their probation was closing, the antediluvians gave themselves up to exciting amusements and festivities. Those who possessed influence and power were bent on keeping the minds of the people engrossed with mirth and pleasure, lest any should be impressed by the last solemn warning. Do we not see the same repeated in our day? While God's servants are giving the message that the end of all things is at hand, the world is absorbed in amusements and pleasure seeking. There is a constant round of excitement that causes indifference to God and prevents the people from being impressed by the truths which alone can save them from the coming destruction.

When great and wise men had proved to their satisfaction that it was impossible for the world to be destroyed by water, when the fears of the people were quieted, when all regarded Noah's prophecy as a delusion, and looked upon him as a fanatic--then it was that God's time had come. "The fountains of the great deep" were "broken up, and the windows of heaven were opened," and the scoffers were overwhelmed in the waters of



the Flood. With all their boasted philosophy, men found too late that their wisdom was foolishness, that the Lawgiver is greater than the laws of nature, and that Omnipotence is at no loss for means to accomplish His purposes. "As it was in the days of Noah," "even thus shall it be in the days when the Son of man is revealed." Luke 17:26, 30. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10. When the reasoning of philosophy has banished the fear of God's judgments; when religious teachers are pointing forward to long ages of peace and prosperity, and the world are absorbed in their rounds of business and pleasure, planting and building, feasting and merrymaking, rejecting God's warnings and mocking His messengers--then it is that sudden destruction cometh upon them, and they shall not escape. 1 Thessalonians 5:3.

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

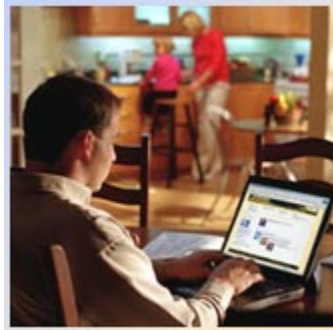
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# SABBATH TRUTH

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## Martin Luther - Before the Diet at Worms

A new emperor, Charles V, had ascended the throne of Germany, and the emissaries of Rome hastened to present their congratulations and induce the monarch to employ his power against the Reformation. On the other hand, the elector of Saxony, to whom Charles was in great degree indebted for his crown, entreated him to take no step against Luther until he should have granted him a hearing. The emperor was thus placed in a position of great perplexity and embarrassment. The papists would be satisfied with nothing short of an imperial edict sentencing Luther to death. The elector had declared firmly that "neither his imperial majesty nor any other person had shown that Luther's writings had been refuted;" therefore he requested "that Dr. Luther should be furnished with a safe-conduct, so that he might appear before a tribunal of learned, pious, and impartial judges."--D'Aubigne, b. 6, ch. 11.



The attention of all parties was now directed to the assembly of the German states which convened at Worms soon after the accession of Charles to the empire. There were important political questions and interests to be considered by this national council; for the first time the princes of Germany were to meet their youthful monarch in deliberative assembly. From all parts of the fatherland had come the dignitaries of church and state. Secular lords, highborn, powerful, and jealous of their hereditary rights; princely ecclesiastics, flushed with their conscious superiority in rank and power; courtly knights and their armed retainers; and ambassadors from foreign and distant lands,--all gathered at Worms. Yet in that vast assembly the subject that excited the deepest interest was the cause of the Saxon Reformer.

Charles had previously directed the elector to bring Luther with him to the Diet, assuring him of protection, and promising a free discussion, with competent persons, of the questions in dispute. Luther was anxious to appear before the emperor. His health was at this time much impaired; yet he wrote to the elector: "If I cannot go to Worms in good health, I will be carried there, sick as I am. For if the emperor calls me, I cannot doubt that it is the call of God Himself. If they desire to use violence against me, and that is very probable (for it is not for their instruction that they order me to appear), I place the matter in the Lord's hands. He still lives and reigns who preserved the three young men in the burning fiery furnace. If He will not save me, my life is of little consequence. Let us only prevent the gospel from being exposed to the scorn of the wicked, and let us shed our blood for it, for fear they should triumph. It is not for me to decide whether my life or my death will contribute most to the salvation of all. . . . You may expect everything from me. . . except flight and recantation. Fly I cannot, and still less retract."--Ibid., b. 7, ch. 1.

As the news was circulated at Worms that Luther was to appear before the Diet, a general excitement was created. Aleander, the papal legate to whom the case had been specially entrusted, was alarmed and enraged. He saw that the result would be disastrous to the papal cause. To institute inquiry into a case in which the pope had already pronounced sentence of condemnation would be to cast contempt upon the authority of the sovereign pontiff. Furthermore, he was apprehensive that the eloquent and powerful arguments of this man might turn away many of the princes from the cause of the pope. He therefore, in the most urgent manner, remonstrated with Charles against Luther's appearance at Worms. About this time the bull declaring Luther's excommunication was published; and this, coupled with the representations of the legate, induced the emperor to yield. He wrote to the elector that if Luther would not retract, he must remain at Wittenberg.

Not content with this victory, Aleander labored with all the power and cunning at his

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command to secure Luther's condemnation. With a persistence worthy of a better cause, he urged the matter upon the attention of princes, prelates, and other members of the assembly, accusing the Reformer of "sedition, rebellion, impiety, and blasphemy." But the vehemence and passion manifested by the legate revealed too plainly the spirit by which he was actuated. "He is moved by hatred and vengeance," was the general remark, "much more than by zeal and piety."--Ibid., b. 7, ch. 1. The majority of the Diet were more than ever inclined to regard Luther's cause with favor.

With redoubled zeal Aleander urged upon the emperor the duty of executing the papal edicts. But under the laws of Germany this could not be done without the concurrence of the princes; and, overcome at last by the legate's importunity, Charles bade him present his case to the Diet. "It was a proud day for the nuncio. The assembly was a great one: the cause was even greater. Aleander was to plead for Rome, . . . the mother and mistress of all churches." He was to vindicate the principedom of Peter before the assembled principalities of Christendom. "He had the gift of eloquence, and he rose to the greatness of the occasion. Providence ordered it that Rome should appear and plead by the ablest of her orators in the presence of the most august of tribunals, before she was condemned." --Wyllie, b. 6, ch. 4. With some misgivings those who favored the Reformer looked forward to the effect of Aleander's speech. The elector of Saxony was not present, but by his direction some of his councilors attended to take notes of the nuncio's address.

With all the power of learning and eloquence, Aleander set himself to overthrow the truth. Charge after charge he hurled against Luther as an enemy of the church and the state, the living and the dead, clergy and laity, councils and private Christians. "In Luther's errors there is enough," he declared, to warrant the burning of "a hundred thousand heretics."

In conclusion he endeavored to cast contempt upon the adherents of the reformed faith: "What are all these Lutherans? A crew of insolent pedagogues, corrupt priests, dissolute monks, ignorant lawyers, and degraded nobles, with the common people whom they have misled and perverted. How far superior to them is the Catholic party in number, ability, and power! A unanimous decree from this illustrious assembly will enlighten the simple, warn the imprudent, decide the waverers, and give strength to the weak." --D'Aubigne, b. 7, ch. 3.

With such weapons the advocates of truth in every age have been attacked. The same arguments are still urged against all who dare to present, in opposition to established errors, the plain and direct teachings of God's word. "Who are these preachers of new doctrines?" exclaim those who desire a popular religion. "They are unlearned, few in numbers, and of the poorer class. Yet they claim to have the truth, and to be the chosen people of God. They are ignorant and deceived. How greatly superior in numbers and influence is our church! How many great and learned men are among us! How much more power is on our side!" These are the arguments that have a telling influence upon the world; but they are no more conclusive now than in the days of the Reformer.

The Reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world's history. Luther had a great work to do in reflecting to others the light which God had permitted to shine upon him; yet he did not receive all the light which was to be given to the world. From that time to this, new light has been continually shining upon the Scriptures, and new truths have been constantly unfolding.

The legate's address made a deep impression upon the Diet. There was no Luther present, with the clear and convincing truths of God's word, to vanquish the papal champion. No attempt was made to defend the Reformer. There was manifest a general disposition not only to condemn him and the doctrines which he taught, but if possible to uproot the heresy. Rome had enjoyed the most favorable opportunity to defend her cause. All that she could say in her own vindication had been said. But the apparent victory was the signal of defeat. Henceforth the contrast between truth and error would be more clearly seen, as they should take the field in open warfare. Never from that day would Rome stand as secure as she had stood.

While most of the members of the Diet would not have hesitated to yield up Luther to the vengeance of Rome, many of them saw and deplored the existing depravity in the church, and desired a suppression of the abuses suffered by the German people in consequence of the corruption and greed of the hierarchy. The legate had presented the papal rule in the most favorable light. Now the Lord moved upon a member of the Diet to give a true delineation of the effects of papal tyranny. With noble firmness, Duke George of Saxony stood up in that princely assembly and specified with terrible exactness the deceptions and abominations of popery, and their dire results. In closing he said:

"These are some of the abuses that cry out against Rome. All shame has been put aside, and their only object is . . . money, money, money, . . . so that the preachers who should teach the truth, utter nothing but falsehoods, and are not only tolerated, but rewarded, because the greater their lies, the greater their gain. It is from this foul spring that such tainted waters flow. Debauchery stretches out the hand to avarice. . . . Alas, it is the scandal caused by the clergy that hurls so many poor souls into eternal condemnation. A general reform must be effected."--Ibid., b. 7, ch. 4.

A more able and forcible denunciation of the papal abuses could not have been presented by



Luther himself; and the fact that the speaker was a determined enemy of the Reformer's gave greater influence to his words.

Had the eyes of the assembly been opened, they would have beheld angels of God in the midst of them, shedding beams of light athwart the darkness of error and opening minds and hearts to the reception of truth. It was the power of the God of truth and wisdom that controlled even the adversaries of the reformation, and thus prepared the way for the great work about to be accomplished. Martin Luther was not present; but the voice of One greater than Luther had been heard in that assembly.

A committee was at once appointed by the Diet to prepare an enumeration of the papal oppressions that weighed so heavily on the German people. This list, containing a hundred and one specifications, was presented to the emperor, with a request that he would take immediate measures for the correction of these abuses. "What a loss of Christian souls," said the petitioners, "what depredations, what extortions, on account of the scandals by which the spiritual head of Christendom is surrounded! It is our duty to prevent the ruin and dishonor of our people. For this reason we most humbly but most urgently entreat you to order a general reformation, and to undertake its accomplishment."--Ibid., b. 7, ch. 4.

The council now demanded the Reformer's appearance before them. Notwithstanding the entreaties, protests, and threats of Aleander, the emperor at last consented, and Luther was summoned to appear before the Diet. With the summons was issued a safe-conduct, ensuring his return to a place of security. These were borne to Wittenberg by a herald, who was commissioned to conduct him to Worms.

The friends of Luther were terrified and distressed. Knowing the prejudice and enmity against him, they feared that even his safe-conduct would not be respected, and they entreated him not to imperil his life. He replied: "The papists do not desire my coming to Worms, but my condemnation and my death. It matters not. Pray not for me, but for the word of God. . . . Christ will give me His Spirit to overcome these ministers of error. I despise them during my life; I shall triumph over them by my death. They are busy at Worms about compelling me to retract; and this shall be my retraction: I said formerly that the pope was Christ's vicar; now I assert that he is our Lord's adversary, and the devil's apostle."--Ibid., b. 7, ch. 6.

Luther was not to make his perilous journey alone. Besides the imperial messenger, three of his firmest friends determined to accompany him. Melanchthon earnestly desired to join them. His heart was knit to Luther's, and he yearned to follow him, if need be, to prison or to death. But his entreaties were denied. Should Luther perish, the hopes of the Reformation must center upon his youthful collaborer. Said the Reformer as he parted from Melanchthon: "If I do not return, and my enemies put me to death, continue to teach, and stand fast in the truth. Labor in my stead. . . . If you survive, my death will be of little consequence."-- Ibid., b. 7, ch. 7. Students and citizens who had gathered to witness Luther's departure were deeply moved. A multitude whose hearts had been touched by the gospel, bade him farewell with weeping. Thus the Reformer and his companions set out from Wittenberg.

On the journey they saw that the minds of the people were oppressed by gloomy forebodings. At some towns no honors were proffered them. As they stopped for the night, a friendly priest expressed his fears by holding up before Luther the portrait of an Italian reformer who had suffered martyrdom. The next day they learned that Luther's writings had been condemned at Worms. Imperial messengers were proclaiming the emperor's decree and calling upon the people to bring the proscribed works to the magistrates. The herald, fearing for Luther's safety at the council, and thinking that already his resolution might be shaken, asked if he still wished to go forward. He answered: "Although interdicted in every city, I shall go on."--Ibid., b. 7, ch. 7.

At Erfurt, Luther was received with honor. Surrounded by admiring crowds, he passed through the streets that he had often traversed with his beggar's wallet. He visited his convent cell, and thought upon the struggles through which the light now flooding Germany had been shed upon his soul. He was urged to preach. This he had been forbidden to do, but the herald granted him permission, and the friar who had once been made the drudge of the convent, now entered the pulpit.

To a crowded assembly he spoke from the words of Christ, "Peace be unto you." "Philosophers, doctors, and writers," he said, "have endeavored to teach men the way to obtain everlasting life, and they have not succeeded. I will now tell it to you: . . . God has raised one Man from the dead, the Lord Jesus Christ, that He might destroy death, extirpate sin, and shut the gates of hell. This is the work of salvation. . . . Christ has vanquished! this is the joyful news; and we are saved by His work, and not by our own. . . . Our Lord Jesus Christ said, 'Peace be unto you; behold My hands;' that is to say, Behold, O man! it is I, I alone, who have taken away thy sin, and ransomed thee; and now thou hast peace, saith the Lord."

He continued, showing that true faith will be manifested by a holy life. "Since God has saved us, let us so order our works that they may be acceptable to Him. Art thou rich? let thy goods administer to the necessities of the poor. Art thou poor? let thy services be acceptable to the rich. If thy labor is useful to thyself alone, the service that thou pretendest to render unto God is a lie."--Ibid., b. 7, ch. 7.

The people listened as if spellbound. The bread of life was broken to those starving souls. Christ was lifted up before them as above popes, legates, emperors, and kings. Luther made no reference to his own perilous position. He did not seek to make himself the object of thought or sympathy. In the contemplation of Christ he had lost sight of self. He hid behind the Man of Calvary, seeking only to present Jesus as the sinner's Redeemer.

As the Reformer proceeded on his journey, he was everywhere regarded with great interest. An eager multitude thronged about him, and friendly voices warned him of the purpose of the Romanists. "They will burn you," said some, "and reduce your body to ashes, as they did with John Huss." Luther answered, "Though they should kindle a fire all the way from Worms to Wittenberg, the flames of which reached to heaven, I would walk through it in the name of the Lord; I would appear before them; I would enter the jaws of this behemoth, and break his teeth, confessing the Lord Jesus Christ."--Ibid., b. 7, ch. 7.

The news of his approach to Worms created great commotion. His friends trembled for his safety; his enemies feared for the success of their cause. Strenuous efforts were made to dissuade him from entering the city. At the instigation of the papists he was urged to repair to the castle of a friendly knight, where, it was declared, all difficulties could be amicably adjusted. Friends endeavored to excite his fears by describing the dangers that threatened him. All their efforts failed. Luther, still unshaken, declared: "Even should there be as many devils in Worms as tiles on the housetops, still I would enter it."--Ibid., b. 7, ch. 7.

Upon his arrival at Worms, a vast crowd flocked to the gates to welcome him. So great a concourse had not assembled to greet the emperor himself. The excitement was intense, and from the midst of the throng a shrill and plaintive voice chanted a funeral dirge as a warning to Luther of the fate that awaited him. "God will be my defense," said he, as he alighted from his carriage.

The papists had not believed that Luther would really venture to appear at Worms, and his arrival filled them with consternation. The emperor immediately summoned his councilors to consider what course should be pursued. One of the bishops, a rigid papist, declared: "We have long consulted on this matter. Let your imperial majesty get rid of this man at once. Did not Sigismund cause John Huss to be burnt? We are not bound either to give or to observe the safe-conduct of a heretic." "No," said the emperor, "we must keep our promise."--Ibid., b. 7, ch. 8. It was therefore decided that the Reformer should be heard.

All the city were eager to see this remarkable man, and a throng of visitors soon filled his lodgings. Luther had scarcely recovered from his recent illness; he was wearied from the journey, which had occupied two full weeks; he must prepare to meet the momentous events of the morrow, and he needed quiet and repose. But so great was the desire to see him that he had enjoyed only a few hours' rest when noblemen, knights, priests, and citizens gathered eagerly about him. Among these were many of the nobles who had so boldly demanded of the emperor a reform of ecclesiastical abuses and who, says Luther, "had all been freed by my gospel."--Martyn, page 393. Enemies, as well as friends, came to look upon the dauntless monk; but he received them with unshaken calmness, replying to all with dignity and wisdom. His bearing was firm and courageous. His pale, thin face, marked with the traces of toil and illness, wore a kindly and even joyous expression. The solemnity and deep earnestness of his words gave him a power that even his enemies could not wholly withstand. Both friends and foes were filled with wonder. Some were convinced that a divine influence attended him; others declared, as had the Pharisees concerning Christ: "He hath a devil."

On the following day Luther was summoned to attend the Diet. An imperial officer was appointed to conduct him to the hall of audience; yet it was with difficulty that he reached the place. Every avenue was crowded with spectators eager to look upon the monk who had dared resist the authority of the pope.

As he was about to enter the presence of his judges, an old general, the hero of many battles, said to him kindly: "Poor monk, poor monk, thou art now going to make a nobler stand than I or any other captains have ever made in the bloodiest of our battles. But if thy cause is just, and thou art sure of it, go forward in God's name, and fear nothing. God will not forsake thee."--D'Aubigne, b. 7, ch. 8.

At length Luther stood before the council. The emperor occupied the throne. He was surrounded by the most illustrious personages in the empire. Never had any man appeared in the presence of a more imposing assembly than that before which Martin Luther was to answer for his faith. "This appearance was of itself a signal victory over the papacy. The pope had condemned the man, and he was now standing before a tribunal which, by this very act, set itself above the pope. The pope had laid him under an interdict, and cut him off from all human society; and yet he was summoned in respectful language, and received before the most august assembly in the world. The pope had condemned him to perpetual silence, and he was now about to speak before thousands of attentive hearers drawn together from the farthest parts of Christendom. An immense revolution had thus been effected by Luther's instrumentality. Rome was already descending from her throne, and it was the voice of a monk that caused this humiliation."--Ibid., b. 7, ch. 8.

In the presence of that powerful and titled assembly the lowly born Reformer seemed awed and embarrassed. Several of the princes, observing his emotion, approached him, and one of them whispered: "Fear not them which kill the body, but are not able to kill the soul." Another said: "When ye shall be brought before governors and kings for My sake, it shall be given you, by the Spirit of your Father, what ye shall say." Thus the words of Christ were brought by the world's great men to strengthen His servant in the hour of trial.

Luther was conducted to a position directly in front of the emperor's throne. A deep silence fell upon the crowded assembly. Then an imperial officer arose and, pointing to a collection of Luther's writings, demanded that the Reformer answer two questions--whether he acknowledged them as his, and whether he proposed to retract the opinions which he had therein advanced. The titles of the books having been read, Luther replied that as to the first question, he acknowledged the books to be his. "As to the second," he said, "seeing that it is a question which concerns faith and the salvation of souls, and in which the word of God, the greatest and most precious treasure either in heaven or earth, is involved, I should act imprudently were I to reply without reflection. I might affirm less than the circumstance demands, or more than truth requires, and so sin against this saying of Christ: 'Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven.' [Matthew 10:33.] For this reason I entreat your imperial majesty, with all humility, to allow me time, that I may answer without offending against the word of God."--D'Aubigne, b. 7, ch. 8.

In making this request, Luther moved wisely. His course convinced the assembly that he did not act from passion or impulse. Such calmness and self-command, unexpected in one who had shown himself bold and uncompromising, added to his power, and enabled him afterward to answer with a prudence, decision, wisdom, and dignity that surprised and disappointed his adversaries, and rebuked their insolence and pride.

The next day he was to appear to render his final answer. For a time his heart sank within him as he contemplated the forces that were combined against the truth. His faith faltered; fearfulness and trembling came upon him, and horror overwhelmed him. Dangers multiplied before him; his enemies seemed about to triumph, and the powers of darkness to prevail. Clouds gathered about him and seemed to separate him from God. He longed for the assurance that the Lord of hosts would be with him. In anguish of spirit he threw himself with his face upon the earth and poured out those broken, heart-rending cries, which none but God can fully understand.

"O almighty and everlasting God," he pleaded, "how terrible is this world! Behold, it openeth its mouth to swallow me up, and I have so little trust in Thee. . . . If it is only in the strength of this world that I must put my trust, all is over. . . . My last hour is come, my condemnation has been pronounced. . . . O God, do Thou help me against all the wisdom of the world. Do this, . . . Thou alone; . . . for this is not my work, but Thine. I have nothing to do here, nothing to contend for with these great ones of the world. . . . But the cause is Thine, . . . and it is a righteous and eternal cause. O Lord, help me! Faithful and unchangeable God, in no man do I place my trust. . . . All that is of man is uncertain; all that cometh of man fails. . . . Thou hast chosen me for this work. . . . Stand at my side, for the sake of Thy well-beloved Jesus Christ, who is my defense, my shield, and my strong tower."--Ibid., b. 7, ch. 8.

An all-wise Providence had permitted Luther to realize his peril, that he might not trust to his own strength and rush presumptuously into danger. Yet it was not the fear of personal suffering, a dread of torture or death, which seemed immediately impending, that overwhelmed him with its terror. He had come to the crisis, and he felt his insufficiency to meet it. Through his weakness the cause of truth might suffer loss. Not for his own safety, but for the triumph of the gospel did he wrestle with God. Like Israel's, in that night struggle beside the lonely stream, was the anguish and conflict of his soul. Like Israel, he prevailed with God. In his utter helplessness his faith fastened upon Christ, the mighty Deliverer. He was strengthened with the assurance that he would not appear alone before the council. Peace returned to his soul, and he rejoiced that he was permitted to uplift the word of God before the rulers of the nations.

With his mind stayed upon God, Luther prepared for the struggle before him. He thought upon the plan of his answer, examined passages in his own writings, and drew from the Holy Scriptures suitable proofs to sustain his positions. Then, laying his left hand on the Sacred Volume, which was open before him, he lifted his right hand to heaven and vowed "to remain faithful to the gospel, and freely to confess his faith, even should he seal his testimony with his blood."--Ibid., b. 7, ch. 8.

When he was again ushered into the presence of the Diet, his countenance bore no trace of fear or embarrassment. Calm and peaceful, yet grandly brave and noble, he stood as God's witness among the great ones of the earth. The imperial officer now demanded his decision as to whether he desired to retract his doctrines. Luther made his answer in a subdued and humble tone, without violence or passion. His demeanor was diffident and respectful; yet he manifested a confidence and joy that surprised the assembly.

"Most serene emperor, illustrious princes, gracious lords," said Luther, "I appear before you this day, in conformity with the order given me yesterday, and by God's mercies I conjure

your majesty and your august highnesses to listen graciously to the defense of a cause which I am assured is just and true. If, through ignorance, I should transgress the usages and proprieties of courts, I entreat you to pardon me; for I was not brought up in the palaces of kings, but in the seclusion of a convent."--Ibid., b. 7, ch. 8.

Then, proceeding to the question, he stated that his published works were not all of the same character. In some he had treated of faith and good works, and even his enemies declared them not only harmless but profitable. To retract these would be to condemn truths which all parties confessed. The second class consisted of writings exposing the corruptions and abuses of the papacy. To revoke these works would strengthen the tyranny of Rome and open a wider door to many and great impieties. In the third class of his books he had attacked individuals who had defended existing evils. Concerning these he freely confessed that he had been more violent than was becoming. He did not claim to be free from fault; but even these books he could not revoke, for such a course would embolden the enemies of truth, and they would then take occasion to crush God's people with still greater cruelty.

"Yet I am but a mere man, and not God," he continued; "I shall therefore defend myself as Christ did: 'If I have spoken evil, bear witness of the evil.' . . . By the mercy of God, I conjure you, most serene emperor, and you, most illustrious princes, and all men of every degree, to prove from the writings of the prophets and apostles that I have erred. As soon as I am convinced of this, I will retract every error, and be the first to lay hold of my books and throw them into the fire.

"What I have just said plainly shows, I hope, that I have carefully weighed and considered the dangers to which I expose myself; but far from being dismayed, I rejoice to see that the gospel is now, as in former times, a cause of trouble and dissension. This is the character, this is the destiny, of the word of God. 'I came not to send peace on earth, but a sword,' said Jesus Christ. God is wonderful and terrible in His counsels; beware lest, by presuming to quench dissensions, you should persecute the holy word of God, and draw down upon yourselves a frightful deluge of insurmountable dangers, of present disasters, and eternal desolation. . . . I might quote many examples from the oracles of God. I might speak of the Pharaohs, the kings of Babylon, and those of Israel, whose labors never more effectually contributed to their own destruction than when they sought by counsels, to all appearance most wise, to strengthen their dominion. 'God removeth mountains, and they know it not.'"--Ibid., b. 7, ch. 8.

Luther had spoken in German; he was now requested to repeat the same words in Latin. Though exhausted by the previous effort, he complied, and again delivered his speech, with the same clearness and energy as at the first. God's providence directed in this matter. The minds of many of the princes were so blinded by error and superstition that at the first delivery they did not see the force of Luther's reasoning; but the repetition enabled them to perceive clearly the points presented.

Those who stubbornly closed their eyes to the light, and determined not to be convinced of the truth, were enraged at the power of Luther's words. As he ceased speaking, the spokesman of the Diet said angrily: "You have not answered the question put to you. . . . You are required to give a clear and precise answer. . . . Will you, or will you not, retract?"

The Reformer answered: "Since your most serene majesty and your high mightinesses require from me a clear, simple, and precise answer, I will give you one, and it is this: I cannot submit my faith either to the pope or to the councils, because it is clear as the day that they have frequently erred and contradicted each other. Unless therefore I am convinced by the testimony of Scripture or by the clearest reasoning, unless I am persuaded by means of the passages I have quoted, and unless they thus render my conscience bound by the word of God, I cannot and I will not retract, for it is unsafe for a Christian to speak against his conscience. Here I stand, I can do no other; may God help me. Amen." --Ibid., b. 7, ch. 8.

Thus stood this righteous man upon the sure foundation of the word of God. The light of heaven illuminated his countenance. His greatness and purity of character, his peace and joy of heart, were manifest to all as he testified against the power of error and witnessed to the superiority of that faith that overcomes the world.

The whole assembly were for a time speechless with amazement. At his first answer Luther had spoken in a low tone, with a respectful, almost submissive bearing. The Romanists had interpreted this as evidence that his courage was beginning to fail. They regarded the request for delay as merely the prelude to his recantation. Charles himself, noting, half contemptuously, the monk's worn frame, his plain attire, and the simplicity of his address, had declared: "This monk will never make a heretic of me." The courage and firmness which he now displayed, as well as the power and clearness of his reasoning, filled all parties with surprise. The emperor, moved to admiration, exclaimed: "This monk speaks with an intrepid heart and unshaken courage." Many of the German princes looked with pride and joy upon this representative of their nation.

The partisans of Rome had been worsted; their cause appeared in a most unfavorable light. They sought to maintain their power, not by appealing to the Scriptures, but by a resort to threats, Rome's unflinching argument. Said the spokesman of the Diet: "If you do not retract,

the emperor and the states of the empire will consult what course to adopt against an incorrigible heretic."

Luther's friend, who had with great joy listened to his noble defense, trembled at these words; but the doctor himself said calmly: "May God be my helper, for I can retract nothing."--Ibid., b. 7, ch. 8.

He was directed to withdraw from the Diet while the princes consulted together. It was felt that a great crisis had come. Luther's persistent refusal to submit might affect the history of the church for ages. It was decided to give him one more opportunity to retract. For the last time he was brought into the assembly. Again the question was put, whether he would renounce his doctrines. "I have no other reply to make," he said, "than that which I have already made." It was evident that he could not be induced, either by promises or threats, to yield to the mandate of Rome.

The papal leaders were chagrined that their power, which had caused kings and nobles to tremble, should be thus despised by a humble monk; they longed to make him feel their wrath by torturing his life away. But Luther, understanding his danger, had spoken to all with Christian dignity and calmness. His words had been free from pride, passion, and misrepresentation. He had lost sight of himself, and the great men surrounding him, and felt only that he was in the presence of One infinitely superior to popes, prelates, kings, and emperors. Christ had spoken through Luther's testimony with a power and grandeur that for the time inspired both friends and foes with awe and wonder. The Spirit of God had been present in that council, impressing the hearts of the chiefs of the empire. Several of the princes boldly acknowledged the justice of Luther's cause. Many were convinced of the truth; but with some the impressions received were not lasting. There was another class who did not at the time express their convictions, but who, having searched the Scriptures for themselves, at a future time became fearless supporters of the Reformation.

The elector Frederick had looked forward anxiously to Luther's appearance before the Diet, and with deep emotion he listened to his speech. With joy and pride he witnessed the doctor's courage, firmness, and self-possession, and determined to stand more firmly in his defense. He contrasted the parties in contest, and saw that the wisdom of popes, kings, and prelates had been brought to naught by the power of truth. The papacy had sustained a defeat which would be felt among all nations and in all ages.

As the legate perceived the effect produced by Luther's speech, he feared, as never before, for the security of the Romish power, and resolved to employ every means at his command to effect the Reformer's overthrow. With all the eloquence and diplomatic skill for which he was so eminently distinguished, he represented to the youthful emperor the folly and danger of sacrificing, in the cause of an insignificant monk, the friendship and support of the powerful see of Rome.

His words were not without effect. On the day following Luther's answer, Charles caused a message to be presented to the Diet, announcing his determination to carry out the policy of his predecessors to maintain and protect the Catholic religion. Since Luther had refused to renounce his errors, the most vigorous measures should be employed against him and the heresies he taught. "A single monk, misled by his own folly, has risen against the faith of Christendom. To stay such impiety, I will sacrifice my kingdoms, my treasures, my friends, my body, my blood, my soul, and my life. I am about to dismiss the Augustine Luther, forbidding him to cause the least disorder among the people; I shall then proceed against him and his adherents as contumacious heretics, by excommunication, by interdict, and by every means calculated to destroy them. I call on the members of the states to behave like faithful Christians."--Ibid., b. 7, ch. 9. Nevertheless the emperor declared that Luther's safe-conduct must be respected, and that before proceedings against him could be instituted, he must be allowed to reach his home in safety.

Two conflicting opinions were now urged by the members of the Diet. The emissaries and representatives of the pope again demanded that the Reformer's safe-conduct should be disregarded. "The Rhine," they said, "should receive his ashes, as it had received those of John Huss a century ago."--Ibid., b. 7, ch. 9. But princes of Germany, though themselves papists and avowed enemies to Luther, protested against such a breach of public faith, as a stain upon the honor of the nation. They pointed to the calamities which had followed the death of Huss, and declared that they dared not call down upon Germany, and upon the head of their youthful emperor, a repetition of those terrible evils.

Charles himself, in answer to the base proposal, said: "Though honor and faith should be banished from all the world, they ought to find a refuge in the hearts of princes." --Ibid., b. 7, ch. 9. He was still further urged by the most bitter of Luther's papal enemies to deal with the Reformer as Sigismund had dealt with Huss--abandon him to the mercies of the church; but recalling the scene when Huss in public assembly had pointed to his chains and reminded the monarch of his plighted faith, Charles V declared: "I should not like to blush like Sigismund."--Lenfant, vol. 1, p. 422.

Yet Charles had deliberately rejected the truths presented by Luther. "I am firmly resolved to imitate the example of my ancestors," wrote the monarch.--D'Aubigne, b. 7, ch. 9. He had decided that he would not step out of the path of custom, even to walk in the ways of truth



and righteousness. Because his fathers did, he would uphold the papacy, with all its cruelty and corruption. Thus he took his position, refusing to accept any light in advance of what his fathers had received, or to perform any duty that they had not performed.

There are many at the present day thus clinging to the customs and traditions of their fathers. When the Lord sends them additional light, they refuse to accept it, because, not having been granted to their fathers, it was not received by them. We are not placed where our fathers were; consequently our duties and responsibilities are not the same as theirs. We shall not be approved of God in looking to the example of our fathers to determine our duty instead of searching the word of truth for ourselves. Our responsibility is greater than was that of our ancestors. We are accountable for the light which they received, and which was handed down as an inheritance for us, and we are accountable also for the additional light which is now shining upon us from the word of God.

Said Christ of the unbelieving Jews: "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." John 15:22. The same divine power had spoken through Luther to the emperor and princes of Germany. And as the light shone forth from God's word, His Spirit pleaded for the last time with many in that assembly. As Pilate, centuries before, permitted pride and popularity to close his heart against the world's Redeemer; as the trembling Felix bade the messenger of truth, "Go thy way for this time; when I have a convenient season, I will call for thee;" as the proud Agrippa confessed, "Almost thou persuadest me to be a Christian" (Acts 24:25; 26:28), yet turned away from the Heaven-sent message--so had Charles V, yielding to the dictates of worldly pride and policy, decided to reject the light of truth.

Rumors of the designs against Luther were widely circulated, causing great excitement throughout the city. The Reformer had made many friends, who, knowing the treacherous cruelty of Rome toward all who dared expose her corruptions, resolved that he should not be sacrificed. Hundreds of nobles pledged themselves to protect him. Not a few openly denounced the royal message of evincing a weak submission to the controlling power of Rome. On the gates of houses and in public places, placards were posted, some condemning and others sustaining Luther. On one of these were written merely the significant words of the wise man: "Woe to thee, O land, when thy king is a child." Ecclesiastes 10:16. The popular enthusiasm in Luther's favor throughout all Germany convinced both the emperor and the Diet that any injustice shown him would endanger the peace of the empire and even the stability of the throne.

Frederick of Saxony maintained a studied reserve, carefully concealing his real feelings toward the Reformer, while at the same time he guarded him with tireless vigilance, watching all his movements and all those of his enemies. But there were many who made no attempt to conceal their sympathy with Luther. He was visited by princes, counts, barons, and other persons of distinction, both lay and ecclesiastical. "The doctor's little room," wrote Spalatin, "could not contain all the visitors who presented themselves."--Martyn, vol. 1, p. 404. The people gazed upon him as if he were more than human. Even those who had no faith in his doctrines could not but admire that lofty integrity which led him to brave death rather than violate his conscience.

Earnest efforts were made to obtain Luther's consent to a compromise with Rome. Nobles and princes represented to him that if he persisted in setting up his own judgment against that of the church and the councils he would soon be banished from the empire and would have no defense. To this appeal Luther answered: "The gospel of Christ cannot be preached without offense. . . . Why then should the fear or apprehension of danger separate me from the Lord, and from that divine word which alone is truth? No; I would rather give up my body, my blood, and my life."--D'Aubigne, b. 7, ch. 10.

Again he was urged to submit to the judgment of the emperor, and then he would have nothing to fear. "I consent," said he in reply, "with all my heart, that the emperor, the princes, and even the meanest Christian, should examine and judge my works; but on one condition, that they take the word of God for their standard. Men have nothing to do but to obey it. Do not offer violence to my conscience, which is bound and chained up with the Holy Scriptures."--Ibid., b. 7, ch. 10.

To another appeal he said: "I consent to renounce my safe-conduct. I place my person and my life in the emperor's hands, but the word of God--never!"--Ibid., b. 7, ch. 10. He stated his willingness to submit to the decision of a general council, but only on condition that the council be required to decide according to the Scriptures. "In what concerns the word of God and the faith," he added, "every Christian is as good a judge as the pope, though supported by a million councils, can be for him."--Martyn, vol. 1, p. 410. Both friends and foes were at last convinced that further effort for reconciliation would be useless.

Had the Reformer yielded a single point, Satan and his hosts would have gained the victory. But his unwavering firmness was the means of emancipating the church, and beginning a new and better era. The influence of this one man, who dared to think and act for himself in religious matters, was to affect the church and the world, not only in his own time, but in all future generations. His firmness and fidelity would strengthen all, to the close of time, who should pass through a similar experience. The power and majesty of God stood forth above

the counsel of men, above the mighty power of Satan.

Luther was soon commanded by the authority of the emperor to return home, and he knew that this notice would be speedily followed by his condemnation. Threatening clouds overhung his path; but as he departed from Worms, his heart was filled with joy and praise. "The devil himself," said he, "guarded the pope's citadel; but Christ has made a wide breach in it, and Satan was constrained to confess that the Lord is mightier than he."--D'Aubigne, b. 7, ch. 11.

After his departure, still desirous that his firmness should not be mistaken for rebellion, Luther wrote to the emperor. "God, who is the searcher of hearts, is my witness," he said, "that I am ready most earnestly to obey your majesty, in honor or in dishonor, in life or in death, and with no exception save the word of God, by which man lives. In all the affairs of this present life, my fidelity shall be unshaken, for here to lose or to gain is of no consequence to salvation. But when eternal interests are concerned, God wills not that man should submit unto man. For such submission in spiritual matters is a real worship, and ought to be rendered solely to the Creator."--Ibid., b. 7, ch. 11.

On the journey from Worms, Luther's reception was even more flattering than during his progress thither. Princely ecclesiastics welcomed the excommunicated monk, and civil rulers honored the man whom the emperor had denounced. He was urged to preach, and, notwithstanding the imperial prohibition, he again entered the pulpit. "I never pledged myself to chain up the word of God," he said, "nor will I." --Martyn, vol. 1, p. 420.

He had not been long absent from Worms, when the papists prevailed upon the emperor to issue an edict against him. In this decree Luther was denounced as "Satan himself under the form of a man and dressed in a monk's frock."-- D'Aubigne, b. 7, ch. 11. It was commanded that as soon as his safe-conduct should expire, measures be taken to stop his work. All persons were forbidden to harbor him, to give him food or drink, or by word or act, in public or private, to aid or abet him. He was to be seized wherever he might be, and delivered to the authorities. His adherents also were to be imprisoned and their property confiscated. His writings were to be destroyed, and, finally, all who should dare to act contrary to this decree were included in its condemnation. The elector of Saxony and the princes most friendly to Luther had left Worms soon after his departure, and the emperor's decree received the sanction of the Diet. Now the Romanists were jubilant. They considered the fate of the Reformation sealed.

God had provided a way of escape for His servant in this hour of peril. A vigilant eye had followed Luther's movements, and a true and noble heart had resolved upon his rescue. It was plain that Rome would be satisfied with nothing short of his death; only by concealment could he be preserved from the jaws of the lion. God gave wisdom to Frederick of Saxony to devise a plan for the Reformer's preservation. With the co-operation of true friends the elector's purpose was carried out, and Luther was effectually hidden from friends and foes. Upon his homeward journey he was seized, separated from his attendants, and hurriedly conveyed through the forest to the castle of Wartburg, an isolated mountain fortress. Both his seizure and his concealment were so involved in mystery that even Frederick himself for a long time knew not whither he had been conducted. This ignorance was not without design; so long as the elector knew nothing of Luther's whereabouts, he could reveal nothing. He satisfied himself that the Reformer was safe, and with this knowledge he was content.

Spring, summer, and autumn passed, and winter came, and Luther still remained a prisoner. Aleander and his partisans exulted as the light of the gospel seemed about to be extinguished. But instead of this, the Reformer was filling his lamp from the storehouse of truth; and its light was to shine forth with brighter radiance.

In the friendly security of the Wartburg, Luther for a time rejoiced in his release from the heat and turmoil of battle. But he could not long find satisfaction in quiet and repose. Accustomed to a life of activity and stern conflict, he could ill endure to remain inactive. In those solitary days the condition of the church rose up before him, and he cried in despair. "Alas! there is no one in this latter day of His anger, to stand like a wall before the Lord, and save Israel!"--Ibid., b. 9, ch. 2. Again, his thoughts returned to himself, and he feared being charged with cowardice in withdrawing from the contest. Then he reproached himself for his indolence and self-indulgence. Yet at the same time he was daily accomplishing more than it seemed possible for one man to do. His pen was never idle. While his enemies flattered themselves that he was silenced, they were astonished and confused by tangible proof that he was still active. A host of tracts, issuing from his pen, circulated throughout Germany. He also performed a most important service for his countrymen by translating the New Testament into the German tongue. From his rocky Patmos he continued for nearly a whole year to proclaim the gospel and rebuke the sins and errors of the times.

But it was not merely to preserve Luther from the wrath of his enemies, nor even to afford him a season of quiet for these important labors, that God had withdrawn His servant from the stage of public life. There were results more precious than these to be secured. In the solitude and obscurity of his mountain retreat, Luther was removed from earthly supports and shut out from human praise. He was thus saved from the pride and self-confidence that are so often caused by success. By suffering and humiliation he was prepared again to walk safely upon the dizzy heights to which he had been so suddenly exalted.



As men rejoice in the freedom which the truth brings them, they are inclined to extol those whom God has employed to break the chains of error and superstition. Satan seeks to divert men's thoughts and affections from God, and to fix them upon human agencies; he leads them to honor the mere instrument and to ignore the Hand that directs all the events of providence. Too often religious leaders who are thus praised and revered lose sight of their dependence upon God and are led to trust in themselves. As a result they seek to control the minds and consciences of the people, who are disposed to look to them for guidance instead of looking to the word of God. The work of reform is often retarded because of this spirit indulged by its supporters. From this danger, God would guard the cause of the Reformation. He desired that work to receive, not the impress of man, but that of God. The eyes of men had been turned to Luther as the expounder of the truth; he was removed that all eyes might be directed to the eternal Author of truth.

To read this in its original source see chapter #8 of [The Great Controversy](#) (a [.pdf](#) viewer is required)

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"Everything you wanted to know about the **Sabbath.**"

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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NOW, DOES IT MAKE ANY SENSE THAT **MEN** CAN COME ALONG AND **ALTER GOD'S TEN COMMANDMENTS** ?? THE LORD HIMSELF BLESSED AND SANCTIFIED THE **SEVENTH DAY**, YET MODERN CHRISTIANS **IGNORE SATURDAY** AND WORSHIP ON **SUNDAY** INSTEAD!

LET'S PUT IT THIS WAY: SUPPOSE YOUR **DOCTOR** OFFICIALLY TOLD YOU THAT HE'D SEE YOU EACH **MONDAY** FOR THE REST OF YOUR LIFE — WOULD YOU THINK IT WAS RIGHT TO **CHANGE THE APPOINTMENT** ON YOUR **OWN ACCORD** MERELY BECAUSE IT WAS "CONVENIENT" WITH YOU, **WITHOUT EVER RECEIVING YOUR DOCTOR'S APPROVAL** ??

**WOULD THIS WORK ?**

**NO.**

OR THIS: SAY THAT YOUR **BIRTHDAY** WAS ON **JANUARY 7th**, BUT YOU INSISTED ON CELEBRATING IT ON **JANUARY 1st** —

HAVE YOU SUCCEEDED IN ACTUALLY **CHANGING** YOUR BIRTH DAY JUST BECAUSE YOU OPT TO CELEBRATE IT ON **ANOTHER DAY** ??...

OF COURSE NOT !!

IT'S THE **SAME THING** HERE WITH THE "SABBATH" — THERE ARE LITERALLY **MILLIONS OF CHRISTIANS** WHO THINK THAT THE **SABBATH** HAS BEEN LEGITIMATELY CHANGED FROM **SATURDAY** OVER TO **SUNDAY**... **BUT HAS IT REALLY ??**

**POINT :**

THE **BIBLE** IS A COLLECTION OF **66 SEPARATE WRITINGS**, **66 SEPARATE BOOKS**, AND FROM **BEGINNING TO END**, FROM **GENESIS** TO **REVELATION**, THE HOLY SCRIPTURES SPEAK **CONSTANTLY** OF THE IMPORTANCE OF GOD'S HOLY **SABBATH!**

**EVERY TIME WE REST UPON THE SEVENTH DAY, AS GOD DID AT CREATION, WE COMMEMORATE THAT GRAND EVENT !!**

**POINT :** THE SEVENTH-DAY SABBATH WAS COMMANDED BY THE VOICE OF THE **LIVING GOD!** (DEUTERONOMY 4:12-15)

**POINT :** IT IS THE SIGN OF THE **TRUE GOD**, BY WHICH WE ARE TO KNOW HIM FROM **FALSE GODS!** "I AM THE LORD YOUR GOD; WALK IN MY STATUTES, AND KEEP MY JUDGMENTS, AND DO THEM; AND HALLOW MY SABBATHS, AND THEY SHALL BE A SIGN BETWEEN ME AND YOU, THAT YE MAY KNOW THAT I AM THE LORD YOUR GOD." (EZE. 20:19-20)

**POINT :** INSTEAD OF ABOLISHING THE SABBATH, JESUS CAREFULLY TAUGHT HOW IT SHOULD BE OBSERVED !... (MATT. 12:1-13)

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34) THERE IS NOT AN INTIMATION THAT THEY EVER HELD A MEETING UPON IT BEFORE OR AFTER THAT. 35) IT WAS NOT THEIR CUSTOM TO MEET ON THAT DAY. 36) THERE WAS NO REQUIREMENT TO BREAK BREAD ON THAT DAY. 37) WE HAVE AN ACCOUNT OF ONLY ONE INSTANCE IN WHICH IT WAS DONE. (ACTS 20:7) (BUT ACTS 2:46 SAYS THEY BROKE BREAD DAILY!) (NOTICE ALSO: ACTS 20:7 MENTIONS NOTHING ABOUT WINE, SO THEY MUST NOT HAVE HELD A FULL COMMUNION SERVICE!) 38) JESUS CELEBRATED IT ON THURSDAY EVENING (LUKE 22), NEVER ON SUNDAY. 39) THE BIBLE NOWHERE SAYS THAT THE FIRST DAY OF THE WEEK COMMEMORATES THE RESURRECTION OF CHRIST. BAPTISM COMMEMORATES THE BURIAL AND RESURRECTION OF JESUS! (ROMANS 6:3-5) 40) FINALLY, THE NEW TESTAMENT IS TOTALLY SILENT WITH REGARD TO ANY CHANGE OF THE SABBATH DAY OR ANY SACREDNESS FOR THE FIRST DAY.



THERE YOU HAVE IT, 40 BIBLE FACTS CONCERNING SUNDAY, THE DAY THE BIBLE REFERS TO AS "THE FIRST DAY OF THE WEEK"! SO!

THE QUESTION WE NEED TO ASK IS THIS:  
IF THE BIBLE NEVER AUTHORIZED "SUNDAY"  
AS THE WEEKLY DAY OF WORSHIP,

**WHO DID ??**



— BEFORE I ANSWER THIS EXTREMELY IMPORTANT QUESTION, I WANT YOU TO AGAIN REVIEW THOSE 40 POINTS. EACH AND EVERY ONE OF YOU SHOULD BE READING YOUR BIBLE TO VERIFY EVERYTHING THAT I OR ANYONE ELSE TELLS YOU IN REGARD TO GOD'S HOLY WORD!

AND:

IF YOU'RE GOING TO BELIEVE  
IN JESUS CHRIST, YOU HAVE TO  
SPEND TIME IN HIS WORD!  
AND REALIZE THAT THE BIBLE IS  
THE INSPIRED WORD OF GOD !...

GOD'S WORD IS TRUTH, IT IS AS ETERNAL AS  
GOD HIMSELF! ACCORDINGLY, WHOEVER TURNS AGAINST  
GOD'S WORD COMMITTS A GRIEVOUS ERROR ...

NOW I'LL  
ANSWER THAT  
QUESTION...

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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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## THE ROMAN CATHOLIC CHURCH CHANGED THE WEEKLY SABBATH FROM SATURDAY OVER TO SUNDAY...

THIS CHANGE CAME ABOUT IN THE 200-400 A.D. TIME PERIOD! AROUND 200 A.D. THERE AROSE A DISPUTE OVER PICKING ONE DAY DURING THE YEAR TO HONOR CHRIST'S RESURRECTION — AND ROME PICKED A SUNDAY FOR THIS! LATER, WHEN LENT WAS BROUGHT INTO THE CHURCH, EACH SUNDAY DURING THE FORTY DAYS WAS DESIGNATED TO HONOR THE RESURRECTION.

THEN, IN THE 4th CENTURY, THE CHURCH MADE THE DECISION TO KEEP **EVERY SUNDAY IN THE YEAR!**

... AND TO STOP CHRISTIANS FROM "JUDAIZING" ON THE SEVENTH DAY OF THE WEEK, THE POWERFUL ROMAN CHURCH PASSED

**LAWS** TO ENSURE SUNDAY OBSERVANCE — ON PAIN OF DEATH!

**THUS THEY FORCEFULLY ANNULLED THE SABBATH DAY!**

(NOW, REMEMBER: THIS IS THE SAME CHURCH THAT INSTIGATED THE INQUISITION, TO ENSURE "TOTAL OBEDIENCE"! IT'S A WELL-KNOWN HISTORICAL FACT THAT 50-100 MILLION SUPPOSED "HERETICS" WERE PUT TO DEATH BY THE CHURCH OF ROME DURING THE MORE THAN 12 CENTURIES THAT THEY DOMINATED EUROPE! \*)

\* NOT UNTIL 1965 DID THE CHURCH OF ROME STOP BRANDING PROTESTANTS AS "HERETICS." THEY NOW DEEM IT FIT TO REFER TO PROTESTANTS AS "SEPARATED BROTHERN."

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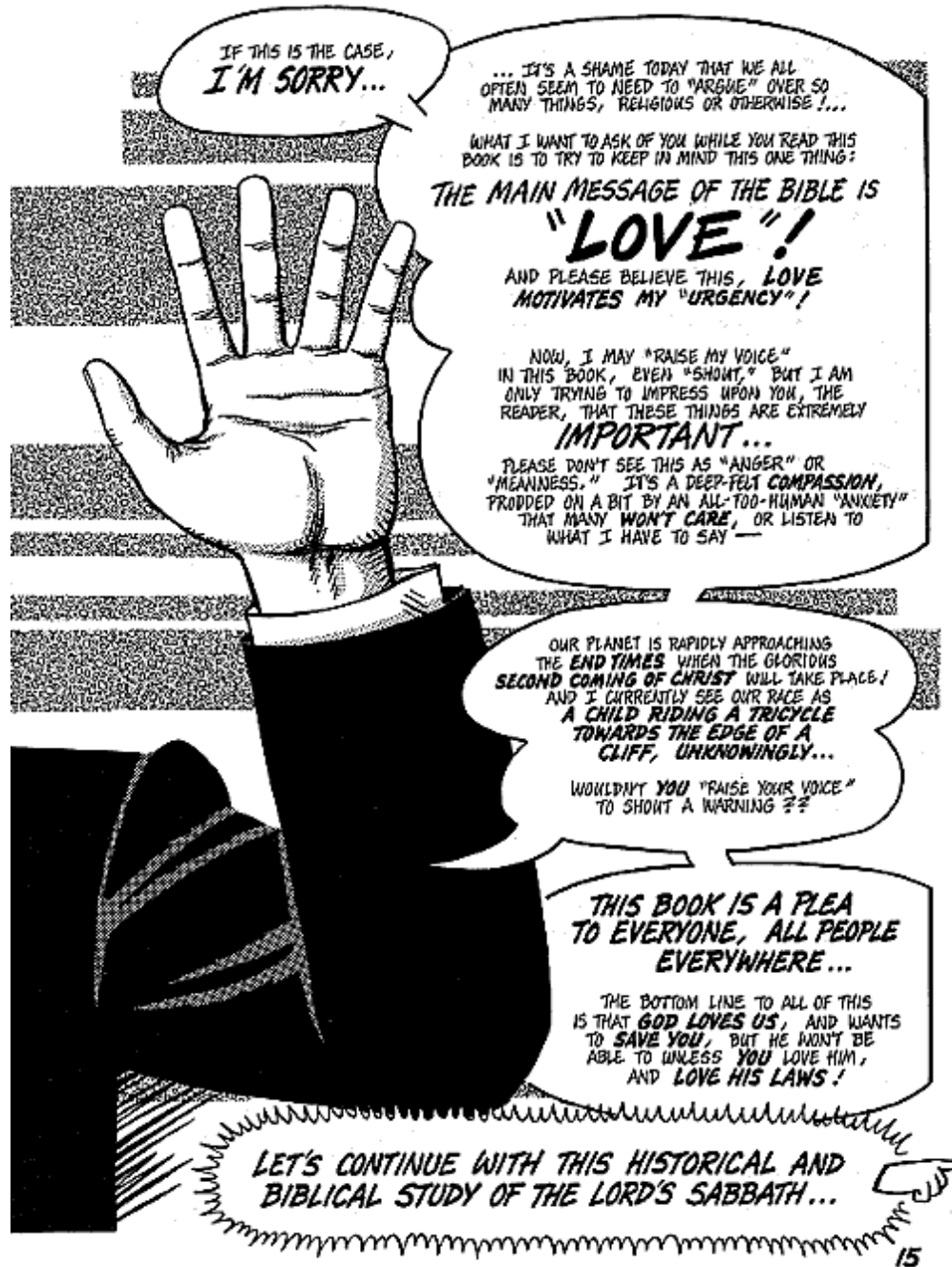
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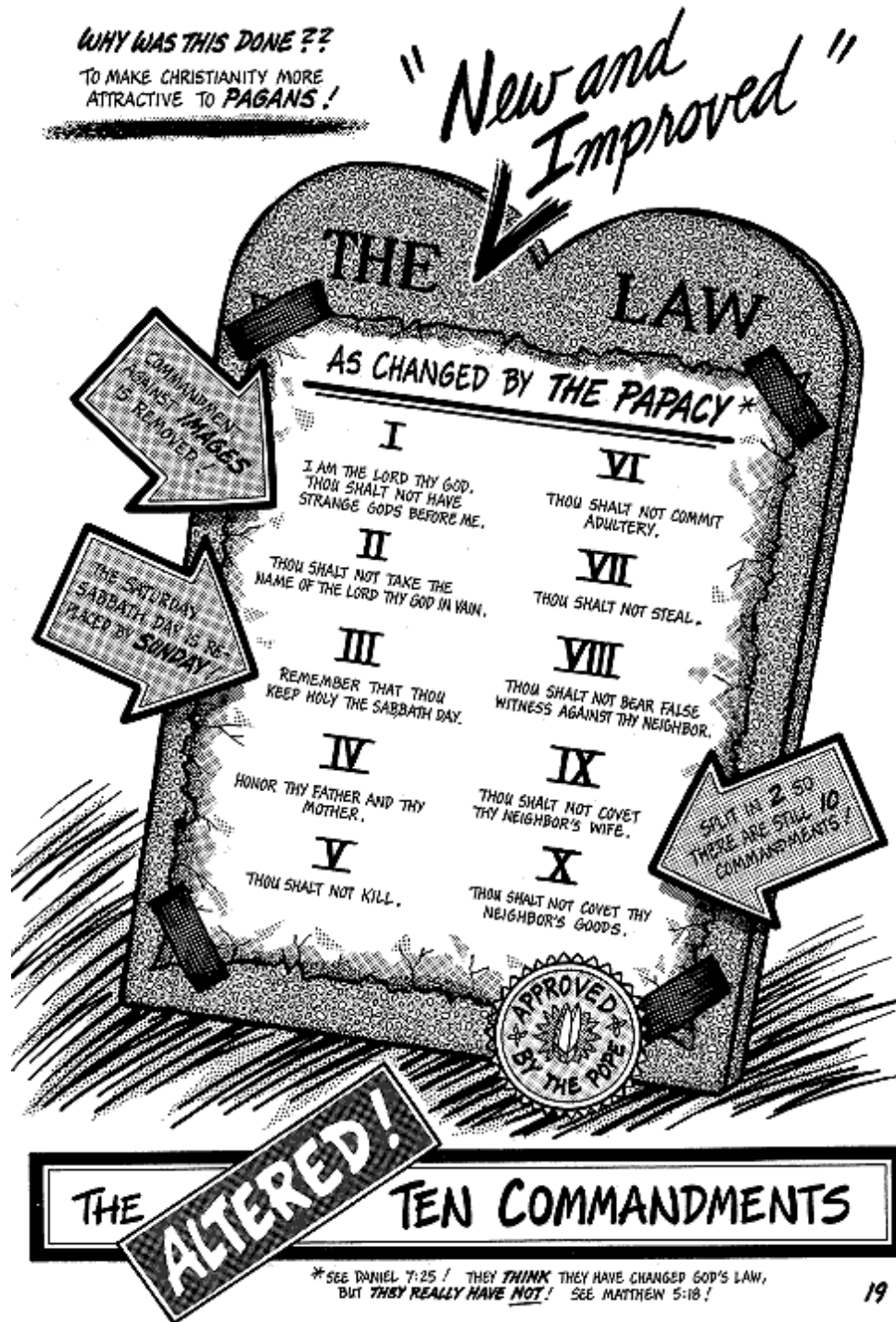
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THERE WAS A STRONG PARTY EVEN OF THE CATHOLICS WITHIN THE COUNCIL WHO WERE IN FAVOR OF ABANDONING "TRADITION" AND ADOPTING **THE SCRIPTURES ONLY** AS THE STANDARD OF AUTHORITY! THIS VIEW WAS SO DECIDEDLY HELD IN THE DEBATES THAT THE POPE'S LEGATES ACTUALLY WROTE TO HIM THAT THERE WAS "A STRONG TENDENCY TO SET ASIDE TRADITION ALTOGETHER AND TO MAKE SCRIPTURE THE SOLE STANDARD OF APPEAL." **BUT TO DO THIS WOULD MANIFESTLY BE A BIG STEP TOWARD JUSTIFYING THE CLAIMS OF THE PROTESTANTS...**

BY THIS CRISIS THERE WAS DEVELOPED WITHIN THE ULTRA-CATHOLIC PORTION OF THE COUNCIL THE TASK OF CONVINCING THE OTHERS THAT "SCRIPTURE AND **TRADITION**" WERE THE ONLY SURE GROUND TO STAND UPON — IF THIS COULD BE DONE, THE COUNCIL COULD BE CONVINCED TO ISSUE A DECREE **CONDEMNING THE REFORMATION**, OTHERWISE NOT...

THE QUESTION WAS DEBATED DAY AFTER DAY, UNTIL THE COUNCIL WAS BROUGHT TO A STAND-STILL! FINALLY, AFTER A LONG AND INTENSIVE DEBATE, THE **ARCHBISHOP OF REGGIO** INTRODUCED INTO THE COUNCIL SUBSTANTIALLY THE FOLLOWING ARGUMENT:

THE **PROTESTANTS** CLAIM TO STAND UPON "THE WRITTEN WORD ONLY" — THEY PROFESS TO HOLD THE **SCRIPTURE ALONE** AS THE STANDARD OF FAITH. THEY JUSTIFY THEIR REVOLT BY THE PLEA THAT THE CHURCH HAS APOSTATIZED FROM THE WRITTEN WORD AND FOLLOWS **TRADITION**. NOW THE PROTESTANTS' CLAIM THAT THEY STAND UPON THE WRITTEN WORD ONLY, IS **NOT TRUE**. THEIR PROFESSION OF HOLDING "THE SCRIPTURE ALONE AS THE STANDARD OF FAITH" IS **FALSE**!

## THE PROOF:

THE WRITTEN WORD EXPLICITLY ENJOINS THE OBSERVANCE OF THE SEVENTH DAY AS THE SABBATH! THEY DO NOT OBSERVE THE SEVENTH DAY, BUT REJECT IT! IF THEY DO TRULY HOLD THE SCRIPTURE ALONE AS THEIR STANDARD, THEY WOULD BE OBSERVING THE SEVENTH DAY AS IS ENJOINED IN THE SCRIPTURE THROUGHOUT! YET THEY NOT ONLY REJECT THE OBSERVANCE OF THE SABBATH ENJOINED IN THE WRITTEN WORD, BUT THEY HAVE ADOPTED AND DO PRACTICE THE OBSERVANCE OF **SUNDAY**, FOR WHICH THEY HAVE ONLY THE **TRADITION OF THE CHURCH**... CONSEQUENTLY THE CLAIM OF "SCRIPTURE ALONE AS THE STANDARD" FAILS, AND THE DOCTRINE OF "SCRIPTURE AND **TRADITION**" AS ESSENTIAL, IS FULLY ESTABLISHED, THE PROTESTANTS THEMSELVES BEING THE JUDGES!

BY THIS OBSERVATION THE ARCHBISHOP SCORED A TELLING POINT, FOR THE PROTESTANTS' OWN STATEMENT OF **FAITH** (THE AUGSBURG CONFESSION OF 1530) HAD CLEARLY ADMITTED THAT "THE OBSERVANCE OF THE LORD'S DAY" HAD BEEN APPOINTED BY THE CHURCH ONLY!

THE ARGUMENT WAS HAILED IN THE COUNCIL AS **PURE INSPIRATION** — THE PARTY FOR "SCRIPTURE ALONE" **SURRENDERED**... AND THE COUNCIL AT ONCE **UNANIMOUSLY CONDEMNED PROTESTANTISM** AND THE WHOLE REFORMATION **AS ONLY AN UNWARRANTED REVOLT FROM THE COMMUNION AND AUTHORITY OF THE CATHOLIC CHURCH...**

(THIS INFORMATION IS FROM THE  
ROME'S CHALLENGE PAMPHLET,  
PAGES 25-27.)

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## ROME'S CHALLENGE

HERE ARE QUOTES FROM WHAT THE EDITOR OF THE CATHOLIC MIRROR WROTE :

- "IN THE OLD TESTAMENT, REFERENCE IS MADE **126 TIMES** TO THE **SABBATH**, AND ALL THESE TEXTS CONSPIRE HARMONIOUSLY IN VOICING THE WILL OF GOD COMMANDED THE **SEVENTH DAY** TO BE KEPT, BECAUSE GOD HIMSELF FIRST KEPT IT, MAKING IT OBLIGATORY ON **ALL** AS 'A PERPETUAL COVENANT.' NOR CAN WE IMAGINE ANY ONE FOOLHARDY ENOUGH TO QUESTION THE IDENTITY OF **SATURDAY** WITH THE **SABBATH** OR **SEVENTH DAY**, SEEING THAT THE PEOPLE OF **ISRAEL** HAVE BEEN KEEPING THE **SATURDAY** FROM THE GIVING OF THE **LAW**, A.M. 2514 TO A.D. 1893, A PERIOD OF **3383 YEARS...**" \*
- "EXAMINING THE NEW TESTAMENT FROM COVER TO COVER, CRITICALLY, WE FIND THE **SABBATH** REFERRED TO **61 TIMES**. WE FIND, TOO, THAT THE **SAVIOR** INVARIABLY SELECTED THE **SABBATH (SATURDAY)** TO TEACH IN THE SYNAGOGUES AND WORK MIRACLES. THE **4 GOSPELS** REFER TO THE **SABBATH (SATURDAY)** **51 TIMES...**"
- "... THE **REDEEMER** REFERS TO HIMSELF AS 'THE LORD OF THE **SABBATH**'... HE NEVER ONCE HINTED AT A DESIRE TO CHANGE IT... ... **THUS THE SABBATH (SATURDAY) FROM GENESIS TO REVELATION !!!**"
- "HENCE THE CONCLUSION IS INEVITABLE... THAT OF THOSE WHO FOLLOW THE **BIBLE** AS THEIR GUIDE, THE **ISRAELITES** AND **SEVENTH-DAY ADVENTISTS** HAVE THE EXCLUSIVE WEIGHT OF EVIDENCE ON THEIR SIDE, WHILST THE **BIBLICAL PROTESTANT** HAS NOT A WORD IN SELF-DEFENSE FOR HIS **SUBSTITUTION OF SUNDAY FOR SATURDAY...**"
- "... WHILST THE PHARISEES OF OLD KEPT THE **TRUE SABBATH**, OUR MODERN PHARISEES HAVE NEVER ONCE IN THEIR LIVES KEPT THE **TRUE SABBATH**, WHICH THEIR DIVINE MASTER KEPT TO HIS DYING DAY, AND WHICH HIS APOSTLES KEPT, AFTER HIS EXAMPLE, FOR **30 YEARS** AFTERWARD, ACCORDING TO THE SACRED RECORD..."
- "THE **BIBLE** AND THE **SABBATH** CONSTITUTE THE WATCHWORD OF **PROTESTANTISM**; BUT WE HAVE DEMONSTRATED THAT IT IS THE **BIBLE** AGAINST THEIR **SABBATH...** WE HAVE SHOWN THAT NO GREATER CONTRADICTION EVER EXISTED THAN THEIR THEORY AND PRACTICE! WE HAVE PROVED THAT NEITHER THEIR **BIBLICAL ANCESTORS** NOR THEMSELVES HAVE EVER KEPT **ONE SABBATH DAY** IN THEIR LIVES..."

NOW, REMEMBER, THIS WAS FROM THE PEN OF AN **EXTREMELY KNOWLEDGEABLE CATHOLIC THEOLOGIAN**—

AND HE TOLD IT EXACTLY LIKE IT IS...



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"Come unto me...and I will give you rest." Matt. 11:28

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- "THE CATHOLIC CHURCH FOR OVER 1,000 YEARS BEFORE THE EXISTENCE OF A PROTESTANT, BY VIRTUE OF HER DIVINE MISSION, CHANGED THE DAY FROM SATURDAY TO SUNDAY..."
- "WE SAY BY VIRTUE OF HER DIVINE MISSION, BECAUSE HE WHO CALLED HIMSELF THE 'LORD OF THE SABBATH' ENDOWED HER WITH HIS OWN POWER TO TEACH, 'HE THAT HEARETH YOU, HEARETH ME'... AND PROMISED TO BE WITH HER TO THE END OF THE WORLD. SHE HOLDS HER CHARTER FROM HIM— A CHARTER AS INFALLIBLE AS PERPETUAL..."
- "THE PROTESTANT WORLD AT ITS BIRTH FOUND THE CHRISTIAN SABBATH (SUNDAY) TOO STRONGLY ENTRENCHED TO RUN COUNTER TO ITS EXISTENCE... IT WAS THEREFORE PLACED UNDER THE NECESSITY OF ACQUIESCING IN THE ARRANGEMENT, THUS IMPLYING THE CHURCH'S RIGHT TO CHANGE THE DAY, FOR OVER 300 YEARS..."
- "...THE ISRAELITES AND SEVENTH-DAY ADVENTISTS ARE WITNESSES OF THIS WEEKLY DESECRATION OF THE DAY NAMED BY GOD SO REPEATEDLY..."
- "THE HISTORY OF THE WORLD CANNOT PRESENT A MORE STUPID, SELF-STULTIFYING SPECIMEN OF DERELICTION OF PRINCIPLE THAN THIS... THAT IMMENSE CONCOURSE OF BIBLE CHRISTIANS, THE METHODISTS, HAVE DECLARED THAT THE SABBATH HAS NEVER BEEN ABROGATED, WHILST THE FOLLOWERS OF THE CHURCH OF ENGLAND, TOGETHER WITH HER DAUGHTER, THE EPISCOPAL CHURCH OF THE UNITED STATES, ARE COMMITTED BY THE 20th ARTICLE OF RELIGION THAT THE CHURCH CANNOT LAWFULLY ORDAIN ANYTHING CONTRARY TO GOD'S WRITTEN WORD, YET GOD'S WRITTEN WORD ENJOINS HIS WORSHIP TO BE OBSERVED ON SATURDAY ABSOLUTELY, REPEATEDLY, AND MOST EMPHATICALLY... ALL BIBLICAL SECTS OCCUPY THE SAME SELF-STULTIFYING POSITION WHICH NO EXPLANATION CAN MODIFY, MUCH LESS JUSTIFY."
- "THEY HAVE IGNORED AND CONDEMNED THEIR TEACHER, THE BIBLE... AND THEY HAVE ADOPTED A DAY KEPT BY THE CATHOLIC CHURCH... THE 'MOTHER OF ABOMINATIONS'..."
- "...THEIR PRETENSE FOR LEAVING THE BOSOM OF THE CATHOLIC CHURCH WAS FOR APOSTASY FROM THE TRUTH AS TAUGHT IN THE WRITTEN WORD. THEY ADOPTED THE WRITTEN WORD AS THEIR SOLE TEACHER, WHICH THEY HAD NO SOONER DONE THAN THEY ABANDONED IT, AS THESE ARTICLES HAVE ABUNDANTLY PROVED..."



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**THE SEVENTH-DAY SABBATH WAS INTRODUCED IN THE GARDEN OF EDEN, AND WAS INTACT FOR GOD'S PEOPLE UP UNTIL THE ROMAN CATHOLIC CHURCH TOOK CONTROL OF CHRISTIANITY!...**

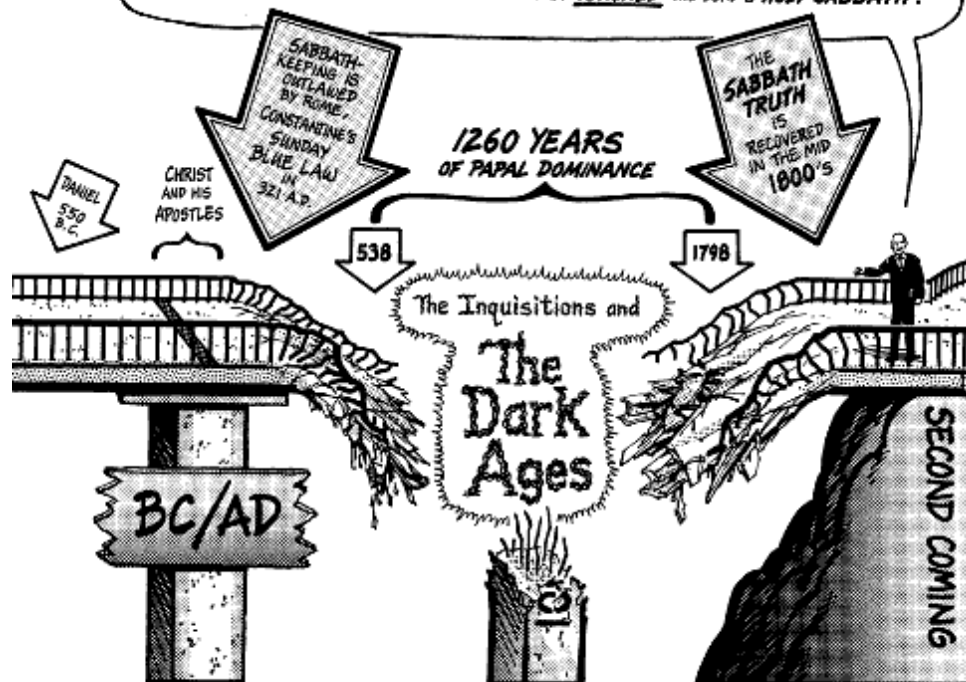
AGAIN...

IN THE EARLY THIRD CENTURY THIS CHURCH INTRODUCED WORSHIP ON ONE SUNDAY A YEAR IN HONOR OF THE RESURRECTION. THEN WHEN "LENT" WAS ESTABLISHED THEY INSTIGATED SUNDAY-WORSHIP ON EACH SUNDAY DURING THE FORTY DAYS — BUT **UP TO 300 A.D. BOTH SATURDAY AND SUNDAY WERE KEPT!**

THEN CAME THE "WORSHIP-ON-SUNDAY-UPON-PAIN-OF-DEATH" ORDERS FROM CONSTANTINE, THE WORLD'S FIRST SUNDAY BLUE LAWS! THIS WAS SOON FOLLOWED UP BY POPES WISHING TO DO AWAY WITH THE SUPPOSEDLY "JEWISH" SATURDAY SABBATH THAT THE CHRISTIANS KEPT, SO THEY MADE SATURDAYS A DAY OF ENFORCED FASTING AND MOURNING, WHILE FEASTING AND CELEBRATING THE RESURRECTION ON SUNDAYS! AND THIS HELPED THE CHURCH TO CONVERT THE SUN-WORSHIPPING PAGANS WHO WISHED TO KEEP THEIR "SUN" DAY!

**SO, THERE'S THE BREACH!!**

BROUGHT ABOUT BY NO ONE ELSE BUT THE PAPACY! THE "BREACH," THE PERIOD DURING WHICH MOST OF THE CHRISTIAN WORLD IGNORED THE LORD'S HOLY SABBATH!



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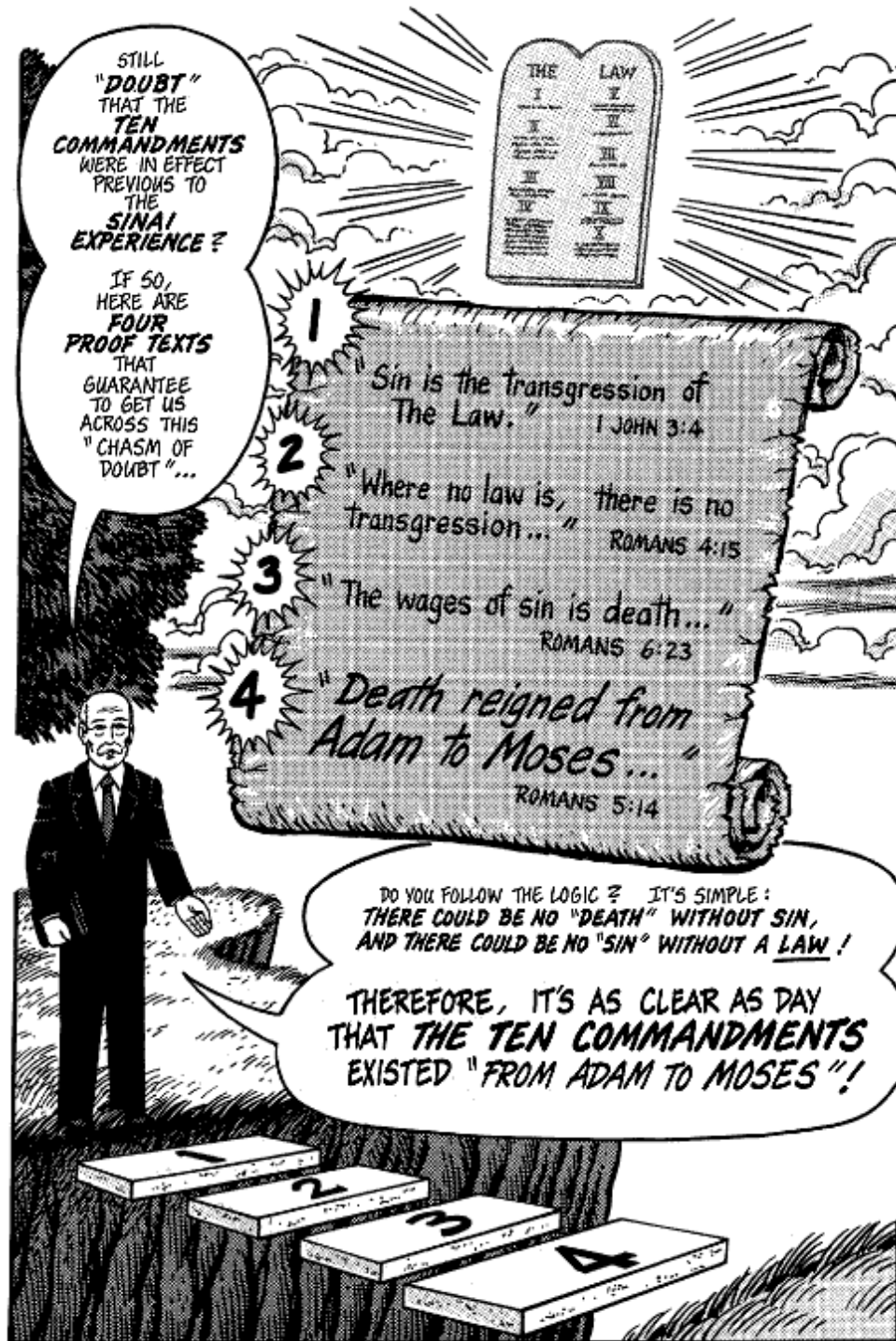
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GOD **KNEW** THAT MOST OF THE JEWISH PEOPLE WOULD REJECT HIS SON, AND THERE WAS NO NEED IN OVER-BURDENING THE **GENTILES** WITH NUMEROUS SYMBOLIC CEREMONIES THAT THEY THEMSELVES **NEVER HISTORICALLY PARTICIPATED IN** — SO JESUS "SIMPLIFIED" THE CEREMONY!

TODAY WE:

- 1 ACCEPT CHRIST,
- 2 ARE BAPTIZED,
- 3 TAKE COMMUNION, AND

**OBEY GOD'S LAWS!**

... AND THE **REST** OF THE CEREMONIES WERE "**NAILED TO THE CROSS**"!

CRITICS ALSO LIKE TO POINT TO **ROMANS 14** TO SAY THAT GOD NO LONGER CONSIDERS THE SEVENTH DAY OF THE WEEK AS "HOLY," "BLESSED," OR SANCTIFIED, BUT **PAUL'S LETTER** TO THE ROMAN CHURCH WAS MERELY ADDRESSING THE PROBLEMS THAT WERE WELLING UP BETWEEN THE **TWO MAIN GROUPS** OF FIRST CENTURY CHRISTIANS! **JEWISH CHRISTIANS** AND **GENTILE CHRISTIANS** WERE **CONSTANTLY JUDGING EACH OTHER**... MEAT WHICH WAS OFFERED TO IDOLS WAS AN ITEM OF CONTENTION, AS WAS THE RELUCTANCE OF THE JEWISH CONVERTS TO LET GO OF THE AGE-OLD SYMBOLIC SHADOWS AND CEREMONIES!

THAT'S WHY PAUL WROTE "ONE MAN ESTEEMETH ONE DAY ABOVE ANOTHER: ANOTHER ESTEEMETH EVERY DAY ALIKE. LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND." (ROMANS 14:5)

BUT THIS HAD **NOTHING TO DO** WITH THE **SEVENTH-DAY SABBATH** OF THE MORAL LAW OF GOD WHICH WAS INDEED A HOLY DAY IN ITSELF !!

THE **ONLY** LOGICAL CONCLUSION ...

THE **SABBATH OF CREATION WEEK** WAS **NEVER** "A **SHADOW** OF THINGS TO COME"!

"TYPES" AND "SHADOWS" CAME INTO EXISTENCE AS A **RESULT** OF SIN, AND POINTED FORWARD TO THE DELIVERANCE FROM SIN!

THE **SABBATH WAS MADE BEFORE SIN EXISTED!** THEREFORE IT WAS NEVER A **TYPE** OR **SHADOW** !!

THE **SEVENTH-DAY SABBATH** WAS **NEVER** "**NAILED TO THE CROSS**" !!

NOR ANY OF THE **OTHER** TEN COMMANDMENTS!

SEE MATTHEW 5:17!

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TO THOSE WHO THINK THE DISCIPLES TAUGHT TO WORSHIP ON THE DAY OF THE RESURRECTION :

SERIOUSLY, DEAR FRIENDS, DO YOU BELIEVE THAT THE DISCIPLES TAUGHT THEIR FELLOW JEWS THAT JESUS WAS THE MESSIAH **AND** THAT **THE NEW DAY TO WORSHIP WOULD BE SUNDAY** ???  
**DO YOU REALLY BELIEVE THAT ??**



**LOOK:**

**STEPHEN** WAS STONED TO DEATH BY THE JEWS IN 34 A.D. FOR TEACHING THAT JESUS HAD RISEN FROM THE DEAD AND TRULY WAS THE LONG-AWAITED MESSIAH, AND THIS HAPPENED APPROXIMATELY **THREE AND A HALF YEARS** AFTER CHRIST WAS CRUCIFIED! THEN THE BIBLE TELLS US THAT THE GOSPEL WAS TAKEN TO THE GENTILES...  
(SEE ACTS 7:59, 8:1, 13:46)

... NOW, **COMMON SENSE** SHOULD TELL YOU THIS: IF THE APOSTLES WERE SPREADING THE WORD THAT "SUNDAY" WAS THE "NEW DAY TO WORSHIP," THERE WOULD HAVE BEEN

- ① **HUGE CONTROVERSIES OVER IT !!**
- ② **NONE OF THOSE APOSTLES OR THEIR CONVERTS WOULD HAVE LIVED OUT THE YEAR !!**

REMEMBER, THE JEWS STONED PEOPLE FOR **SABBATH-BREAKING** ! IF THE APOSTLES TAUGHT THAT "SUNDAY" WAS TO REPLACE **SATURDAY**, THE BIBLE WOULD BE FILLED WITH THE VIOLENT JEWISH REACTION TO IT !!

**DO YOU REALLY THINK THE JEWS WOULD HAVE TOLERATED THE TEACHING OF ANOTHER WEEKLY HOLY DAY ?? NO WAY !!**

SO LET'S GET THIS **FANTASY** OUT OF OUR HEADS THAT THE APOSTLES EVER TAUGHT TO WORSHIP GOD ON "SUNDAY" — **IT'S TOTALLY OUT OF THE QUESTION.** THE CHANGE TO **SUNDAY WORSHIP** CAME FROM ONLY ONE PLACE: **THE ROMAN CATHOLIC CHURCH !**

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HERE'S WHAT **JESUS** SAID ABOUT THE "**TEN**" **COMMANDMENTS** :



For verily I say to you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled."

MATTHEW 5:18

SO!

ALL OTHER BIBLE VERSES IN THE NEW TESTAMENT ABOUT THE SABBATH MUST **AGREE** WITH THIS SIMPLE AND DIRECT STATEMENT!



- THE **BOOK OF ACTS** COVERS A PERIOD OF 23 YEARS AFTER JESUS' ASCENSION, AND MENTIONS THE **SABBATH** IN 8 DIFFERENT CHAPTERS **WITHOUT A HINT OF ANY CHANGE !!**
- **CHRISTIAN GENTILES KEPT THE SABBATH !** ACTS 13:42 ! AND VERSE 43 GOES ON TO SAY THAT THE **SABBATHKEEPING** GENTILES WERE LIVING UNDER **GRACE !**
- PAUL TOLD FELIX THAT HE BELIEVED "**ALL THINGS WHICH ARE WRITTEN IN THE LAW AND IN THE PROPHETS**" ! ACTS 24:14 !
- PAUL TESTIFIED TO FESTUS THAT **HE HAD OFFENDED IN NOTHING "AGAINST THE LAW OF THE JEWS"** ! ACTS 25:8 ! AND ACTS 26:22 SAYS THAT PAUL TAUGHT "**NONE OTHER THINGS THAN THOSE WHICH THE PROPHETS AND MOSES DID SAY SHOULD COME**" !

HOW DID THE **HEATHEN CONVERTS** RECEIVE INSTRUCTION AS TO KNOWING WHAT DAY WAS **HOLY** ?? **IT'S SIMPLE !** THEY **READ** THE NUMEROUS REFERENCES TO THE **SABBATH** IN THE WRITINGS OF THE APOSTLES — **SIXTY** OF THEM !! (AND ONLY **ONE** MENTIONS ABOLISHING CERTAIN "SABBATH DAYS"...)

THE **HEATHEN CONVERTS** ALSO READ THE **OLD TESTAMENT** — AND HAD NO PROBLEM UNDERSTANDING THAT **THE SEVENTH DAY WAS GOD'S HOLY DAY OF THE WEEK !**

**AND THEY KEPT IT !**



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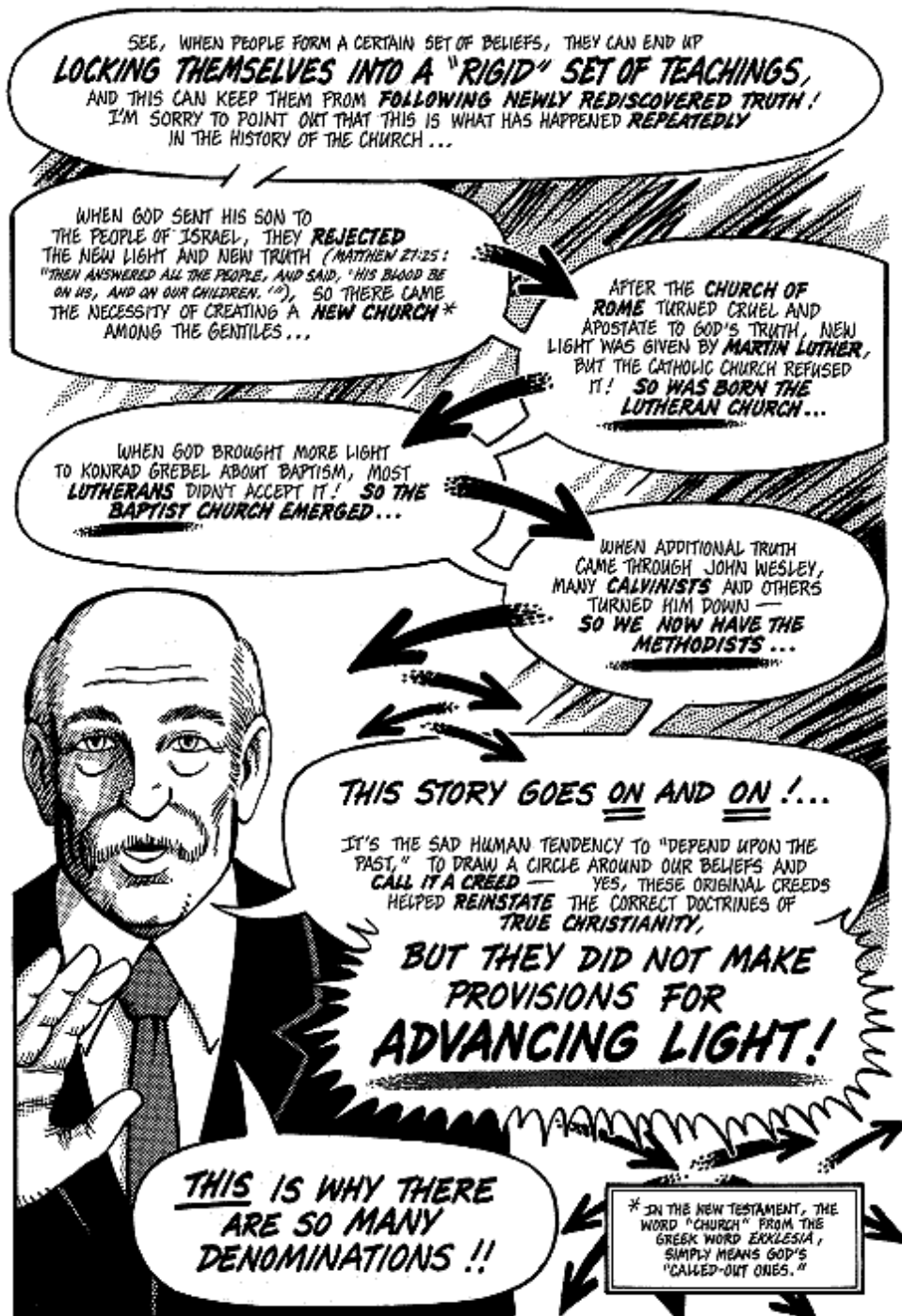
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## ANOTHER STORY...

THERE WAS A MAN WHO OWNED A **FABRIC STORE**, AND A WOMAN BOUGHT TEN YARDS OF MATERIAL FROM HIM — WHEN SHE LATER LAID OUT THE MATERIAL AT HER HOME, SHE FOUND THAT **IT WAS TOO SHORT FOR HER PATTERNS!** SHE MEASURED IT AND DISCOVERED IT WAS **TEN INCHES TOO SHORT.**

THE LADY TOOK THE MATERIAL BACK TO THE STORE AND TOLD THE OWNER THAT HE DIDN'T GIVE HER THE FULL TEN YARDS.

"OF COURSE I DID," HE SAID TO HER. "WE ARE ALWAYS HONEST IN OUR MEASUREMENT OF MATERIAL." THE OWNER MOTIONED TO THE YARDSTICK ATTACHED TO THE EDGE OF HIS TABLE.

THE LADY BROUGHT WITH HER A BRAND NEW YARDSTICK, AND SHE PLACED IT ALONG SIDE THE SHOPOWNER'S OLDER YARDSTICK, AND SAID, "LOOK — YOUR YARDSTICK IS **ONE INCH SHORT.**"

**IT WAS TRUE!** THE SHOPOWNER WAS VERY, VERY SURPRISED. **HE'D NEVER NOTICED IT BEFORE.**

THE MAN'S FATHER HAD OWNED THIS STORE, AND **HIS GRANDFATHER** BEFORE THAT — BUT EVIDENTLY OVER THE YEARS **THE END OF THE YARDSTICK HAD WORN AWAY!** THE SHOPOWNER MADE GOOD ON THE LADY'S MATERIAL, AND **IMMEDIATELY REPLACED THAT OLD YARDSTICK!**

NOW, HE UNKNOWINGLY HAD BEEN SHORT-CHANGING PEOPLE ON MATERIAL, AND PERHAPS EVEN HIS FATHER BEFORE HIM — SO, WHAT WOULD HE DO NOW? **LEAVE THAT OLD YARDSTICK RIGHT THERE ?? AND CONTINUE TO USE THE SHORTENED YARDSTICK ??**

**NO, OF COURSE NOT!**

— BECAUSE HE'S DISCOVERED THE **TRUTH** OF THAT **YARDSTICK!**

THAT'S THE WAY IT IS WITH THE **WORD OF GOD!** WE MUST NOT CONDEMN OUR PARENTS, BECAUSE THEY LIVED UP TO ALL THE **LIGHT** THAT THEY KNEW — BUT WE MUST NOT BE CONTENT TO "STAY" WHERE **THEY WERE** WHEN **WE** DISCOVER THE **COMPLETE**

**TRUTH OF THE WORD OF GOD FOR OURSELVES!**

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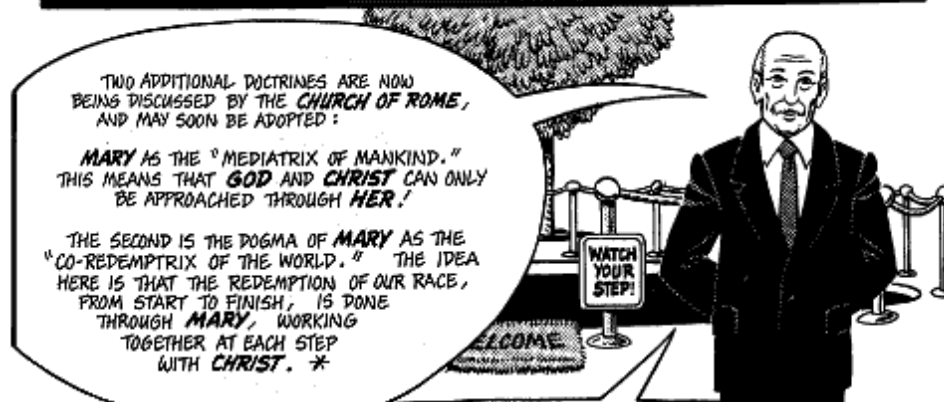
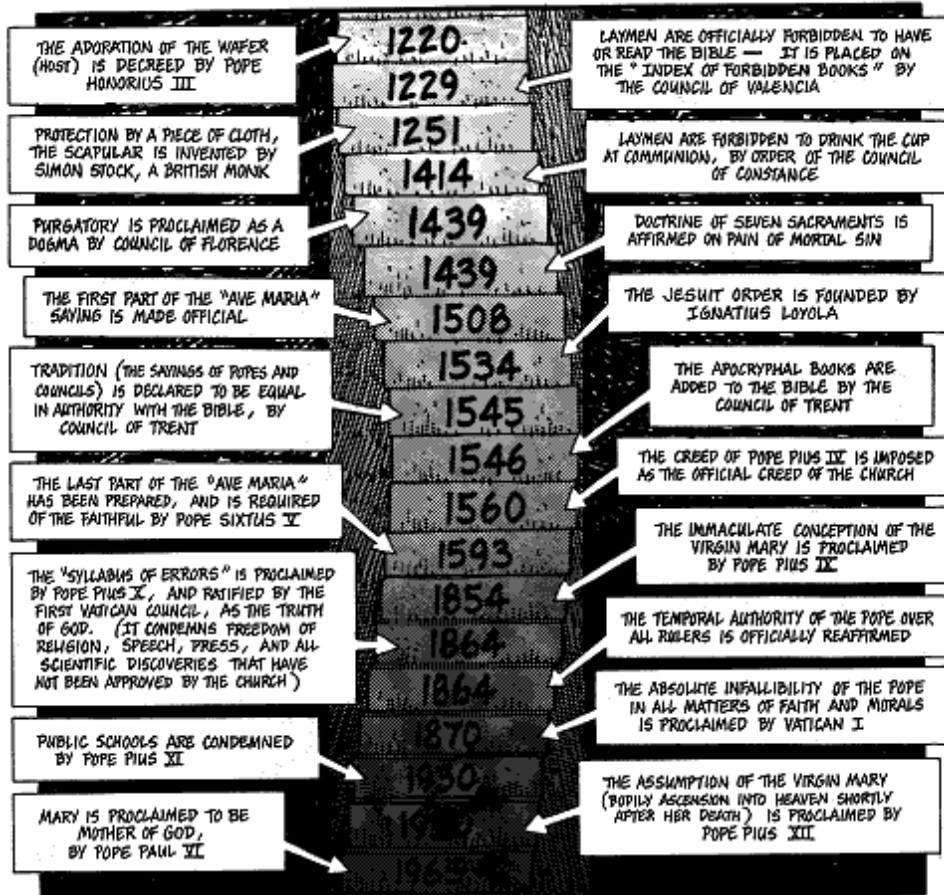
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**NOW LET'S TAKE A LOOK AT WHAT THE EARLY CATHOLIC CHURCH THOUGHT ABOUT THE "JEWS"...**

\* THE 48 STEPS DOWN IS FROM THE GREAT CONTROVERSY EDITION PUBLISHED BY PILGRIM'S REST.

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**HISTORY** IS PEPPERED WITH WRITINGS  
ESPousing **ANTI-JEWISH** SENTIMENTS! TOTALLY  
INCORRECT AND EVIL THINGS WERE MADE UP AND TOLD ABOUT  
THE **JEW**S — THEY SUPPOSEDLY CELEBRATED THE DEATH OF  
CHRIST BY ABDUCTING AND SACRIFICING YOUNG CHRISTIAN BOYS...  
THEY WERE CONSTANTLY REFERRED TO AS "**THE CHRIST KILLERS**"...

CENTURIES OF HATE AND MISUNDERSTANDING RESULTED MOST RECENTLY  
IN **THE HOLOCAUST** WHEREIN **HITLER** MURDERED MILLIONS — AND EVEN  
TODAY WE CAN HEAR CONTEMPTUOUS **HATE**-RUMORS THAT ARE **TOTALLY**  
**GROUNDLESS**...

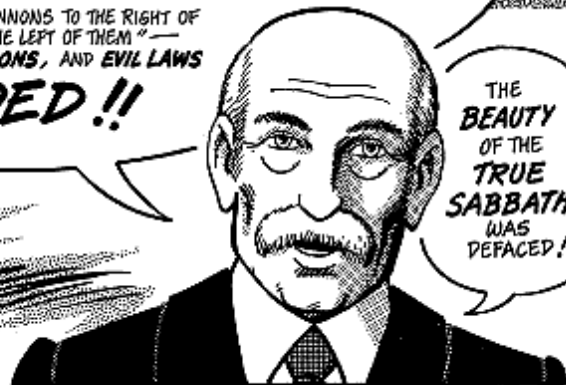
## THE HATRED OF THE JEWS...

... THAT'S WHAT PROMPTED EARLY ROMAN CHRISTIANS LIKE **JUSTIN MARTYR** (100-165 A.D.)  
TO DO THEIR BEST TO PROMOTE JUSTIFICATION FOR **SUNDAY WORSHIP**! **JUSTIN MARTYR**  
WROTE THAT GOD HAD MADE THE SABBATH ON ACCOUNT OF THE **WICKEDNESS OF THE JEWS**,  
DEEMING IT "A MARK TO SINGLE THEM OUT FOR PUNISHMENT THEY SO WELL DESERVED FOR  
THEIR INFIDELITIES." AND HE CLAIMED THAT "**THE EIGHTH DAY** POSSESSES A CERTAIN  
MYSTERIOUS IMPORT, WHICH **THE SEVENTH** DOES NOT POSSESS," RELATING IT TO THE  
**EIGHTH DAY OF THE CIRCUMCISION**, AND ARBITRARILY TO THE **EIGHT** PEOPLE THAT  
GOD SAVED FROM **THE FLOOD** — COUPLED WITH THE FACT THAT PAGANS HONORED  
**SUN**-DAY, **JUSTIN MARTYR** MADE MISUSE OF NUMEROUS BIBLE VERSES LIKE **JOHN 1:9**,  
**MALACHI 4:2**, **LUKE 1:78-79**, **MATT. 17:2**, AND **REV. 22:4**, ETC., TO "PROVE"  
THAT **SUNDAY** WAS THE WAY TO GO!...

**BUT NO MATTER HOW "LOGICAL"**  
**THE ARGUMENTS, THE MAIN REASON**  
**BEHIND ALL THESE CHANGES IN**  
**THE 7TH-DAY SABBATH WAS A VERY**  
**UN-CHRISTIAN ONE: HATE!**

LITERALLY THERE WERE "CANNONS TO THE RIGHT OF  
THEM," AND "CANNONS TO THE LEFT OF THEM" —  
**CANONS, PROCLAMATIONS, AND EVIL LAWS**

**ABOUNDED !!**



THE  
**BEAUTY**  
OF THE  
**TRUE**  
**SABBATH**  
WAS  
DEFACED!



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# SABBATH TRUTH

"Come unto me...and I will give you rest." Matt. 11:28

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OBVIOUSLY, FOR A PERSON TO BE A PART OF GOD'S **REMNANT** MEANS THAT ONE MUST BECOME A PART OF A **SABBATH-KEEPING CHRISTIAN CHURCH!** AND FOR OVER **140 YEARS** THE **SEVENTH-DAY ADVENTIST CHURCH** HAS OPENLY CLAIMED THE DISTINCTION OF BEING "**THE LORD'S REMNANT CHURCH.**"

CURRENTLY THERE ARE OVER **FIVE MILLION** SABBATH-KEEPING PEOPLE THAT ARE MEMBERS OF THE **SEVENTH-DAY ADVENTIST CHURCH,** AND THESE GOD-LOVING CHRISTIANS ARE LOCATED IN OVER **190 COUNTRIES!** **SEVENTH-DAY ADVENTISTS** ARE WELL-KNOWN FOR THEIR QUIET CHRIST-LIKE BEHAVIOR, AND THEIR LOVE FOR **GOD AND MAN.**

**SEVENTH-DAY ADVENTISTS** SET ASIDE THAT ENTIRE **24-HOUR PERIOD** FROM SUNDOWN FRIDAY TO SUNDOWN SATURDAY AS THE MOST HOLY PERIOD — IT'S THE TIME TO REST FROM THE WORRIES AND CARES OF THE WORLD, TO STOP "WORKING" AND SPEND **QUALITY TIME COMMUNING WITH THE LORD.** THIS WEEKLY PRACTICE IS A TRUE BLESSING, HELPING TO **REVITALIZE** BOTH THE MIND AND THE SPIRIT!

\* \* \*

SOME OF YOU MAY CONSIDER IT A "**STRANGE**" THING TO DO, GOING TO CHURCH ON **SATURDAYS** — IN **MOSES'S** DAY THE PEOPLE PROMPTED THIS COMMENT FROM THE LORD: "**I HAVE WRITTEN TO HIM THE GREAT THINGS OF MY LAW, BUT THEY WERE COUNTED AS A STRANGE THING...**" (MOSES 8:12)

... AND THERE'S A GOOD CHANCE THAT MANY OF TODAY'S PEOPLE WILL RESPOND IN **THIS SAME WAY** IF YOU, THE READER, SHOULD DECIDE TO BEGIN TO KEEP THE GREAT AND HOLY **SABBATH OF GOD'S LAW.** BUT JUST REMEMBER THIS:

**YOU'LL BE IN EXCELLENT COMPANY!**

**MOSES** KEPT THE SABBATH, AND **ABRAHAM,** AND **DANIEL,** AND **DAVID,** AND **ISAIAH,** AND **EZEKIEL,** AND **ELIJAH,** PLUS **ALL THE DISCIPLES, JOHN, MARK, LUKE, MATTHEW,** ETC...

**ALL THE HOLY MEN OF THE BIBLE KEPT THE SABBATH!!**

THAT PUTS YOU IN **REAL GOOD COMPANY,** IN MY OPINION! A "**STRANGE**" THING TO DO ?? HARDLY! THE ONLY **STRANGE** THING GOING ON HERE IN OUR WORLD IS THAT SO MANY GOOD CHRISTIANS **IGNORE** THE LORD'S HOLY SABBATH, AND INSTEAD THEY OPT FOR THAT **OTHER** DAY OF THE WEEK...

Sabbath-keeping Men of the Bible:

- 1) Matthew
- 2) Mark
- 3) Luke
- 4) John
- 5) Paul

... THE DAY OF THE WEEK THAT SHOULD CLEARLY BE CALLED "**THE CATHOLIC DAY OF THE WEEK!**"

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HOW WOULD YOU FEEL IF YOU SAW SOMEONE THOUGHTLESSLY TREAD UPON OUR FLAG?...

... THIS IS EXACTLY WHAT MOST **CHRISTIANS** DO : **THEY TRAMPLE UNDERFOOT THE SABBATH COMMANDMENT,** IGNORING IT AND THINKING "IT'S OF NO CONSEQUENCE"...

ISAIAH 58:13

YET IN **1 PETER 2:21** THE LORD TELLS US TO **FOLLOW IN HIS STEPS,** AND NO CHRISTIAN CAN CONTEST THE FACT THAT **JESUS KEPT THE SEVENTH DAY ALL HIS LIFE ! "THE SON OF MAN IS LORD EVEN OF THE SABBATH."** (MATT. 12:8) **SHOULDN'T WE FOLLOW IN HIS STEPS AND FOLLOW OUR LORD'S EXAMPLE ?** OF COURSE WE SHOULD !

"THOU HAST DESPISED MINE HOLY THINGS, AND HAST PROFANED MY SABBATHS..." (EZEKIEL 22:8) **GOD HAS TOLD US VERY CLEARLY THAT IF WE BREAK EVEN ONE OF HIS COMMANDMENTS, WE ARE THEN HELD "GUILTY OF ALL"...** (SEE JAMES 2:10)

AT THE CLOSE OF THE 1,000-YEAR **MILLENNIUM** WHEN THE LORD CREATES **THE NEW EARTH, THE SABBATH WILL FOREVER BE OBSERVED !** WE READ ABOUT IT IN **ISAIAH 66:22-23...**

**"AND IT SHALL COME TO PASS THAT FROM ONE NEW MOON TO ANOTHER, AND FROM ONE SABBATH TO ANOTHER, SHALL ALL FLESH COME TO WORSHIP BEFORE ME, SAITH THE LORD !"**

AND THAT SABBATH IS THE **7th-DAY SABBATH !**

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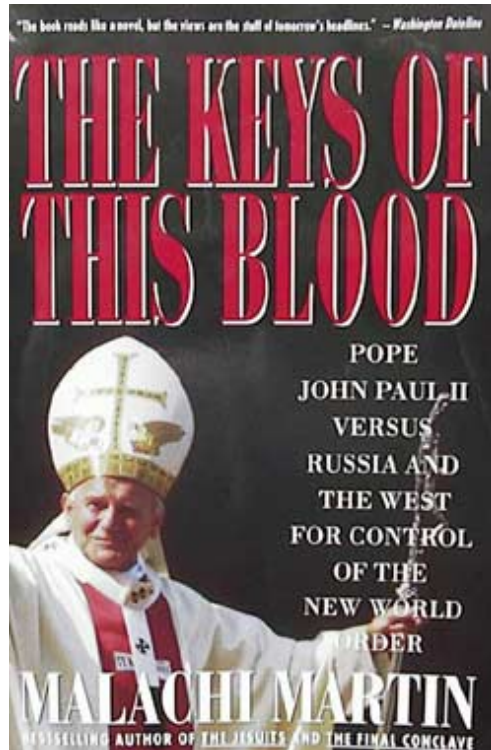
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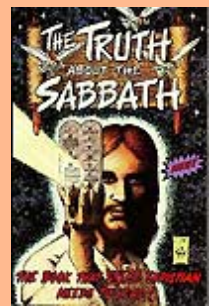
## The Keys of This Blood, by Malachi Martin

"John Paul's goal is a geopolitical structure for the society of nations designed and maintained according to the ethical plans and doctrinal outlines of Christianity as taught by the Roman Pontiff as the earthly Vicar of Christ." [The Keys of This Blood](#), Malachi Martin, Page 455



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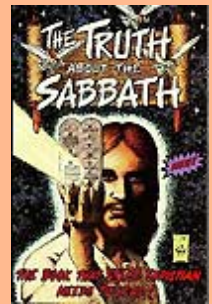
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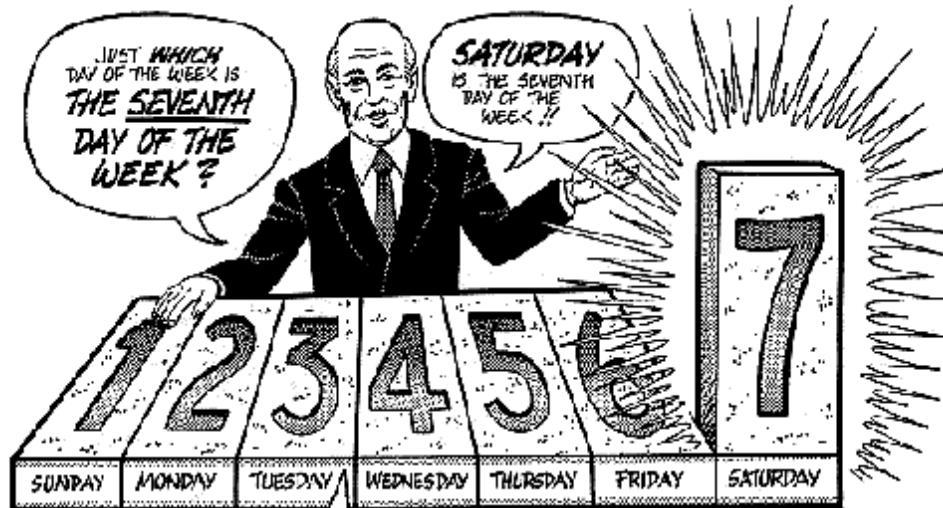
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WAS THE WEEKLY SABBATH DAY EVER INTENDED FOR ONLY THE JEWISH PEOPLE?

**NO!**

FIRST, IT WAS NEVER CALLED "THE JEWISH SABBATH DAY." IT WAS ALWAYS CALLED "THE SABBATH OF THE LORD THY GOD!"

JESUS SAID THE SABBATH WAS MADE FOR MAN (MARK 2:27), THAT IS, FOR THE RACE, AS THE WORD "MAN" HERE IS UNLIMITED — HENCE, THE SABBATH IS FOR THE GENTILE AS WELL AS THE JEW!

**REMEMBER:** THE SABBATH WAS CREATED 2,000 YEARS BEFORE THE JEWS EXISTED!

"THE BIBLE ALSO SAYS THAT "WOMAN" WAS MADE FOR MAN (COR. 11:3) —

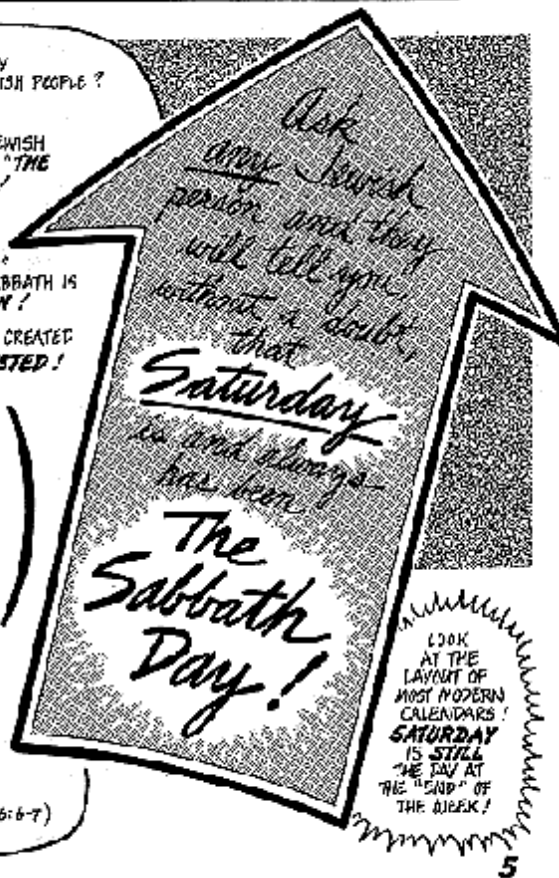
**SO:** IF THE SABBATH IS "ONLY FOR THE JEWS," THEN MARRIAGE WOULD ONLY BE FOR THE JEWS AS WELL!!

MARRIAGE AND THE SABBATH ARE TWO HOLY INSTITUTIONS WHICH GOD SET UP IN EVEN BEFORE SIN CAME INTO EXISTENCE — BOTH WERE MADE FOR ALL MANKIND!

GOD EVEN PRONOUNCED A SPECIAL BLESSING UPON ALL THE GENTILES WHO KEEP THE SABBATH! AND HE SAID THAT "ALL PEOPLE,"

**ALL PEOPLE**

WOULD BE WELCOMED WITHIN HIS HOUSE OF PRAYER! (ISAIAH 56:6-7)



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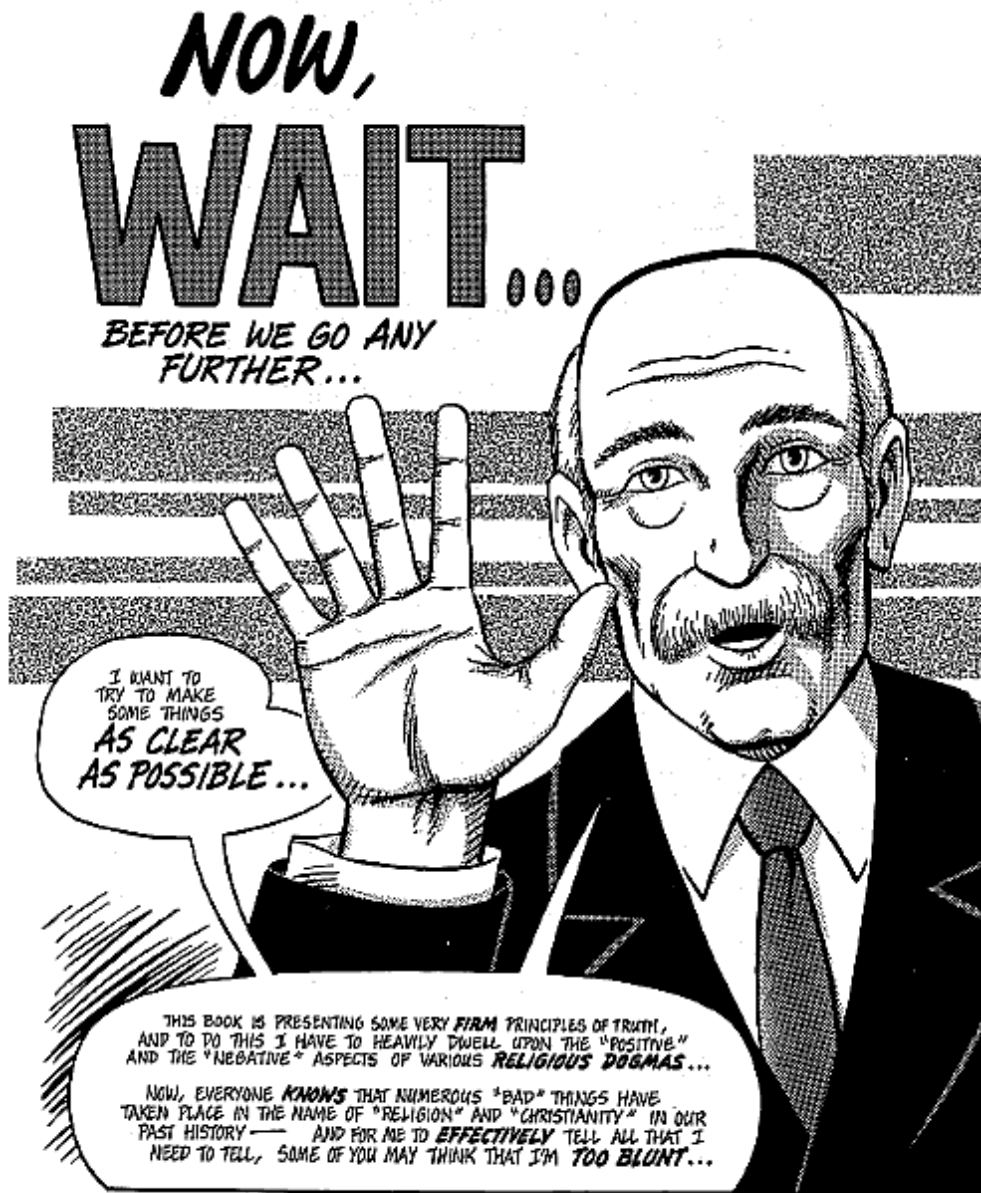
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## NOTE:

OBVIOUSLY, THE PREVIOUS TWO PAGES MAKE THE POINT THAT THE **SABBATH** HAS "ALWAYS" BEEN IN EFFECT —

NOW, SOME OF YOU MAY SAY THAT, "THERE WAS NO WEEKLY SABBATH BETWEEN THE TIME THAT GOD SANCTIFIED THE SEVENTH DAY AT CREATION TILL THE TIME OF MOSES." YES, THE FIRST MENTION IN THE BIBLE OF GOD EXPECTING HIS CHOSEN PEOPLE TO **REST** ON THE SEVENTH DAY WAS WHEN THEY RECEIVED THE **MANNA** IN THE DESERT ON THEIR WAY TO THE PROMISED LAND, AND THEN CAME THE **MOUNT SINAI** EXPERIENCE WHERE IT WAS "PUT IN WRITING"! SO SOME MAY THINK THAT THERE WAS **NO WEEKLY SABBATH** TILL AROUND 1400 B.C.

**BUT: DOES THAT MEAN THAT THE KNOWLEDGE OF GOD HAVING BLESSED THE SEVENTH DAY WAS "NON-EXISTENT"??**

**LUKE 3:23-38** LISTS THE GENEALOGY OF JESUS ALL THE WAY BACK TO **ADAM**, AND IT'S FAIR TO ASSUME THAT **EVERY** ONE OF THOSE RIGHTEOUS GODLY MEN PASSED ON WHAT THEY HAD SEEN AND KNOWN! AND THERE'S **NO DOUBT** THAT **GOD INFORMED ADAM THAT THE SEVENTH DAY WAS HOLY!!** ACCORDINGLY, EVERY ANCESTOR OF JESUS **UNDOUBTEDLY** KNEW THE **SEVENTH DAY WAS HOLY!**



A POINT TO KEEP IN MIND IS THAT **WRITING** WAS A RARE AND "UNKNOWN" ART TO MEN UP UNTIL **MOSES'** DAY — **THIS WAS THE FIRST CHANCE MAN HAD, REALLY, TO PUT GOD'S STORY INTO WRITING!** AND THE FOURTH COMMANDMENT BEGINS WITH "REMEMBER"... **REMEMBER** THE SEVENTH DAY... SEE, DURING THE TWO HUNDRED-YEAR EGYPTIAN CAPTIVITY THERE WOULD HAVE BEEN **LITTLE CHANCE** TO PRACTICE ACTUALLY **KEEPING** THE SABBATH: THEY WERE **ENSLAVED IN EGYPT!**

**SO, WERE THEY TOLD TO REMEMBER SOMETHING THAT THEY HAD NEVER KNOWN ??**

**THE TRUTH IS THAT THEY WERE BEING TOLD TO REMEMBER WHAT THEY ONCE KNEW!**

**PROOF:**

IN **GENESIS 26:5** IT SAYS THAT "ABRAHAM OBEYED MY VOICE, AND KEPT MY CHARGE, MY COMMANDMENTS, MY STATUTES, AND MY LAWS!"

**ABRAHAM KEPT THE LORD'S SABBATH !!**



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THE BIBLE SAYS THAT "GOD IS NOT THE AUTHOR OF CONFUSION" (1 COR. 14:33), YET **HOW IS IT THAT THERE CAN BE OVER 200 DIFFERENT DENOMINATIONS WHEN ALL OF THESE CHURCHES CLAIM ONLY ONE SOURCE FOR "TRUTH," THE BIBLE ??...**

**A QUESTION :**  
**WHY**  
DO PEOPLE GO TO THE CHURCH THAT THEY GO TO ?

SOME GO "BECAUSE IT'S CLOSE," SOME BECAUSE "I LIKE THE PREACHER," SOME BECAUSE "I LIKE THE SPECIAL ACTIVITIES," OR "THEY HAVE A BEAUTIFUL BUILDING," OR, **PROBABLY THE MOST COMMON ANSWER :**  
"I GO TO MY CHURCH BECAUSE MY **PARENTS** DID. I WAS BROUGHT UP IN THIS CHURCH..."

**...ARE THESE GOOD REASONS ?!?**

THE **BIBLE** SAYS IN 1 PETER 3:15 THAT WE SHOULD BE ABLE TO GIVE **A SANCTIFIED REASON** FOR THE HOPE THAT IS WITHIN US, BECAUSE OF WHAT WE BELIEVE IN ...  
AND **JESUS** SAID IN JOHN 17:17 TO "SANCTIFY THEM THROUGH THY TRUTH, **THY WORD IS TRUTH** "!

TRUTH, **SANCTIFYING TRUTH**, IS REVEALED THROUGH THE **WORD OF GOD, THE BIBLE** ! SO THEREFORE WE CAN CONCLUDE THAT OUR **BELIEFS**, THE **REASON FOR THE HOPE WITHIN US**, SHOULD BE **BASED UPON GOD'S WORD** ! AND FINALLY, WHEN WE "BELONG" TO A CHURCH, (AND WE END UP "ENDORISING" THE TEACHINGS OF THAT CHURCH), **WE SHOULD ENDEAVOR TO SEEK AND FIND THAT CHURCH WHICH IS UNCOMPROMISINGLY TEACHING AND PRACTICING BIBLE TRUTH !!**

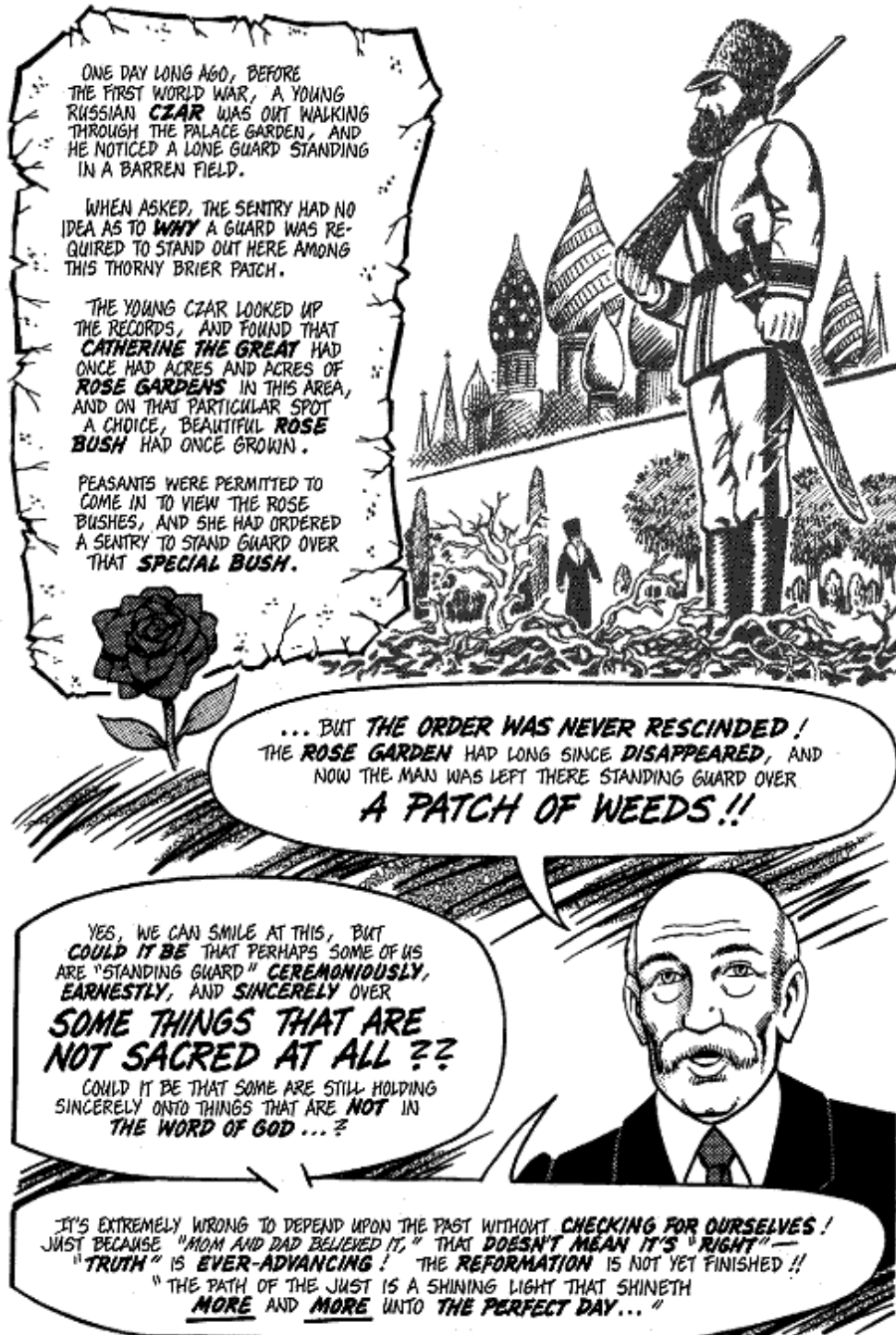
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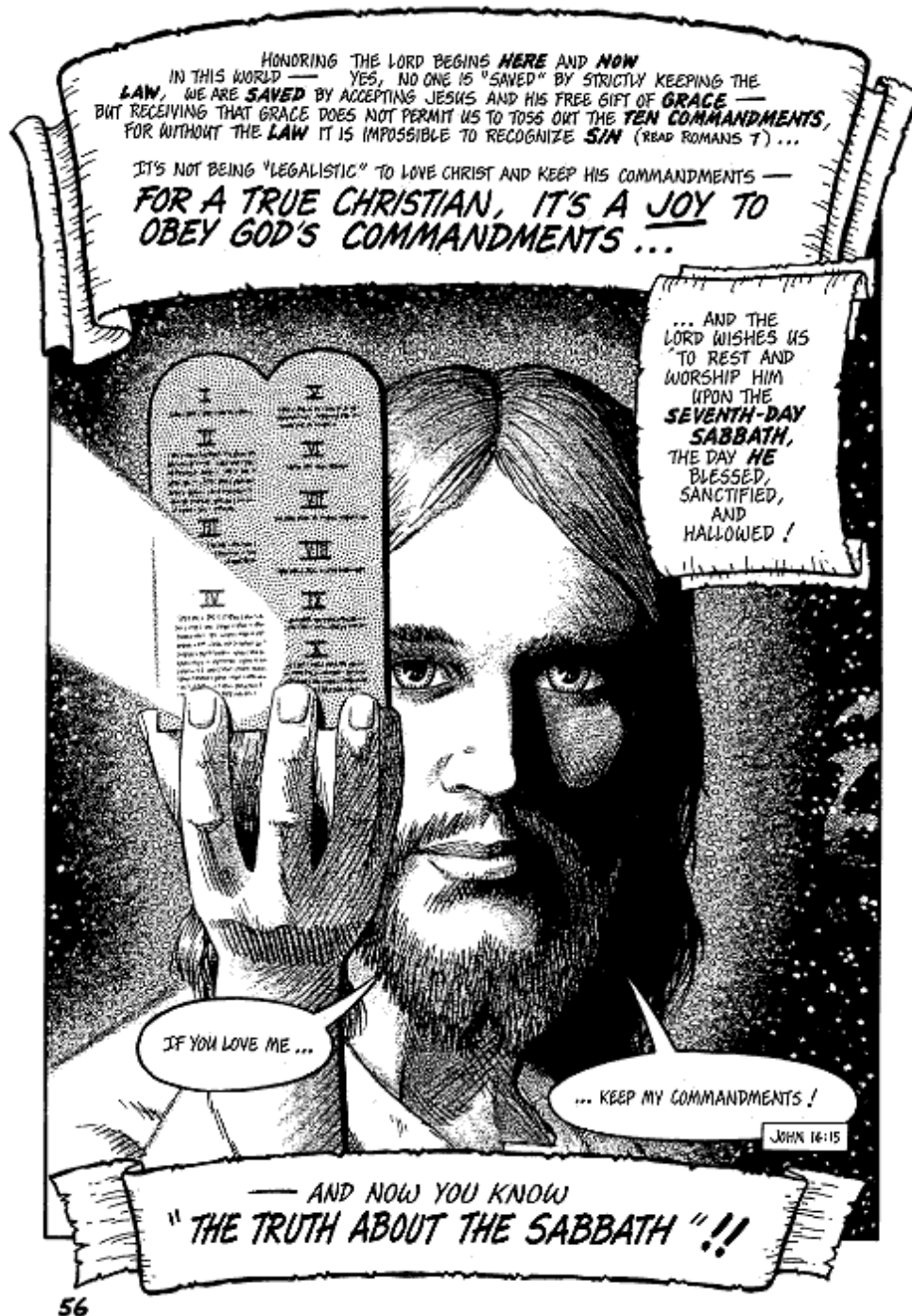
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